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Sat Naam

*The Eternally Blessed English Translation of*

Gurparsaadi Katha  
ANAND SAMIR

Dassan Dass

### About Dassan Dass Ji

Dassan Dass is just a normal human being, a family man. Whilst fulfilling his worldly duties, he has been eternally blessed and lives to serve. This is what he would like to share with you about himself.

“We are just a slave of the slaves. Kot Brahamand Key Charna Key Dass Dassan Dass. Charan Dhool of the entire creation. Bishta Key Kirey Key Bhi Dass and Sagal Ki Reena. Just a worthless creature on the face of this Earth.

“Everything is due to the Gur Kirpa and the Gur Parsaad. We are just a humble servant of the entire creation. God bless everyone with the Gur Parsaad of Naam, Naam Simran, Naam Ki Kamai, Puran Bandgi and Seva.”



**About this Book**

Whatever we have experienced physically and whatever has happened to us spiritually has happened only because we did what GurBani says. Whatever is written in this book and on the website is based on the actual physical experiences in accordance with GurBani and is an absolute Eternal Divine Truth and nothing less than that.

We humbly request at the Shri Charans of the entire Sangat Ji to have an open mind when reading the books on the website. Then and only then will you be able to see the Eternal Divine Truth. It is our continuous prayer to Dhan-Dhan, Agam, Agochar, Anant, Beant, Shri Paar Braham Pita Parmesar ji to give the GurParsaad of Naam, Puran Bandgi and Seva to everyone who reads this book or visits the website even once.

To read other Gurparsaadi Katha Books online or to get a hardcopy of any Gurparsaadi Katha Book :-

Website : [www.satnaam.info](http://www.satnaam.info)  
E-Mail : [dassandas@gmail.com](mailto:dassandas@gmail.com)

**Read yourself & distribute  
this book to others**

**Gurparsaadi Katha****ANAND SAMIR**

Through the Puran Braham Gyan of Anand Bani, the blessed SatGuru Amar Das Patshah Ji has very kindly blessed us with the supremely powerful GurParsaadi path of defeating Trigun Maya and attaining Jeevan Mukti and Param Padvi.

Anand Bani was revealed in this world by the blessed third Patshah SatGuru Amar Das Ji. The blessed third Patshah Ji, who had been endowed with immense divine-supreme powers, has very kindly revealed his GurParsaadi Katha in Anand Bani. With great kindness, the SatGuru Ji bestows upon us all that he attained, practised and experienced during his Bandagi. GurBani is Katha of the supremely powerful magnificence of the SatGurus, Avataars, Sants and Bhagats, revealed upon the Earth from time to time. All these souls, the embodiments of Sat PaarBraham, have very kindly made the Maha Parupkaari endeavour to enlighten us with their Puran Braham Gyan.

The Puran Braham Gyan discussed in this book is a great source of inspiration to us all. Reading it, you will become capable of generating the trust, devotion, faith and determination in you that you will need in order to progress ahead on your path to spirituality.

Through the GurParsaadi Katha described in the book, an attempt is made to offer you a glimpse of Mansarovar GurSagar Nirgun Saroop. All that Dassan Dass has learnt and experienced during his Bandagi by the grace of GurParsaadi GurKirpa, he presents in this book as service to the Sangat.

It is not within the abilities of Dassan Dass to tell or write something. He is a servant, born upon the Earth as a lowly creature. It is the infinite-supreme divine power that makes it all happen, and makes us all act our part. This book, too, is written by the GurParsaad of this immense-supreme divine power.

[www.SatNaam.info](http://www.SatNaam.info)



*Eternally Blessed English Translation of*  
**Gurparsaadi Katha Anand Sahib**



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*Eternally Blessed English Translation of*  
**Gurparsaadi Katha**  
**Anand Sahib**

**Dassan Dass**



[www.SatNaam.info](http://www.SatNaam.info)





***Eternally Blessed English Translation of  
Gurparsaadi Katha Anand Sahib***

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## DEDICATION

*The book is dedicated to the ones who are  
drenched in Maya. This book is dedicated to those  
who are the slaves of Maya. This book is dedicated to the  
entire human race for all ages to come. This book is a  
GurParsaad (Eternally Blessed) and is dedicated to those who  
are in search of the GurParsaad (Eternal Blessings). This  
book is dedicated to the GurParsaad of Naam, Naam  
Ki Kamai (Earning Naam), Puran Bandgi  
(Complete Divine Slavery) and Seva  
(Selfless service) – Parupkaar (helping  
those in need) and Maha Parupkaar  
(giving blessings of Naam). Above  
all, this book is dedicated to  
the service and delivery of  
the Eternal Truth –  
Sat Naam.*





## **GREETING**

**Ik Oankaar - One God,  
named “Truth” – Sat Naam.**

**Realised by the Guru of Truth’s grace.  
Great, great Supreme Lord and Master.  
Great, great God-Guru, Truth Guru,  
Guru’s words, Guru’s congregation  
and God’s name “Sat Naam”.**

**Great, great holy GurBani of God, the Master.  
Supremely blessed are all of the Guru Masters  
and great their spiritual efforts.**

**Supremely blessed are all the knowers of God,  
the saints and the lovers of God.**

**Supremely blessed is the congregation of the Guru.**

**Countless, countless prostrations and thanks  
are offered at your feet,  
please accept them.**

**Please accept this greeting of  
the Guru.**



## Anand Sahib

- \* Eternally blessed way to achieve completely silent state of the mind.
- \* God blessed path to attain the Eternal and Infinite Ultimate Reality - God.
- \* God blessed path to win over the mind.
- \* God blessed path to attain liberation whilst alive.
- \* God blessed path to attain the supreme state.
- \* God blessed path to attain the complete divine wisdom.
- \* God blessed path to attain the complete essence of wisdom.
- \* God blessed path to attain the blessed vision of the great, great Supreme Transcendent Master – God.
- \* God blessed path to become identical with great, great Supreme Transcendent Master – God.
- \* God blessed path to attain the Guru's blessed Sat Naam, with meditation on Sat Naam, with spiritual labouring on Sat Naam, with loving devotional worship and desire-free selfless service, with generosity and a giving, giving, giving attitude to all.





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## About The Website

This book was first published on the website [www.SatNaam.info](http://www.SatNaam.info). There are many more online books in English and Punjabi on there for your benefit too. The GurParsaadi objective of the website, forum and mailing list is to unite the masses with Naam, GurBani, Akal Purakh, Puran Bandgi and Seva – Parupkaar and Maha Parupkaar. Gurbani has laid down a road map to Sach Khand and when we follow this road map we start to move on this path to Eternity. Without following GurBani it is very difficult to move on this path to Sach Khand. Following the Gurbani is the KEY to your spiritual success.

Whatever we have experienced physically and whatever has happened to us spiritually has happened only because we did what GurBani says. Whatever is written in this book and on the website is based on the actual physical experiences in accordance with GurBani and is an absolute Eternal Divine Truth and nothing less than that.

We humbly request at the Shri Charans of the entire Sangat Ji to have an open mind when reading the books on the website. Then and only then will you be able to see the Eternal Divine Truth. It is our continuous prayer to Dhan-Dhan, Agam, Agochar, Anant, Beant, Shri Paar Braham Pita Parmesar ji to give the GurParsaad of Naam, Puran Bandgi and Seva to everyone who reads this book or visits this website even once.

**Dassan Dass**

*(Please email [dassandas@gmail.com](mailto:dassandas@gmail.com) to discuss any aspect of your spiritual journey, or any questions or concerns you may have.)*



## Introduction

By the grace of the eternal, infinite and boundless GurKirpa (the divine grace) and GurParsaad (the eternal bliss and eternal grace) of the blessed Sat PaarBraham Parmeshar (Truth, the Transcendent Lord and Creator of the Universe), SatGuru the true Patshah Ji (the Truth Guru and the true Sovereign), Dass (Dassan Dass – slave-to-His-slaves; here the narrator) is blessed by His Dargah (the divine court) with an edict to devote himself in Seva (humble and selfless service) of the Jigyasoo's (the seekers of divine truth) – those who are immersed in Bandagi (submission before God) of Sat PaarBraham Parmeshar; are in the process of immersing themselves in His Bandagi; or are desirous of immersing themselves in His Bandagi – as well as to serve the entire humankind trapped in the disastrous web of Maya (the worldly temptations) and wasting away in these dire times of Kal Yuga (the age of darkness), by providing a glimpse of the heavenly source of Param Jyot Puran Parkash (the perfect radiance of divine light; His aura; God Himself), the Mansarovar (the eternal source of divine powers; the source of all life; God Himself), in their Hirda (literally meaning heart, Hirda actually denotes one of the seven Sat Sarovars, and is more a part of our spiritual being than of our physical body) through these supremely powerful and divine words of “Sri Anand Sahib”, the sacred and divine discourse delivered by the blessed SatGuru incarnate Amar Das Ji (SatGuru the third Patshah Ji). This divine edict is bestowed upon the writer – by the grace of the eternal, infinite GurKirpa and GurParsaad of the blessed Sat PaarBraham Parmeshar –subsequent to his having penned the GurParsaadi Katha (the discourse graced by God and Guru) of Sri Sukhmani Sahib (the composition by SatGuru the Fifth Patshah Arjan Dev Ji, comprising of 24 Astpadis) and Sri Jap Ji Sahib (the composition by the blessed SatGuru incarnate Nanak Patshah Ji) under Puran Dargahi Hukam (His absolute and divine will).

Dass, the narrator, dares not claim to provide a glimpse of Mansarovar to Sat Sangat (congregation in the company of Sat, or of those who have transformed themselves into Sat by virtue of





having attained salvation), or to describe this great and divine treasure of GurBani (God's words; Sri Guru Granth Sahib Ji). It is entirely by the eternal, infinite GurParsaadi GurKirpa of Sat PaarBraham Pita Parmeshar and His trust, the divine and supreme power by grace of which this Seva has been initiated. It is nothing but the supreme power of Sat PaarBraham that resides as the Nirgun Saroop (the divine power beyond the three attributes of Maya) in the human body (Sargun – the power sustaining each individual bit of Creation); and it is this divine supreme power that makes everything happen, and makes everything come to pass in accordance with its own divine Vidhaan (constitution; set of laws). The human body has no existence without this supreme power inherent in the Nirgun Saroop (which is beyond the reach of the five human sensory organs). The composition of this GurParsaadi Katha too is an act of the divine, supreme power of this Nirgun Saroop.

Therefore Dass makes this humble prayer, request and appeal at the sacred feet of Sat PaarBraham Parmeshar to let His edict be fulfilled; to let the Seva be performed; to let His magnificence be manifested; to help the Jigyasoo's who immerse themselves in His Bandagi; and to let the Seva of Puran Sat (absolute Truth) be performed in order to extricate the entire mankind from the disastrous swamp of Maya. Thus Dass makes this humble prayer, request and appeal at the sacred feet of all the SatGuru Sahiban (the ten Patshahs) – who appeared upon earth in Nirankaar Roop (the embodiment of Formless One; God in human form) – to place their hands graced with their eternal, infinite benevolence upon Dass's head, and to let their edict be fulfilled; to let their Seva be performed; to let the magnificence of Sat PaarBraham Parmeshar be manifested; to help the Jigyasoo's who immerse themselves in Bandagi of Sat PaarBraham Parmeshar; to guide the Jigyasoo's who immerse themselves in Bandagi of Sat PaarBraham Parmeshar; and to let the Seva of Puran Sat be performed in order to extricate the entire mankind from the disastrous swamp of Maya. Thus Dass makes this humble prayer, request and appeal at the sacred feet of all the Avataars (divine incarnates; the ten Guru Sahiban), SatGurus, Sants (saints), Bhagats (devotees), Braham Gyani (those possessing divine wisdom), Pirs (seers), Paigambar (prophets) and Gurmukhs (those immersed in Puran Bandagi; those who have attained Guparsaad of Naam, and have attained Sach Khand) in the entire Creation – who made their appearance upon earth in Nirankaar Roop – to place their



hands graced with their eternal, infinite benevolence upon the head of Dass and to assist Dass in fulfilling this sacred and divine edict, and in disseminating this Puran Sat.

It has been verily experienced by Dass, and by SatNaam Sat Sangat that – when we serve Puran Sat, when we receive GurParsaad, when we are immersed in Samadhi (deep trance-like state, where there is no thought, nothing except pure consciousness) and in Sunn Samadhi (silent, deep meditation; a state free of thoughts, free even from the effects of time and space) and plunge ourselves in Simran (meditation) of SatNaam (Truth as a manifestation of the Name of God) – these great souls who have appeared upon earth from time to time, and have manifested their eternal magnificence upon this earth, these SatGurus, Avataars, Braham Gyanis, Sants, Bhagats, Pirs and Paigambars grant us their Darshan (vision through our inner, spiritual eye) in order to reaffirm to us that we are following the right path, and to help us in continuing upon this path. The Sat Sangi's (participants in Sat Sangat) absorbed in the Simran of GurParsaad of SatNaam receive – in accordance with the Bandagi they performed in their past lives, and the Bandagi they are performing in this life, and by GurParsaad and GurKirpa – Darshans of Guru Nanak Patshah Ji, of Guru Gobind Singh Patshah Ji, of Sahibzada's (the four sons of Guru Gobind Singh Ji), of Guru Mata's (the mothers of SatGuru Sahiban, and the mothers of Sahibzada's), of SatGuru Patshah Ji's, of Mahatma Buddha Ji, of Jesus Christ Ji, of Mohammed Sahib Ji, of Sant Kabir Sahib Ji, of Sant Baba Nand Singh Ji, of Sant Baba Isher Singh Ji, and of many other Sants and Bhagats. In the Sangat of the Puran Sants (perfect saints) who bestow Puran Sat upon their Sangat, those human beings who meditate upon SatNaam realize all the experiences revealed by SatGuru Sahiban in GurBani. In the SatNaam Sat Sangat of such Puran Sants who bestow Puran Sat upon their Sangat, all the Avataars, SatGurus, Braham Gyanis, Sants, Bhagats, Pirs and Paigambars in the entire Creation make their presence and shower the Sangats with immense blessings. In the SatNaam Sangat of those Puran Sants who bestow Puran Sat upon their Sangat, Dargah clearly manifests itself upon earth. In the SatNaam Sangat of the Puran Sants who bestow Puran Sat upon their Sangat, the magnificence of Sada Suhaagans (those who have attained Sada Suhaag, i.e. Puran Braham Gyan, Puran Tat Gyan and Param Padvi) and of Suhaagans (those accepted as devotees in Dargah) clearly manifests itself. All the Avataars, SatGurus, Braham



Gyanis, Sants, Bhagats, Pirs and Paigambar from Dargah, and all those souls who have attained salvation arrive and join the SatNaam Sangat of these Puran Sants who bestow Puran Sat upon their Sangat, and perform SatNaam Simran. Suhaagans and Sada Suhaagans take part with great pleasure in the SatNaam Sangat of these Puran Sants that bestow Puran Sat upon their Sangat. In the SatNaam Sangat of the Puran Sants, who bestow Puran Sat upon their Sangat, the Sangats attain Puran Bairaag (complete detachment from worldly matters, i.e. from Maya). Every being that comes to the SatNaam Sangat of these Puran Sants bestowing Puran Sat upon their Sangat achieves peace of mind; since Maya cannot come anywhere near the auspices of such great and perfect beings. In the SatNaam Sangat of those Puran Sants who bestow Puran Sat upon their Sangat, Mansarovar manifests itself upon earth and the Sangats are blessed with Amrit Ishnaan (inner bath with Amrit, i.e. our essence or the life-element; the divine energy) in Mansarovar, and are satiated. In the SatNaam Sangat of the Puran Sants who bestow Puran Sat upon their Sangat, Suhaagans and Sada Suhaagans are born. In the SatNaam Sangat of Puran Sants bestowing Puran Sat upon their Sangat, the Sangats receive the GurParsaad of Naam, Naam Simran (meditation upon Naam), Naam Di Kamai (putting Naam in practice in one's life), Puran Bandagi (complete surrender before God) and Parupkaar (selfless acts for benefaction of humanity).

In the SatNaam Sangat of Puran Sants bestowing Puran Sat upon their Sangat is clearly revealed the magnificence of Jap Ji Sahib, Sukhmani Sahib, Anand Sahib and of the entire GurBani. In such divine and hallowed SatNaam Sangat is clearly revealed the bliss expressed in the divine words of Anand Sahib. Therefore one shouldn't think or feel that GurBani is merely a text or speech or mere words. It is extremely important to know, to understand and to acknowledge this supremely true fact that when we put GurBani to practice in our lives, then everything that is written in GurBani – the supreme and essential truth inherent within these divine words – clearly reveals itself in SatNaam Sangat. It is extremely important to know, to understand and to acknowledge this supremely true fact that when we put Gurshabad (GurBani) to practice in our lives, then the true essence of these divine words becomes clearly manifest in SatNaam Sangat.

SatGuru incarnate the blessed Pargateyo Jyot (a manifested divine light; a soul that becomes the pure divine light of God Himself) Amar



Das Ji – with eternally boundless GurKirpa and GurParsaad – has revealed this supremely powerful prose of Anand Sahib upon this earth. At the foundation of this supreme and powerful prose are blessed SatGuru incarnate Amar Das Ji’s own limitless practice of, and limitless service of Puran Sat. This prose is SatGuru Patshah Ji’s own personal experience. It is utterly necessary for the human beings who read and listen to GurBani to know, understand and to accept that the entire GurBani comprises of SatGuru Sahiban’s own personal experiences, which they veritably encountered in their lives during their Bandagi.

Let’s now concentrate our attention upon these sacred words of the blessed SatGuru incarnate Amar Das Ji with great devotion, faith and trust, and – praying that we imbibe the Puran Sat, Puran Hukam (absolute divine will) and Puran Braham Gyan (perfect divine wisdom) about the supremely powerful and divine state of “Anand” (“Bliss”) in our Hirdas – try to learn, grasp and accept these sacred words.





## **Ik-Onkaar Sat Gurparsaad ||**

It is immensely essential for every Jigyasoo – who is treading the divine path of Prema Bhagati (loving devotion) towards Puran Sat, or is desirous of treading this path – to learn, understand and to abide by the supremely true fact of why the SatGuru Sahiban composed these supremely powerful words of “Ik-Onkaar sat gurbarsaad” at the beginning of nearly every Salok (verse) while writing GurBani. A Jigyasoo – who learns this supremely powerful divine truth, understands and accepts it, meditates upon it and contemplates it, puts it to practice in one’s life, inscribes it in one’s Hirda and upon every cell of one’s body and absorbs oneself in it – will earn the approval of Dargah for his or her Bandagi, will attain Jeevan Mukti (deliverance from the cycle of life-and-death; salvation), will become a Sant Hirda (saintly-hearted), will attain Puran Awastha (a state of spiritual perfection), will attain Puran Braham Gyan, will attain Puran Tat Gyan (the entire divine knowledge; understanding of the divine ways), will acquire Atam Ras Amrit (the highest form or the essence of Amrit; eternal bliss), will attain Atal Awastha (the state of unshakable faith), will attain Param Padvi (the highest spiritual status), will earn the endorsement of Dargah, and will be bestowed with this supremely powerful “Anand”. This is why the blessed SatGuru Sahiban – by placing these supremely powerful words, “Ik-Onkaar sat gurbarsaad” at the beginning of nearly every Salok – have repeatedly reaffirmed this supremely essential truth. All the Saloks and the entire Bani (GurBani) is nothing but the magnificence of these supremely powerful words, “Ik-Onkaar sat gurbarsaad.” The rest of the entire GurBani serves just to exhibit the magnificence of this supremely powerful, supremely essential truth. Therefore let’s learn this supremely powerful and supremely essential truth, understand it and accept it, contemplate it, follow it and practise it in our life, meditate upon it and make a success of our life.

### **Ik-Onkaar:**

Sat PaarBraham Pita Parmeshar is one. There is none other as



Him. There is none as His match, and none that can match Him. There is none as His rival, and none that can rival Him. Why is there none as Him? Because He is Sarab Kalaa Bharpoor (abundant with all crafts and competencies); He is the master – and the origin – of all eternal, immense supreme powers; No one ever has fully comprehended Him, nor can anyone ever do so; He doesn't possess a form, and thus He is omnipresent; He is omnipresent, and thus He is infinite, eternal; He is infinite, eternal, and thus His creation (the Creation) too is infinite, eternal; He is infinite, eternal, and thus all His supreme powers too are infinite, eternal; As He is Sarab Kalaa Bharpoor, therefore He Himself possesses the power of creating (the power of Brahma, god of creation), the power of nurturing (the power of Vishnu, god of sustenance) and the power of destroying (the power of Shiva, god of destruction); He Himself is the origin of these three great supreme powers; Since He Himself is the creator of all Creation, therefore He Himself is the creator of Maya, therefore He is beyond Trigun Maya (the three attributes of Maya: Sato – the goodness viz. charity, compassion and contentment; Rajo – the desires viz. hopes, expectations and yearnings; and Tamo – the vices viz. lust, anger, greed, attachments and pride), therefore He rules over Maya; Since He is beyond Trigun Maya, therefore He is beyond the human sensory perceptions, therefore He is Agadh (unfathomable), He is Agam (beyond human reach), He is Agochar (imperceptible; needing divine sight to perceive).

Going further into details, what is meant by Onkaar? The word Ik Onkaar is an auspicious merger of two words, 'Ik' and 'Onnkaar'. The word 'Ik' implies Adwait (without parallel), which implies that there is none like Him, no power that matches Him, and no power that rivals Him; He is Ik Khand (the one and only spiritual realm); Ik Khand is Sach Khand (the realm of ultimate, absolute truth; Sach Khand is one – multiple Khands do not make Sach Khand, multiple Khands are a hypocrisy); He is Ik Ras (the One; the essence – the Amrit, the divine power, the Mansarovar); He is Atam Ras (the highest form or the essence of Amrit; eternal bliss); He is Ik Sar (constant; throughout unvarying); He belongs to everybody; He belongs to all Creation. The word Onkaar is an auspicious blend of the following words: 'O' stands for 'Oukaar' which implies the Creator, i.e. the creator of the entire Creation, the originator of the whole universe, the One from within whom the entire Creation has originated, is originating and will continue to originate; "A" stands



for “Aakaar” which implies the Nurturer, i.e. the One who looks after, is looking after and will continue to look after the entire Creation; “M” stands for “Makaar” which denotes the Destroyer, i.e. the One tasked with destruction of the Creation, who destroys, is destroying and will continue to destroy the Creation. This is how the word Onkaar describes his unique and immense, eternal existence.

He manifests Himself in Sunn Mandal (the domain of Sunn Kalaa, the state of absolute silence and peacefulness) alone. Atam Ras is nothing but the utter peacefulness of Sunn Mandal. Thus He manifests Himself only in a Hirda that abides in Sunn Mandal.

### The magnificence of the word “Sat”:

The blessed SatGuru incarnate Nirankaar Roop the true Patshah Ji Nanak Dev Ji has pronounced Mool Mantar (the definition of origin) at the beginning of GurBani. Mool Mantar begins with “Ik-Onkaar sat naam”. The word “Sat” is the keyword of Mool Mantar, and depicts PaarBraham Parmeshar’s state of “Adhaar” (“Base”), the state of the divine foundation upon which PaarBraham Parmeshar created Himself. It is a supreme truth that PaarBraham has instated Himself in Atal Awastha, PaarBraham Parmeshar has established Himself forever in His Nirgun Saroop upon this supremely powerful “Adhaar”, and this supremely powerful “Adhaar” alone is the one and only ever-existent “Sat”. The word “Sat” defines and describes this “Adhaar”.

The word “Sat” implies that Ik Onkaar is an ever-existent (having no beginning) truth, and this “Sat” is the name of PaarBraham Parmeshar. It means that, when we do “SatNaam” Simran, we infact meditate upon the name of PaarBraham Parmeshar. “Sat” is the name of Ik Onkaar Nirgun Saroop PaarBraham Parmeshar. This is the Param Jyot (the divine light; God Himself) form of PaarBraham Parmeshar. This is the Param Jyot Puran Parkash form of PaarBraham Parmeshar. This is the form that is beyond the Trigun Maya, and abides and manifests itself in Chautha Pad (fourth state; a state beyond the three aspects of Maya). This form is Agam Agochar, which cannot be seen or felt through the five human senses, and can only be felt and experienced through the divine senses, called as Dib Drisht (divine vision; also called as Trikuti – the third eye, or Gyan Netter – the wisdom eye). It is that part of the divine which is the ever-existent “Sat”, eternal, boundless, infinite, Aprampaar (without a



dimension or boundary), omnipresent, the womb to the entire Creation, and Sarab Kalaa Bharpoor.

The word “Sat” describes Amrit. “Sat” is the never-dying, ever-established Ik Onkaar. It is established since the time of its own beginning, is established in its own existence now (at this moment, at the present time), and will continue to be well-established in the ages to come – **“Aad sach jugaad sach. Hai bhee sach naanak hosee bhee sach. ||1||”** – If we just take the last meaning of the word “Sat”, which implies the Truth, the Truth prevails always, and falsehood can never stand against the Truth. In the end it is only the Truth that remains, and the falsehood perishes; the falsehood never wins. Everything that is run by the three attributes of Maya is perishable, is Asat (not Sat), and is stuck in the cycle of births-and-deaths.

The all-powerful, the blessed PaarBraham Parmeshar Himself is the sole, fundamental “Sat”, and His own origins too lie in “Sat”. He is established since the beginning (is Sat), is well-established even now (is Sat), and will forever (in all the coming ages) remain established upon the ever-existent foundation of “Sat”. He is the One unborn and undying, is beyond the paradigms of time and space, is beyond the bonds of births-and-deaths.

He is Kartaa Purakh (Doer; Creator), the boundless and singular spiritual supreme power, that created all the physical worlds and is running them. He is Saibham (self-created and self-sustained), the Sat PaarBraham Parmeshar who created Himself and who is self-supported and self-established upon the Adhaar of “Sat”. He is Nirvair (without enmity), the one Sat PaarBraham Parmeshar who is beyond all enmity and opposition and who so much loves everyone that He has installed a small part of Himself (His seed; His antecedents) in all His creations. The presence of a part of the supreme essence in every creation makes Sat PaarBraham Parmeshar omnipresent. This is why the supreme essence is present within every creature. Sat PaarBraham Parmeshar is the sole Kartaa (Doer), possesses immense spiritual supreme power and is Sarab Kalaa Bharpoor. It means that He possesses every kind of supreme powers, and has the capabilities to act beyond what a human mind can imagine. These supreme powers are beyond the imagination of the five human sensory organs. The foundation of these immense supreme powers is the word “Sat”, the ever-existent “Sat”. There is no other power.





“Sat” alone is Guru (teacher and mentor; one who can lead us on the path of Bandagi and Mukti). Guru is the supreme power that banishes darkness from the mind, and enlightens us about divinity and about Braham Gyan from our within. Therefore only consider “Sat” as the Guru; as no other power is better or higher than “Sat”. Once we begin practising this divine word “Sat” in our lives by performing deeds of “Sat”, then slowly but surely we begin to turn Sachyara (divinely truthful) from within (in our Hirda), and gradually we transform ourselves into complete Sachyara.

Once at this state, we are absorbed in this “Sat” part of the divine and become one with it. At this state we see “Sat”, we speak “Sat”, we serve “Sat” and we act nothing but “Sat”. This is the greatest service to the almighty Sat PaarBraham Parmeshar. It is the greatest service to the supreme power “Sat” which is Atam Ras Amrit, and the greatest service to Nirgun Saroop Param Jyot Puran Parkash. The practising of “Sat” makes a soul indistinguishable from “Sat”, and the human being who becomes one with “Sat” takes a form of divinity, a form of “Sat”. It means that such a soul turns into a fount of Braham Gyan. It becomes a fount of “Sat” for the humanity, and hence called as Braham Gyani.

The word SatGur or SatGuru signifies that the essence of “Sat” is the essence of Guru. It means that the human being who becomes inseparable from “Sat”, and becomes one with it, transforms oneself into SatGuru, i.e. the “Sat” essence of such a human being manifests itself and he or she becomes Pargateyo Jyot. SatGuru’s are those souls that have gained the ability to see, speak and hear ever-existent “Sat”, have gained the ability to disseminate “Sat” and to serve ever-existent “Sat”. This is how a soul immerses itself in Puran Sat PaarBraham Parmeshar, and is transformed into ever-existent “Sat”. Such a soul becomes a Guru, because such a soul enlightens us from within and can bless us with Amrit, can drive away our illusions and misconceptions, and can lead us on the path of Bandagi towards Sach Khand, and as a result carries us towards Jeevan Mukti.

If we reflect upon GurBani, we realize that GurBani is the perfect “Sat”. GurBani is Puran Braham Gyan. Every word of GurBani is the glory, and the description of “Sat”, and because of this supremely powerful characteristic of GurBani, it in itself is the Gyan Saroop (the wisdom form of God) of Sat PaarBraham Parmeshar. GurBani itself exhorts us to become GurBani, which further means that we should



become “Sat”. It means that we should become one with Puran Sat PaarBraham Parmeshar.

Practising GurBani is the practising of “Sat”. Practising GurBani is the practising of ever-existent “Sat”, and therefore practising GurBani is the practising of Gurmat (God’s wisdom; wisdom revealed in GurBani). By constantly practising ever-existent “Sat, we turn ourselves into “Sat Roop” (“Sat in a human form”), and this is what GurBani preaches us to become. It is this essence of “Sat” in GurBani – this essence of ever-existent “Sat” – that makes GurBani a Guru. It is this essence of “Sat” in GurBani that makes GurBani Nirankaar (formless; God). It is this essence of “Sat” in GurBani that makes GurBani the Gyan Saroop of Nirankaar. Each and every word is Hukam (divine command). It is this original and ever-existent “Sat” which is the highest decree of Akaal Purakh (Immortal Being; God). To become “Sat” is the highest command issued by Akaal Purakh. To become “Sat” Roop is the greatest glory of Akaal Purakh. To become “Sat” Roop is the greatest service to Akaal Purakh.

To serve “Sat” with complete belief, determination, devotion and faith is the key to Dargah. When we offer and submit ourselves wholly at the sacred feet of the ever-existent “Sat” Amrit Puran PaarBraham Parmeshar, we too turn ourselves into Sat Roop. Thus Guru is “Sat”, i.e. Guru is Puran PaarBraham Parmeshar Himself. A Puran Braham Gyani, a Sant or Bhagat possesses this essence of “Sat”, which is beyond the three attributes of Maya, and which is the essence of Guru. The essence of “Sat” is the essence of Puran PaarBraham Parmeshar, the essence of Puran Braham Gyan, and the essence of Param Jyot Puran Parkash.

Nirankaar (without form; God) is the form of “Sat” and the Hirda of a human being is “Sat”, which is the abode of Sat PaarBraham Parmeshar. Sat PaarBraham Parmeshar manifests Himself in the form of Pargteyo Jyot in a Hirda that attains the inner state of Puran Sachyari Rehat (total compliance with Sat). By attaining the inner state of Atam Ras Amrit, and by attaining Puran Sachyari Rehat, the Hirda attains eternity. Those human beings who attain Puran Sachyari Rehat in their Hirda – wherein “Sat manifests itself and begins to abide – are called as “Purakh Pardhaan” (“wisest-of-the-wise”). Attainment of Param Padvī turns one into Purakh Pardhaan; presence of Param Jyot Puran Parkash in one’s Hirda is the sign of Purakh Pardhaan. The human beings who transcend beyond Maya, i.e. achieve triumph over



Trigun Maya are Purakh Pardhaan. A Puran Sant, a SatGuru, a Puran Braham Gyani, a Puran Khalsa (pure soul that possesses Puran Braham Gyan) is a Purakh Pardhaan. All their deeds turn into the deeds of “Sat”. The highest level of the deeds of “Sat” is the supremely powerful service of Parupkaar (selfless acts for benefaction of humanity) and Maha Parupkaar (guiding mankind on the path of Bhagati and Jeevan Mukti). To unite the humanity with Naam of Sat PaarBraham Parmeshar, and to assist it in treading the path of Bandagi of Sat PaarBraham Parmeshar, are the deeds and the services of such great beings. GurBani reveals this supremely essential truth:

**Janam maran duhhoo meh naahee jan par-upkaaree aa-ay.  
Jee-a daan day bhagtee laa-in har si-o lain milaa-ay. ||2||**

(Sri Guru Granth Sahib Ji, Page No. 749)

These words are absolutely true, and those human beings who achieve the capability to follow these words are forever absorbed in Sat Purakh (Sat PaarBraham Parmeshar) Akaal Purakh. The primary origin is “Sat”, and everything is originated from “Sat”. “Sat” is the womb to all Creation. Thus “SatNaam” is fully capable to obtain ever-blissfulness for the human being. Ever-blissfulness implies never-ending ever-existent bliss – Sehaj Awastha (sublime state of mind absorbed in God’s devotion), Atal Awastha, 24-hour Sat Sehaj Samadhi (continual state of Samadhi – awake or asleep) – which is GurParsaad and is obtained through unbounded belief and immense devotion, faith and Bhagati in the illimitable, Agam Agochar Sat PaarBraham Parmeshar.

Therefore please do make Ardas (humble prayer) to receive GurParsaad of SatNaam, Naam Simran, Naam Di Kamai, Puran Bandagi and Seva. Make Ardas that you be granted the Seva of Parupkaar and Maha Parupkaar. It is to accomplish this purpose alone that we are blessed with human life; do not fritter it away in the slavery of Maya, focus your mind upon SatNaam and forge your path toward Jeevan Mukti.

SatGuru incarnate the blessed Nanak Patshah Ji reveals the supremely powerful magnificence of “Sat” in Jap Ji Bani:

**Jap.  
Aad sach jugaad sach.  
Hai bhee sach naanak hosee bhee sach. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 1)



Next after Mool Mantar is the supremely powerful word “Jap”, which is an extremely beautiful and supremely powerful advice to do Simran. To perform Simran is the supreme and powerful advice of the blessed SatGuru incarnate Nanak Patshah Ji to the entire humankind. To engage oneself in Simran is a divine and sacred decree; because Ik Onkaar is “Sat”, and it alone is Sat “Naam”. Because Kartaa Purakh is “Sat”, hence this Sat alone is “Naam”. Because Nirvair is “Sat”, thus this Sat itself is “Naam”. Akaal Moorat (the immortal icon) is “Sat”, and thus this Sat is “Naam”. Since Ajooni (un-born; God) is “Sat”, therefore only this Sat is “Naam”. Since Saibham is “Sat”, therefore this Sat alone is “Naam”. Thus the entire Mool Mantar is “Sat”, and therefore this Sat alone and itself is “Naam”. This is why the blessed SatGuru incarnate Nanak Patshah Ji has pronounced “SatNaam”. Thus the word “Sat” is the womb to the entire Creation. Thus the word “Sat” is the womb to all supreme powers. Thus the word “Sat” is the womb to all supreme and divine virtues. Thus “Sat” is not just a word, but has assimilated within it the Sarab Kalaa (all crafts and competencies) of Sat PaarBraham Parmeshar. The entire GurBani is “Sat”; thus this Sat is “Naam” as GurBani is originated, is originating and will continue to originate from within “Sat” alone. GurBani isn’t limited to the blessed Guru Granth Sahib alone. GurBani is constantly manifesting itself in Dargah. There are uncounted Ang’s (parts) of GurBani in Dargah. There is no end to the Ang’s of GurBani in Dargah. Thus this Sat alone is “Naam”. “Sat” isn’t just “Naam”, but “Sat” alone and itself is the supreme power, is the ever-present supreme power, is the omni-present supreme power. SatNaam alone is the supreme and divine decree:

**Ayko naam hukam hai**

**naanak satgur dee-aa bujhaa-ay jee-o. ||5||**

(Sri Guru Granth Sahib Ji, Page No. 72)

This is why the blessed SatGuru incarnate Nanak Patshah Ji – with immense benevolence and following the Puran Hukam of Akaal Purakh – by pronouncing the priceless gem of this great Mantar (mantra) and by bestowing the entire humanity with this great Mantar has enlightened our path to Sach Khand; and by asking the entire humanity to do its Simran has offered a supremely powerful advice of the highest order. As the entire Mool Mantar is Sat, therefore the Simran of “SatNaam” holds within itself all of the supreme powers. This is why the blessed Bhai Gurdas Ji (the scribe of the original Sri





Guru Granth Sahib Ji) describes the magnificence of SatNaam in the very first Vaar (set of Pauris or verses).

### **The Mantar of SatNaam (by Bhai Gurdas Ji):**

Bhai Gurdas Ji was bestowed with immense Gur Kirpa and Gur Parsaad by Sri Guru Amar Das Ji, Guru Arjan Dev Ji (SatGuru the fifth Patshah Ji) and Guru Hargobind Sahib Ji (Satguru the sixth Patshah Ji). He was a Brahm Gyani and a great scholar. He was honoured to write the first version of Sri Guru Granth Sahib Ji.

The Bani (discourse) by Bhai Gurdas Ji (called as Bhai Gurdas Ji Vaaran) is composed in the form of 40 Vaars and has been greatly admired by Guru the fifth Patshah Ji. He called it the “Key to GurBani”. This actually means that Bhai Gurdas Ji – with great compassion – describes in his Bani the important divine laws and the rules of Puran Bandagi using very simple words; and once you grasp this Bani it becomes very easy to understand GurBani.

Bhai Gurdas Ji – with great benevolence – wrote these Vaars to describe the divine Sat of his experiences in connection with GurBani in his material life. He describes his divine understanding of GurBani in a very simple language. The Bani of Bhai Gurdas Ji is recognised as the next level of Gurmat, after Sri Guru Granth Sahib Ji and the Bani of the tenth Patshah Ji (Guru Gobind Singh Ji). As Bhai Gurdas Ji enjoyed the direct patronage of Guru Arjan Dev Ji, there is no reason not to accept his Bani as Gurmat.

At the very outset of his Vaars, Bhai Gurdas Ji – with great kindness – describes the divine significance of the words “SatNaam” and “Sat”. Here is the first Pauri (verse) of his first Vaar:

**Namasakaaru guradayv ko  
sati naamu jisu mantr sounaiaa.  
Bhavajal vichon kaddhi kai  
moukati padaarath maahi samaaiaa.  
Janam maran bhau katiaa sansaa rogu viyogu mitaaiaa.  
Sansaa ihu sansaaru hai  
janam maran vichi doukhu savaaiaa.  
Jam dandu siraoun na outarai  
saakati durajan janamu gavaaiaa.  
Charan gahay guradayv day  
sati sabadu day moukati karaaiaa.**



**Bhaau bhagati gurapurabi kari  
naamu daanu isanaanu drirhaaiaa.  
Jayhaa beeu tayhaa phalu paaiaa ||1||**

(Bhai Gurdas Ji Vaar 1)

Bhai Gurdas Ji clearly explains that the blessed Guru Nanak Patshah Ji – with immense kindness – has brought us this Mantar of “SatNaam” from Dargah. When Guru Nanak Patshah Ji immersed himself in the waters of the Bein river at Sultanpur Lodhi for three days, on return he pronounced the Mool Mantar, “**Ik-Onkaar sat naam kartaa purakh nirbha-o nirvair akaal moorat ajoonee saibhan gur parsaad**”. Then he uttered Jap, thus asking us to recite and meditate upon Mool Mantar, as he also declared that this Mool Mantar is “**Aad sach jugaad sach. Hai bhee sach naanak hosee bhee sach ||1||**”. The central word in Mool Mantar is Sat, therefore he declared the word Sat as Naam.

The word Sat portrays Param Jyot Puran Parkash of Nirgun Saroop the blessed PaarBraham Pita Parmeshar – Atam Ras Amrit – which is the highest level of Amrit. The word Sat implies the Truth, and Truth is the name of the blessed PaarBraham Pita Parmeshar. Many people, and many preachers, translate Sat Naam as the true name, which is incorrect. When they say SatNaam Vahiguru, they interpret it as Vahiguru being the true name. It is a fallacy. SatNaam implies that Sat is Naam, the Truth is Naam. Even SatGuru is interpreted as the true Guru. So the preachers come to the conclusion that the Sikh Guru’s were the true Guru’s, and all the other Guru’s were pretenders, and thus they spread intolerance and violence among the people. The true meaning of SatGuru is that Sat is Guru. Bani (GurBani) is Sat, and thus it is Guru. Bani is Sat and thus it is Guru, and a Hirda where Sat abides is Guru.

The word Sat is the only one that defines the most important and essential characteristics of Akaal Purakh. By Sat is meant that which never changes, is constant, unvarying and ever-established. Every other entity changes with time because it is all Maya, and Maya assumes countless states that vary every second. Sat never varies and has been Sat ever since the origin, is Sat even at present, and will forever be Sat.

Bhavjal (sea of Maya’s deceptions; sea of ignorance) is a vast ocean of the darkening influence of Maya. A soul that abides under the influence of Maya – enslaved under the Panj Dhoots (the five



thieves – lust, anger, greed, attachments and pride) and the desires – is like a stone in the deep ocean of Kur (falsehood). Bhavjal is the ocean of Maya, and it engulfs the entire world within it. But the word Sat lies beyond Maya. Bhai Gurdas Ji writes that Sat is the free matter. It means that the Mantar of SatNaam – the Gurparsaad – has the supreme divine strength to extricate us from this Bhavjal and to carry us back towards the free matter, the Nirgun Saroop of the blessed PaarBraham Parmeshar. When it happens, we are relieved of our greatest agony of births-and-deaths.

While inhabiting this world, we constantly face the fear of births-and-deaths, which has been termed as the disease of the highest order. To be borne and to undergo such pains, troubles and sorrows, to experience good and bad moments but without any everlasting happiness and without any everlasting bliss, staying stuck in the deep Kur of Maya is the biggest malady. If we do not obtain Gur Parsaad of SatNaam, and do not devote ourselves towards acquiring the ten virtues described in Mool Mantar, and do not attain Sat Roop, then in Dargah's values we shall be termed Sakat (unbeliever; believer in Maya and the worldly matters) and Durjan (bad person) and we will fritter away this priceless human life which has been granted to us by the grace of the almighty PaarBraham Parmeshar to become Sat Roop and to become one with Him.

Therefore we must be very grateful to the blessed Guru Nanak Patshah Ji who, with great benevolence, has bestowed upon us Gur Parsaad of the word Sat which – once we put it to practice in our lives with devotion, determination, belief, trust, certitude, faith and devotion – takes us back to our origin, the blessed PaarBraham Pita Parmeshar.

Many Sants, the great beings, first advise us to recite and meditate upon Mool Mantar and then bestow upon us Gur Parsaad of SatNaam, and there are some great beings who, from the very beginning, plant the priceless gem of Gur Parsaad of SatNaam in our Surat (consciousness; mind). According to GurBani, it is by Gur Parsaad of SatNaam alone that our consciousness blends itself with the divine. It is only by Simran of SatNaam that one's Surat, Hirda and the entire soul turns Kanchan (golden; disease-free). Only with Simran of SatNaam one awakens Kundalini Shakti (divine energy said to be residing at the base of the spine, spreading into the entire body through the three energy-channels of Ida, Pingla and Sushmana, and making the corrections and purification throughout the body). Only



with Simran of SatNaam all one's Bajjar Kapaats (divine doors that – once opened – channel Amrit into the body and establish connection between human being and Akaal Purakh) are opened up. Only by Simran of SatNaam all one's Sat Sarovars (sources of Amrit, or the spiritual energy; there are seven centres or sources of spiritual energy in the human body) are illuminated. Only by Simran of SatNaam the powers of Ida, Pingla and Sushmana (the three energy-channels passing through the spinal column; Ida channels the negative charge, Pingla the positive charge and Sushmana the neutral charge) are awakened and one acquires Gur Parsaad of Samadhi and Sunn Samadhi. Thus carrying on with Simran, Naam Simran permeates into every cell of the body, and the devotees are absorbed in the bliss of SatNaam, who then vanquish Maya, transcend beyond Trigun Maya, obtain Darshan of Akaal Purakh Ji, attain Gur Parsaad of Puran Braham Gyan, Atam Ras Amrit and Puran Tat Gyan, and attain Param Pad (Param Padvī – the highest spiritual status). Therefore do the Simran of Naam, “the ever-existent Sat, SatNaam”, which is also described and known as Amrit. Sat denotes Anaad (ever-existent) Sat. SatNaam denotes that Parmatma (the supreme soul; God) is Anaad Sat. By performing Simran of Naam, we are suffused with Anaad Sat within ourselves, and SatNaam manifests itself in every cell of our body. By Simran is meant:

- ÷ To inscribe Sat in our memory
- ÷ To inscribe Sat in our mind (Surat)
- ÷ To recall Sat with love in our Hirda
- ÷ To inscribe Sat in every cell of our body
- ÷ Our Surat and Hirda becoming Sat Roop
- ÷ To transform oneself into SatNaam (“**Har kaa naam jan kaa roop rang ll**”)
- ÷ To get absorbed in Sat
- ÷ To become one with Sat

The next words after the word “Jap” are “**Aad sach jugaad sach. Hai bhee sach naanak hosee bhee sach. ll1ll**” These words mean that the supremely powerful Sarab Kalaa Bharpoor entity which is revealed in the Mool Mantar – and this entity alone – is the ever-existent Sat, and is in existence from unfathomable time, from the time of origin of the Creation, meaning thereby that He is ever-established, has clearly prevailed throughout all ages, prevails even now, and will





continue to prevail in future. This means that Mool Mantar has evidently prevailed since the beginning till the present time, and will continue to prevail in all the coming ages till the end.

“**Aad**” signifies that for an unknown time, even before the origin of the physical worlds, Sat PaarBraham Pari Puran (absolute in all aspects) Parmatma was in existence. GurBani tells us that Akaal Purakh was instated in Sunn Samadhi for 36 Yugas (epochs) before the creation of the universe; i.e. for an unknown time, as the length of the time of the 36 Yugas is unknown. The word “**Aad**” implies the beginning. There is no definition here of His own existence, and He is eternal, infinite, Aprampaar (without dimension or boundary) and Apaar (immeasurable and omnipresent). His existence means Sat – the supremely powerful entity, Amitoj (possessing immense energy), eternal, infinite, unvarying and ever-existent.

“**Jugaad**” signifies that Parmatma is in existence since all Yugas, and will continue to exist in all coming Yugas. There is no definition here of Yugas and no definition of time. A Yuga is delineated on the basis of the following characteristics of the humankind:

- ÷ Conduct
- ÷ Current outlook
- ÷ Religious credence
- ÷ Morality, and
- ÷ Deeds

When these characteristics undergo a major change, they herald a change in the Yuga. Therefore no Yuga can be described with a definition of the length of time. The essence is that, Sat PaarBraham Parmeshar has been in existence in all previous times, exists at the present time, and will continue to exist in the future times. It is believed, and GurBani holds, that since the origin of the universe the earth has witnessed four Yugas. But the existence of Akaal Purakh is beyond these four Yugas. It means that the Anaad Sat described in Mool Mantar continues to be in existence even now. “**Hosee Bhee**” signifies that Parmatma will remain in existence even in the coming Yugas. It means that Akaal Purakh:

- ÷ Is the sole Anaad Sat, whose existence predates the unknown beginning (“**Aad**”) – the origin of this universe
- ÷ Is in existence since the time of origin (“**Jugaad**”) of the Creation



- ÷ Is the sole Anaad Sat at the present time (“**Hosee Bhee**”)
- ÷ The entire rest of the GurBani is the explanation of the above-described word Anaad Sat. It is the magnificence of Sat; meaning that GurBani:
- ÷ Is the explanation and the glory of Mool Mantar, and the glory of the impressive virtues and supreme powers of Anaad (Parmatma; God)
- ÷ Informs us what our experience shall be when we follow Anaad Sat
- ÷ Informs us what the experience of such souls shall be that assimilate themselves in Anaad Sat
- ÷ Informs us that such souls are the temples of Sat, that their reach extends to Puran Braham Gyan
- ÷ Advises us to absorb ourselves in Sat
- ÷ Guides us in becoming one with Param Tat (the divine essence), and
- ÷ Guides us in transforming ourselves as His Saroop (reflection; form)

Many among the Sangat (congregation; following) are under the delusion that reading of GurBani alone construes as Simran. It is a wrong notion, and a huge misconception. With the idea in mind that reading of GurBani alone is Simran, the common Sangat puts emphasis upon reading of GurBani. To think that our lives will get better by mere reading of GurBani is a mistaken belief. There is a big difference between reading GurBani and acting GurBani. GurBani preaches us to act, and not just to read. Acting GurBani means putting Shabad (divine words; words of GurBani) to practice in one's life. To adopt the advice of Shabad in one's daily activities is the key to spiritual success. The greatest and supremely powerful counsel of GurBani is to do Simran. Only by doing Simran does one acquire all the divine and heavenly treasures. This is why the blessed SatGuru incarnate Nanak Patshah Ji has expressed the supremely powerful divine command of “Jap” to the entire humanity. Therefore we should pledge to observe this command with our Hirda and with complete faith, devotion and trust, submit ourselves wholly at the sacred feet of Guru, immerse ourselves in Simran and attain Param Pad in this lifetime. This is the essence of the entire Jap Ji Bani.



The blessed SatGuru incarnate Arjan Dev Patshah Ji brings out the supremely powerful magnificence of “Sat” in Sukhmani Bani:

**Roop sat jaa kaa sat asthaan.  
 Purakh sat kayval pardhaan.  
 Kartoot sat sat jaa kee banee.  
 Sat purakh sabh maahi samaanee.  
 Sat karam jaa kee rachnaa sat.  
 Mool sat sat utpat.  
 Sat karnee nirmal nirmalee.  
 Jisahi bujhaa-ay tiseh sabh bhalee.  
 Sat naam parabh kaa sukh-daa-ee.  
 Bisvaas sat naanak gur tay paa-ee. ||6||**

(Sri Guru Granth Sahib Ji, Page No. 284)

These supremely powerful words of Sukhmani Bani expressed in the magnificence of “Sat” form the most significant part of Sukhmani Bani and present the highest level of Puran Braham Gyan and Puran Tat Gyan. The blessed SatGurus, the true Patshahs have endowed GurBani at various places with such kind of profound and extremely valuable gems of Puran Braham Gyan. These extremely beautiful words – these priceless gems of the supremely powerful Puran Braham Gyan representing the supremely powerful magnificence of “Sat – are read daily by hundreds of thousands of people, but are immediately ignored and forgotten after reading. Failure to follow these priceless gems of Puran Braham Gyan is a clear evidence of the ignorance of the hundreds of thousands of people (who read these words daily). The people who are part of the modern popular religious establishments are ignorant of the magnificence of these supremely powerful gems. It is the sole reason of lack of spiritual development of many people that they are occupied merely in the daily reading of GurBani. The sad part is, they think they are accomplishing their purpose by simply reading the GurBani. They pay no attention to the fact as to what they are reading and what the GurBani is telling them to do. It is important to bring out the reality of the supreme truth that the common religious missionaries – those who themselves are imperfect, those who have not yet attained Puran Awastha, those who have not yet acquired Puran Braham Gyan, Tat Gyan and Atam Ras Amrit, those who are not ordained by Dargah to preach, those who have turned religious preaching into their vocation and regard themselves as performing Seva, those who are occupied in vending GurBani, those who



are busy in putting a price upon GurBani Kirtan (chanting) – have hundreds of thousands of gullible followers who consider these missionaries as the true preachers. But these hundreds of thousands of poor souls do not grasp that these preachers – who themselves are slaves to Maya – are incapable of benefitting them in any way. Because where Maya is present, spirituality takes to heels. Because where falsehood prevails, spirituality flees. Because where GurBani is traded as an object, the benevolence of Guru doesn't prevail. Where Puran Sat doesn't prevail, the benevolence of Guru doesn't prevail, because Maya prevails in such places. This is the reason that the followers of these false preachers, these slaves of Maya, spend their lifetimes without making any spiritual gains, because such false preachers have turned religious preaching into their business, and neither are they capable of disseminating Puran Sat. It is extremely essential for people to learn, understand and concede this supremely true fact. Only when the people learn, understand and accept this supremely true fact will the wisdom dawn in their Hirdas as to what is the real message of GurBani and what the GurBani is asking them to do. The blessed SatGuru incarnate Arjan Dev Patshah Ji has revealed the Katha (discourse) of this supremely powerful essence of "Sat" in these words.

The blessed PaarBraham Parmeshar is "Sat" Roop, and He abides only in such a Hirda that has transformed itself into "Sat" Roop. That is, the person who attains Puran Sachyari Rehat becomes "Sat" Roop. A human being who overcomes Trigun Maya, reaches Chautha Pad and becomes Jeevan Mukht (attains salvation while still in one's physical body) becomes "Sat" Roop. A human being who quenches one's Trishna (worldly desires) and overcomes lust, anger, greed, worldly attachments and pride attains Puran Sachyari Rehat in one's Hirda and becomes "Sat" Roop. The Puran Sachyari Rehat of one's Hirda is the true Rehat (conduct) of adapting Puran Sat; all the other Rehats are superficial and pretentious. Only the inner Rehat – that of triumphing over Maya and of adapting Puran Sat – is the real Puran Sachyari Rehat of Hirda. It is quite true that with outer, superficial Rehats one can gain respect of people in the world, but one cannot earn respect in Dargah. One earns respect in Dargah only by attaining inner Rehat, the Puran Sachyari Rehat of Hirda, and the Rehat of victory over Maya. Bandagi is an inner phenomenon; – the toil for GurParsaad, the striving for Puran Bandagi, the attainment of Puran Sachyari Rehat, the practising of Naam, the travails of achieving victory over Maya and overcoming of the lust, anger, greed,



worldly attachments and pride – all are inner accomplishments. “Sat” Roop Akaal Purakh manifests Himself in “Sat” Roop Hirdas of only such a human being who practises this inner Rehat.

Only those human beings are Pardhaan Purakh (Purakh Pardhaan) who turn themselves into Sat Roop. Only such human beings are Pardhaan Purakh who attain Puran Sachyaru Rehat in their Hirda, and whose Hirda turns Sat Roop. Only in such Sat Roop Hirdas Akaal Purakh manifests Himself. Only such Sat-Roop-turned human beings transcend beyond Trigun Maya, reach Chautha Pad and obtain Darshan of Akaal Purakh, and acquire Puran Braham Gyan, Atam Ras Amrit and Puran Tat Gyan. This is how the magnificence of Puran Sat takes shape upon earth in the form of Purakh Pardhaan. That is, the magnificence of Sat appears upon earth in the form of a Puran Braham Gyani, in the form of Pargteyo Jyot. The glory of such supremely mighty great beings is seen in the form of their Seva of Parupkaar and Maha Parupkaar. The magnificence of Puran Sat manifests itself in their everyday acts – in their Seva of the Sangat, in their Seva to cleanse the earth of the Kur prevailing upon it, in their Seva to bestow GurParsaad upon others, in their Seva to bestow Amrit upon others, in their Seva to manifest Suhaagans and Sada Suhaagans in their Sangat, and in their Seva of Parupkaar and Maha Parupkaar. It is because such Purakh Pardhaans serve nothing but Puran Sat and observe nothing but Puran Sat. Therefore their actions at every moment and at every instance materialize as the deeds of Puran Sat. The deeds of such Purakh Pardhaans – such great beings whose every cell of their bodies is absorbed in Amrit, every cell is turned Sat, every cell is brimful with Amrit, whose body is ever-suffused with Amrit and gushes Amrit, every cell of whose bodies radiates divine light, whose auspices span the entire universe, whose feet are illuminated with light of a thousand suns, in whose Sangat Suhaagans and Sada Suhaagans are born, in whose Sangat GurParsaad is bestowed, in whose Sangat Puran Sat is served and Puran Sat is observed – are nothing but the deeds of Sat, and their words are nothing but Sat Bachans (words of Truth; divine words). The words of such great beings are the words of Dargah. The words of such great beings are the Hukam (will) of Dargah. The words of such great beings are forever etched in Dargah. The words of such great beings alone prevail upon earth.

The Jyot (the divine light within; soul) of Sat PaarBraham Parmeshar is present within every creature. The existence of every





creature is due only to the Jyot of Sat PaarBraham Pita Parmeshar. This Jyot is alone is the Sat Tat (the essence of Sat) that causes the existence of every creature. Sat PaarBraham Parmeshar is assimilated in His entire Creation in the form of this Sat Tat. The life in a human body is sustained by this supreme Sat Tat alone. All the powers and abilities of a human body are founded in this Sat Tat alone. The human sensory organs and action organs have this Sat Tat alone as their basis. Not just this, but this supremely powerful Sat Tat itself is present within the human body in the form of Suksham Dehi (soul; Suksham is part of the human souls that is the source of all energy running the senses and the physical functions of the body. This spiritual energy comes from Sat Sarovars). In the human Suksham Dehi, Sat PaarBraham Parmeshar has also created the seven Sat Sarovars, and has instated all His supreme powers in these seven Sat Sarovars. In this way, Sat PaarBraham Parmeshar is assimilated in the entire Creation in the form of this Sat Tat. Therefore Sat Tat alone is the origin of the entire Creation. The entire Creation has originated from this Sat Tat alone. Sat Tat alone is the womb to all Creation. All the supreme powers of Sat PaarBraham Parmeshar – all His supreme powers that He employs in creation, maintenance and in destruction of the whole universe – are contained within this Sat Tat alone. Therefore it is extremely essential to know, to understand and to accept that the word Sat isn't merely a word, but this supremely powerful word encompasses within itself the very existence of Sat PaarBraham Parmeshar, all the divine Vidhaans of Sat PaarBraham Parmeshar, all the immense supreme powers of Sat PaarBraham Parmeshar, the entire Creation of Sat PaarBraham, Dargah of Sat PaarBraham Parmeshar and all the Pirs, Paigambar, Avataars, SatGurus, Braham Gyanis, Sants and Bhagats present in Dargah.

The deeds of Sat alone are the powerful deeds. The deeds of Sat are sacred and pure. The deeds of Sat are the deeds of Dharam (righteousness; also commonly interpreted as religion or seeking union with the divine). Thus the deeds of Sat are unsullied and flawless. The deeds carried out under the Rajo Birti (tendency to indulge in desires) and the Tamo Birti (tendency to indulge in lust, anger, greed, attachments, pride) are the deeds of Asat. The Karams (deeds) that one performs with the aim to satisfy one's desires under the influence of lust, anger, greed, attachments and pride are untruthful deeds. Such human beings – who are endowed with the understanding that only the deeds of Sat are pure – absorb themselves in deeds of Sat, receive



GurParsaad, accomplish their Bandagi and transform themselves into Sat Roop. Therefore the deeds of Sat are above all other deeds, and it is a humble prayer at the feet of the whole humanity to do a favour to themselves, focus their attention upon the deeds of Sat, make it a habit to perform only the deeds of Sat – so that their Sat Karams (deeds of Sat) will begin to accumulate, and by carrying on thus with the deeds of Sat they will be able to receive GurParsaad, perform their Bandagi and transform themselves into Sat Roop.

Sat PaarBraham Parmeshar has even designated His name as “Sat” in order to manifest the supremely powerful magnificence of Sat. This is the reason Sat PaarBraham Parmeshar has nominated Himself as “SatNaam”. Thus the GurParsaadi (graced by God) name of Sat PaarBraham Parmeshar is none other than “SatNaam”. The glimpse of the supremely powerful magnificence of Sat – the eternal magnificence written about earlier in this text and of which more shall be written later – too is assimilated in “SatNaam” alone. All the divine treasures and the divine pleasures, Sat Chit Anand (bliss of being in consciousness of Truth, the highest consciousness; eternal happiness), all the divine virtues and supreme powers are contained only in “SatNaam”. Therefore such human beings who – with GurParsaad and GurKirpa of SatGuru and with complete faith, utter devotion and absolute trust – engage themselves in “SatNaam” Simran transform themselves into Sat Roop and become indistinguishable from Sat PaarBraham Parmeshar. That is, the blessing of being engrossed in “SatNaam” Simran with total faith, complete devotion and full trust, the observance of “SatNaam”, Puran Bandagi and Seva are acquired only by GurKirpa and GurParsaad by SatGuru. Because SatGuru himself is the bearer of Puran Sat, SatGuru himself bestows Puran Sat, SatGuru himself is the bestower of GurParsaad, SatGuru himself is the bestower of the GurParsaad of Naam, Naam Simran, Naam Di Kamai, Puran Bandagi and Seva. The complete faith, complete devotion and complete trust too are the forms of Sat alone, and Sat alone is the womb to these supremely mighty virtues. Therefore complete faith, complete devotion and complete trust alone are the basis of one’s Bandagi. The edifice of Bandagi is constructed only upon the foundation of complete faith, complete devotion and complete trust. Bandagi is nothing but complete faith, complete devotion and complete trust at the feet of SatGuru, and even these supremely powerful virtues are obtained only by GurParsaad of



SatGuru. When we immerse ourselves in complete faith, complete devotion and complete trust and submit our entire self at the feet of SatGuru, we receive GurParsaad of Puran Bandagi. Once we plunge ourselves in complete faith, complete devotion and complete trust and surrender ourselves entirely at the feet of SatGuru, we receive the blessing of Puran Braham Gyan and Atam Ras Amrit. When we accept and regard SatGuru as a form of Sat PaarBraham, and submit our body, mind and worldly possessions at the sacred feet of SatGuru with complete faith, complete devotion and complete trust, we receive the GurParsaad of Puran Bandagi, achieve victory over Maya, transcend beyond Trigun Maya, arrive at Chautha Pad and obtain Darshan of Sat PaarBraham Parmeshar, and attain Jeevan Mukti. Along with the Darshan of Akaal Purakh, we are also blessed with all divine treasures and with Puran Tat Gyan, Puran Braham Gyan and Atam Ras Amrit.

**Sat bachan saadhoo updays.**

**Sat tay jan jaa kai ridai parvays.**

**Sat nirat boojhai jay ko-ay.**

**Naam japat taa kee gat ho-ay.**

**Aap sat kee-aa sabh sat.**

(Sri Guru Granth Sahib Ji, Page No. 284)

The words of those human beings – who accomplish their Bandagi and assimilate themselves in Sat and transform themselves into Sat Roop – are nothing but Sat Bachans. It means that the supreme powers of Sat PaarBraham Parmeshar abide in the words of such human beings who have become Sat Roop and have become one with Sat. Those human beings who have become Sat Roop – their tongue speaks Sat Bachans, their words are Sat and Akaal Purakh Himself speaks through their tongue. The words of such a Puran Purakh (perfect being; a living God on earth) disseminate Puran Sat. A Sadhu (saint; one who has attained perfection in one's Hirda) is a human being who has disciplined one's mind. That is, the person who has attained victory over one's mind is a Sadhu; the person who has achieved victory over Maya is a Sadhu; the person who has become one with Sat is a Sadhu; the person who has become Sat Roop is a Sadhu. Therefore a Sadhu possesses immense magnificence. Everything that a Sadhu says or does is Sat. All his words are Sat and come true upon earth. Every sermon of a Sadhu is Puran Sat and immutable. The important thing is to adopt his Sat Bachans in



one's Hirda and observe them in one's daily life in order to draw benefits from them. A Sadhu is a human being whose Hirda has attained Puran Sachyari Rehat and has turned Sat Roop, and by this virtue, he has assimilated himself in Akaal Purakh and has become one with Him. The words of a Sadhu manifest the immense divine power of Sat, and for this reason these words prove effective in changing our life. If Sat Bachans of a Sadhu are observed with complete faith, complete devotion and complete trust, they lead our Hirda into Puran Sachyari Rehat and possess the capacity to assimilate us in Sat.

The Sat Bachans of a Sadhu carry immense divine power. When we incorporate these words into our deeds and practise these words in our life, our Hirda enters Puran Sachyari Rehat, Param Jyot manifests itself in our Hirda and Puran Parkash (the supreme light; His aura; aura around the enlightened ones) illuminates our Hirda. Thus putting the words of a Sadhu into practice in one's life, a human beings becomes "Sat Jan" (pure soul that delivers others from bonds of Maya and obtains them salvation). "Sat Jan" is a supremely powerful spiritual state, that transforms us into Sat Roop. Sat Jan, Sadhu, Sant, Braham Gyani, Gurmukh – they all represent the state of Puran Awastha. They are indistinguishable from Akaal Purakh. All of these states are indistinguishable from Akaal (timelessness; immortality). Very few are those human beings who are endowed with such a supremely powerful blessing. Such human beings are quite guileless, who do not question, and acquire all that is bestowed in the Sangat of a Puran Sant. These guileless human beings do not follow their own will or any worldly wisdom (materialism), they are under no misconception or misunderstanding, and they do not harbour any delusions or dilemmas. Their Hirda is brimful with nothing but immense belief, devotion and faith. The words **"Sat nirat boojhai jay ko-ay"** describe such guileless and innocent human beings. A Sat Jan, Sadhu, Sant, Braham Gyani or Gurmukh materializes upon the earth in the form of a living God. These innocent human beings regard – with utmost faith, devotion and trust – the Sat Bachans of a Sadh (Sadhu) as coming straight from the mouth of Parmatma, and adhere to such words in their lives. When this transpires and takes place, the Sat Bachans of Sadhu are inscribed in the Hirdas of these guileless human beings, and no power can prevent the Hirdas of such human beings from turning into Sant Hirdas. The Bandagi of such guileless human beings is easily



accomplished. Having been endowed with immense and boundless GurKirpa and GurParsaad of SatGuru, they easily achieve victory over Maya and attain Puran Awastha. SatNaam suffuses their Surat, Hirda and every cell of their body, and the blessed SatGuru the fifth Patshah Ji describes such greatly fortunate human beings in these Sat Bachans: **“Sat tay jan jaa kai ridai parvays”**.

Such human beings who transform themselves into Sat Roop become “Sat Jan”. Complete observance of “Sat” in one’s life gives birth to a “Sat Jan”. It goes to say that, a human being – who manifests within himself the heavenly and immense supreme power lying hidden within Sat – suffuses his or her Hirda with Puran Sachyari Rehat. Such Jan’s (pure souls) are conferred with the immense supreme power of GurParsaad. Such human beings acquire GurParsaad and proceed with SatNaam Simran. Such human beings, who put SatNaam to practice in their lives – meaning thereby those who attain Samadhi and Sunn Samadhi, and move into prolonged and sustained adherence of SatNaam – have every cell of their body enlightened with Naam, have all their Bajjar Kapaats opened up, have their seven Sat Sarovars illuminated, acquire Dib Drisht, attain the state of Puran Bandagi and vanquish Trigun Maya, reach Chautha Pad and transform themselves into Sat Roop, and become Jeevan Mukh. This is the message conveyed by the supremely powerful words: **“Naam japat taa kee gat ho-ay”**.

**Charan sat sat parsanhaar.**

**Poojaa sat sat sayvdaar.**

**Darsan sat sat paykhanhaar.**

**Naam sat sat dhi-aavanhaar.**

**Aap sat sat sabh dhaaree.**

**Aapay gun aapay gunkaaree.**

**Sabad sat sat parabh baktaa.**

**Surat sat sat jas suntaa.**

**Bujhanhaar ka-o sat sabh ho-ay.**

**Naanak sat sat parabh so-ay. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 285)

In this supremely powerful Pauri of Sukhmani Bani, the blessed SatGuru incarnate Arjan Dev Patshah Ji has presented the immensely important section of the highest order of Puran Brahm Gyan and Puran Tat Gyan. These are the priceless gems of Puran Brahm Gyan





that SatGuru Patshah has showered upon us from the divine, exalted treasure of Dargah. The real, sublime connotation of the words GurParsaad and GurKirpa is the supreme divine immense power itself, and this is an evidence of the extreme compassion of the blessed PaarBraham Parmeshar, SatGuru the true Patshah Ji and the blessed SatGuru Arjan Dev Ji. By offering us these supremely powerful priceless gems of Puran Braham Gyan, the blessed SatGuru Patshah Ji has blessed us with the entire accomplishments of his Bandagi, and has whelmed us with this supremely divine immense power. Through these priceless gems of Puran Braham Gyan and Puran Tat Gyan, SatGuru Patshah Ji has revealed this supreme and essential truth of how we become one with “Sat” – the supreme divine immense power which is the Nirgun Saroop of Akaal Purakh Ji. Even though the divine and sacred treasure of GurBani is available to the entire humanity, it is a fact that a human being born in a Sikh family is indeed the fortunate one. The priceless gems of this divine treasure of GurBani are endowed to Sikhs as their inheritance. The Sikhs are in the most advantageous position to easily obtain this rare Puran Braham Gyan, thanks to the immense and everlasting spiritual endeavours of all SatGuru Patshah Ji's.

Modesty, humility and humbleness in one's Hirda are the key to Dargah. A human being, whose Hirda is filled with modesty and humility and wrapped in humbleness, abides in Mansarovar. A human who practises modesty, humility and humbleness of Hirda becomes Sat Roop. Those human beings who dedicate their entire selves at the feet of SatGuru, by practising modesty, humility and humbleness of Hirda they transform themselves into Sat Roop, because the feet of SatGuru are Sat Charans (feet where Sat abides). The feet of a Puran Sant, Braham Gyani, SatGuru, Sat Jan, Gurmukh or Puran Khalsa are Sat Charans. Akaal Purakh is Sat, and therefore a human being who assimilates oneself in Sat becomes Sat himself, and transforms his or her feet into Sat Charans. Such human beings who submit themselves entirely at the Sat Charans of SatGuru are the ones who put modesty, humility and humbleness of Hirda to practice in their lives, and become Sat Roop. Those human beings who surrender their body, mind and worldly wealths at the Sat Charans of SatGuru, they – by persevering in modesty, humility and humbleness of Hirda – transform themselves into Sat Roop. The feet of SatGuru are Sat Charans and therefore the feet of SatGuru in themselves contain an immense storehouse of Amrit. The feet of SatGuru are Sat and there-



fore the feet of SatGuru hold Mansarovar within themselves. The feet of SatGuru are Sat and therefore in the very feet of SatGuru abide all divine treasures and supreme powers. The feet of SatGuru are Sat and therefore Maya cannot come anywhere near the feet of SatGuru, and thus those humble beings who fall at the feet of SatGuru and seek shelter at the feet SatGuru find it very easy to proceed with their Bandagi, and such beings easily achieve victory over Maya. Some great beings express the view that the feet of a Puran Sant hold the illumination of a thousand suns. Therefore a human being who falls at the feet of SatGuru descends into Mansarovar and attains SatNaam, SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Seva. Such human beings are greatly and immensely fortunate who attain Samadhi the moment they fall at the feet of SatGuru; they have their Bajjar Kapaats opened up, their seven Sat Sarovars are enlightened and every cell of their body is illuminated with the light of SatNaam. Such is the beautiful magnificence of Sat Charans that turns a human being into Sat Roop and assimilates them with Sat. Such is the supremely mighty magnificence of Sat Charans that transforms a human being into a Sant, Braham Gyani, SatGuru, Gurmukh and Khalsa.

By modesty, humility and humbleness of Hirdha is meant that a human being turns oneself into dust at the feet of the entire Creation. The blessed Sat PaarBraham Parmeshar is omnipresent, and thus abides in every entity in the entire Creation, and each of His creation originates, blossoms and meets its end by His supreme divine and immense powers. Therefore it is supremely important to learn, understand and accept this supreme and essential fact that His Sat Charans are assimilated in the entire Creation. Therefore we need to fall at the feet of every creation of the entire universe in order to have the Sat Charans of Sat PaarBraham Parmeshar abide in our Hirda. Therefore we must do Dandauth (prostration) and bow our head before every creation in the entire universe in order to make Sat Charans of Sat PaarBraham Parmeshar abide in our Hirda, and only then we shall be able to abide in modesty, humility and humbleness of Hirda in our lives and put an end to our pride. Jeevan Mukti is nothing but the end of our pride. The Dhoot of pride is the strongest and deadliest of all Dhoots, and therefore is overcome last by a human being. That is, the Dhoot of pride is vanquished last of all Dhoots. The end of pride carries the human being beyond Trigun Maya on to Chautha Pad, where one obtains Darshan of Nirgun Saroop of Sat PaarBraham Parmeshar and procures GurParsaad of Puran Braham



Gyan and Tat Gyan. Many people are under a mistaken belief that one mustn't bow one's head before anyone other than Sri Guru Granth Sahib Ji. Such thoughts and acts represent the peak of one's pride. This notion is entirely opposite to the edicts of GurBani. GurBani decrees us to be modest, to turn ourselves into slaves at the feet of all Creation, to turn ourselves into dust at the feet of the entire Creation and to suffuse our Hirda with the essential and supremely mighty divine virtue of humility and humbleness. GurBani ordains that we shall not obtain Darshan of Sat PaarBraham Parmeshar unless we turn ourselves into dust at the feet of the entire Creation.

**Hohu sabhnaa kee raynukaa ta-o aa-o hamaarai paas. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 1102)

**Hohu sabhnaa kee raynukaa ta-o aa-o hamaarai paas. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 322)

It is decreed by GurBani that when we place ourselves at the feet of the whole Creation, then the Sat Charans of Sat PaarBraham Parmeshar make home in our Hirda and we obtain Darshan of Sat PaarBraham Parmeshar. GurBani decrees that a Braham Gyani is the dust at the feet of the entire Creation:

**Barahm gi-aanee sagal kee reena.**

**Aatam ras barahm gi-aanee cheenaa.**

(Sri Guru Granth Sahib Ji, Page No. 272)

Many people are in a dilemma that Guru Sahiban have forbidden us to bow before anyone other than Sri Guru Granth Sahib Ji, which is contradictory to the edicts of GurBani and a lie. It is true that SatGuru Ji's do not wish us to bow before bad and Asat elements. That is, we mustn't bow before lust, anger, greed, attachments or pride. We are not to become slaves of Trishna. To place our head at the feet of the entire Creation with utter humility is different than bowing before Asat elements. By being humble is meant to bow before Sat, and not to bow before bad elements or Asat elements. Those preachers who in their ignorance propound this false notion are themselves responsible for their destiny, and are answerable to Dargah for this false preaching. To service (clean) the footwear belonging to Sangat at Guru Ghar (Gurudwara) is known, understood and recognized as a great service of practising humility. Even so that the service of cleaning Sangat's footwear at Guru Ghar with one's



beard or with one's tresses (for ladies) is recognized, considered and accepted as a great way to practise humility. Just think that if one dusts the Sangat's footwear and touches one's forehead with this dust – does it not amount to bowing one's head at the feet of the Sangat?

Many people refuse to bow at the feet of a Puran Sant, Puran Braham Gyani, SatGuru, Bhagat, Gurmukh, Jan or Gursikh (the true and pious follower of a Guru); which is contrary to the edicts of GurBani. When one bows at the feet of such supremely powerful figures one receives GurParsaad, because the feet of such great beings are Sat Charans, and by touching and worshipping them one turns into Sat Roop. On the other hand bowing before Asat elements is cowardly and disastrous. Please removes this misconception from your minds, and act towards practising this supremely powerful divine virtue (becoming Sagal Ki Reena – dust of all Creation; extremely humble) which will prove effective in suffusing our Hirda with extreme humility and humbleness.

Therefore by submitting ourselves entirely at the feet of such a great being who has become Sat Roop, we too shall transform ourselves into Sat Roop. By touching and worshipping the feet that are Sat, we shall become Sat Roop. The touching and worshipping of Sat Charans implies offering our body, mind and worldly riches at the Sat Charans of those great beings who have become Sat Roop. Whenever we are in the presence of such great beings who have become Sat Roop we should do their Dandauth Bandhna (greeting by prostration). By so doing we abide by the following Gurshabad (words of GurBani):

**Kar saadhoo anjulee pun vadaa hay.**

**Kar dand-ut pun vadaa hay. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 13)

**Santeh charan maathaa mayro pa-ut.**

**Anik baar santeh dand-ut. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 889)

When we adhere to this decree of GurBani in our life, we earn Punn (spiritual reward) of the highest order. Therefore whenever you visit a Gurudwara, perform Dandauth Bandhna before Sri Guru Granth Sahib Ji. You will be practising humility with this Punn Karam



(virtuous deed). By so doing, i.e. by practising humility, all our sins are washed away, our Hirda is suffused with Amrit and our inner self is thoroughly cleansed. Please observe this edict of Puran Braham Gyan in your everyday life and reap its immense benefits. The essential question arises as to where do we find such a great being who has transformed himself or herself into Sat Roop? This question has merit, because it is very hard to find a great being having become Sat Roop. Though, the answer to this question is very simple. To begin with, whenever one visits a Gurudwara, one must do Dandauth Bandhna to Sri Guru Granth Sahib Ji. When one adheres to this supremely powerful edict, one begins to reap its benefits. Do keep firmly in mind that it is no easy task to follow this edict, and it is a really difficult task because our ego comes in the way of our performing Dandauth. Thus this is a perfect and divine weapon with which to destroy one's ego. Do not be concerned with what others think, just realize that it is decreed by GurBani, the Guru. Do the Dandauth before Sri Guru Granth Sahib Ji and as a result reap the benefit of your countless sins being washed away, cleanse your Hirda and put an end to your ego. Be firm in your resolve that it is an immense Punh Karam to perform Dandauth before Guru – a divine weapon to vanquish our ego, and we can accomplish this great Punh Karam. This command is GurParsaad, and we are blessed to be given this GurParsaad. Therefore doing Dandauth before Guru – in order to honour this GurParsaad and to carry forward our Bandagi – fills our Hirda with humility and humbleness. This prostration (before Guru) isn't a submission before any material object – which are nothing but Maya – but this prostration is a submission before the fundamental essence of the supreme divine power, and it is a submission before the essence of Sat present within every creation everywhere; and the essence of Sat is the essence of the omnipresent Guru.

This is a glimpse of the magnificence of the feet of Sat Saroop (one who has become Sat Roop). It is entirely true that by adhering to this supremely powerful divine diktat we too shall acquire GurParsaad and attain humbleness of Hirda, and by practising these in our life shall transform ourselves into Sat Roop. The real devotion to Puran Braham (perfectly divine; God) begins with Puran Samarpan (complete surrender) at the feet of such a human being who has transformed himself or herself into Sat Roop. Let's take a look at the meaning of Puran Samarpan. Puran Samarpan means nothing but giving, giving and giving. To give is Bandagi. To dedicate body, mind and wealth at





the feet of Sat Roop Puran Sant, Puran Braham Gyani, SatGuru and Puran Khalsa is Samarpan. To pledge everything in our possession at the service of such a personality who is Sat Saroop is Samarpan.

By Tan Arpan (dedication of body) is meant devoting Dassvandh (one-tenth) of our time in the service of such a personage. The highest Seva of such a soul is to engage ourselves in Naam Simran, and in accumulating our Naam Di Kamai in accordance with their wish and advice. The Seva of Naam Simran is the best of all Seva. The Seva of Naam Simran is the highest of all Seva. Only by Naam Simran alone a human being makes all spiritual accomplishments. By Naam Simran alone a human being succeeds in all one's endeavours, without any impediments. By Naam Simran alone one gains GurParsaad. By engaging in Naam Simran alone one opens up all one's Bajjar Kapaats, illuminates the seven Sat Sarovars and acquires Dib Drisht. By Naam Simran alone a person extinguishes one's Trishna, overcomes lust, anger, greed attachments and pride, and vanquishes Maya. By Naam Simran alone one's Hirda enters Puran Sachyari Rehat, and Puran Parkash of Param Jyot illuminates one's Hirda. By Naam Simran alone we put an end to all our vices, and Sat Guna's (absolutely divine virtues) enlighten our Hirda. By Naam Simran alone one acquires Gyan (wisdom), Dhyan (Simran with deep concentration and detachment from all-else) and Tat Buddhi (Tat Gyan). With Naam Simran alone one achieves respect in Dargah. Naam Simran alone begets Darshan of the great beings SatGurus, Sants, Bhagats and Braham Gyanis. By indulging in Naam Simran alone one triumphs over Maya, transcends beyond Trigun Maya, arrives at Chautha Pad and obtains Darshan of Akaal Purakh, and attains Puran Tat Gyan and Puran Braham Gyan. SatGuru incarnate the blessed Arjan Dev Ji has divulged the eternal magnificence of Naam Simran in the first Astpadi (verse of 8 stanzas) of Sukhmani Bani.

By Man Arpan (dedication of mind) is meant to renounce one's Manmat (state of being dictated by one's mind; temptations), one's cleverness and Sansarik Mat (worldly wisdom; materialism) and to follow the edicts of Gurmat (Gur's guidance, or God's guidance) – which is nothing but GurBani – and to adhere to the sacred words of GurBani. Gurmat is nothing but to follow Sat Bachans of Sant – at whose feet we make our Puran Samarpan – in our everyday life with total determination, faith, devotion and trust. Such deeds of Sat work a miracle to spiritually uplift us. To regard the words of such a Sat Roop individual as Sat Bachans, and to constantly follow them



with belief, trust, faith and devotion is the service of Gurmat. To follow the Sat Bachans of a Puran Sant is to observe Gurmat. By following the Sat Bachans of a Puran Sant we shall surely transform ourselves into Sat Saroop.

The third thing that we are to dedicate to our Guru is our wealth and belongings (Dhan Arpan). We need to surrender Dassvandh of our Dassan Nahuwan Di Kamai (earnings from the ten nails of the hand, i.e., hard-earned money), that we have earned with our genuine efforts, to our SatGuru or Puran Sant at whose Sat Charans we make our Puran Samarpan, or to Puran Braham Gyani at whose Sat Charans we do Puran Samarpan.

By parting with Dassvandh of our earnings, we renounce our attachment with worldly objects and our greed for wealth and riches. By paying Dassvandh we are freed of the disastrous Dhoot of greed. Thus the real divine worship is the worship of Sat, and this worship begins when we submit ourselves entirely at the feet of Sat Roop. This is Seva of the highest order, and turns us into a true disciple of Sat, and thereby transforms us into Sat Saroop. Therefore a human being who worships Sat – such a true servant transforms oneself into Sat Saroop. To become Sat Saroop, to serve nothing but Puran Sat, and to adhere to Puran Sat is spirituality of the highest order.

Please behold this absolutely and firmly in your Hirda that those who transform themselves into Sat Roop – their Darshan carries such beneficence that the moment a human being makes Puran Samarpan at the feet of such great beings, he or she attains the blessing of Naam Simran-Samadhi and Sunn Samadhi, and receive GurParsaad of Puran Bandagi. Therefore those who believe in GurBani – which makes it clear that a Puran Sant, Puran Braham Gyani or SatGuru is Sat Roop – and those who make Puran Samarpan at Sat Charans of such souls receive blessing of the GurParsaad of Naam, Naam Simran, Naam Di Kamai, Puran Bandagi and Seva, and such fortunate human beings attain Puran Bandagi and transform themselves into Sat Roop.

The Bandagi of a human being reaches the state of perfection when one achieves triumph over Maya. Those human beings who achieve victory over their mind achieve victory over Maya, and are fully accepted in Dargha of the blessed Sat PaarBraham Pita Parmeshar, are conferred with Param Jyot Puran Parkash and Atam Ras Amrit, and are forever assimilated in Sat.



The blessed SatGuru the true Patshah Ji clarifies with great compassion that Naam (the Name – representing God and all His Creation) of Akaal Purakh is Sat. It does not imply that Naam is true, but that Naam is nothing but “Sat”, Guru is nothing but “Sat”, Param Jyot Puran Parkash is nothing but “Sat”, “Sat” alone is the immense supreme divine power which is immutable, while all else falls prey to Maya. The above text describes the immense magnificence of SatNaam.

Not making Puran Samarpan, or making incomplete Samarpan is the reason behind the very little spiritual progress of almost entire Sangat. We see around us many such people who spend their lifetime in Nitnem (ritual recitals and prayers) but achieve very little spiritual growth. Thus Puran Samarpan with body, mind and worldly wealth is very important for success in one’s spiritual life. Without Puran Samarpan one doesn’t receive GurParsaad. Without Puran Samarpan one doesn’t accomplish Bandagi. Without Puran Samarpan one doesn’t attain Naam, Naam Simran, Naam Di Kamai, Suhaag (acceptance in the Divine Court as a devotee) and Sada Suhaag (eternal Suhaag; attainment of Puran Braham Gyan, Puran Tat Gyan and Param Padvi). Puran Samarpan forms the foundation of one’s Bandagi.

The blessed Sat PaarBraham Parmeshar Ji is beyond Maya, and is Himself “Sat”. The blessed Nirgun Saroop is the supreme eternal divine power. Therefore Sat PaarBraham Parmeshar manifests Himself in only such a Hirda which is beyond Maya, a Hirda which is triumphant over Maya and is transformed into Sat Roop. Only in a perfect and pure Hirda – a Hirda that abides in Puran Sachyari Rehat – does Sat PaarBraham Pareshwar manifest Himself. Only by practising the inner Rehat (of triumphing over Maya) a human being leads one’s Hirda into Puran Sachyari Rehat. Such a Hirda is suffused with all divine virtues. Such a Hirda abides in the Rehat of Atam Ras Amrit, in the Rehat of Puran Braham Gyan, in the Rehat of Puran Tat Gyan and Param Jyot Puran Parkash, and only in such a Hirda does Sat PaarBraham Parmeshar manifest Himself. Therefore if we want to obtain Darshan of Sat PaarBraham Parmeshar, we too must transform ourselves into Sat Roop, and we too must comply with Puran Sachyari Rehat in our Hirda.

The Hirda of a Sada Suhaagan is brimful with divine virtues. Akaal Purakh Himself is the immense treasure of these divine virtues. This is why Sat PaarBraham Parmeshar is called as Sarav Guni



Nidhan (the treasure of all virtues). In order to attain Sada Suhaag, a Suhaagan must transform oneself as Akaal-Purakh-alike. This is why it is said, “**Aap sat sat sabh dhaaree**”. Until we acquire all of these divine virtues and suffuse our Hirda with these divine virtues, Sat will not manifest itself in our Hirdah. Please bear this supremely true fact firmly in mind that to abide in Puran Sachyari Rehat is GurParsaad, Maya can only be vanquished with GurParsaad, and only with GurParsaad one can suffuse one’s Hirda with all of the Sat Guna’s (absolutely divine virtues). GurParsaad is achieved only through Puran Samarpan. Therefore only when we realize this Puran Braham Gyan do we put an end to our ego, and the supreme divine eternal power manifests itself in our Hirda and saturates our Hirda with GurParsaad of the highest level, i.e. with all of the Sat Guna’s. Therefore Puran Samarpan alone is the key to spiritual success.

GurBani is Shabad (divine words), or Gur Shabad (God’s words; His Hukam, the divine will) or Shabad Guru (Gyan Saroop of Akaal Purakh; Braham Gyan – the divine wisdom). GurBani is the Gyan Saroop of the blessed Sat PaarBraham Parmeshar Ji. Therefore GurBani is Sat because it has emanated from Akaal Purakh Himself – i.e. there is no distinction between Sat Roop SatGuru Sahiban and Sat PaarBraham; those who uttered GurBani are all indistinguishable from Akaal Purakh, and therefore their words are Sat Bachan, i.e. the divine words of Sat PaarBraham Parmeshar. Therefore GurBani is proclaimed as Dhur Ki Bani (the originl speech; emanating direct from Akaal Purakh). All the SatGuru Sahiban are Sat Roop, and therefore all their utterances are the words of Sat PaarBraham Parmeshar. This is why GurBani is the Gyan Saroop of Akaal Purakh Ji, and is Sat. Therefore GurBani is Sat, and has emanated from Sat. This is a supremely essential truth that all that is written in GurBani is the divine Hukam (command; will) of Parmatma. GurBani is the promise made by Sat PaarBraham Parmeshar, i.e. whatever GurBani says is Puran Sat, and if we follow this supremely powerful Hukam, then Sat PaarBraham Parmeshar will fulfil every word of GurBani. Therefore if we abide by this Shabad Hukam (GurBani’s edicts) of Parmatma – which is Sat – we transform ourselves into Sat Roop.

Those human beings who abide by GurBani turn themselves into GurBani, i.e. they attain those states as are described in GurBani. Those who abide by GurBani turn themselves into the magnificence of Akaal Purakh. To become Sat Roop is the most miraculous, and



the highest magnificence of Akaal Purakh. The highest magnificence of Sat PaarBraham Parmeshar is: to attain the blessing of Param Padvi; to achieve the blessing of Atam Ras Amrit; to acquire Puran Braham Gyan; and to acquire the blessing of Puran Tat Gyan. Therefore a Puran Sant, Puran SatGuru, Puran Braham Gyani or Puran Khalsa is the highest and the most amazing magnificence of Akaal Purakh. Those human beings who concentrate their mind upon Sat transform themselves into Sat Roop.

Those human beings who engage in SatNaam Simran have their Surat transformed into Sat. When SatNaam permeates one's Surat or mind, the Surat is transformed into Sat and as SatNaam Simran progresses within one's body it descends into all Sat Sarovars and illuminates all the seven Sat Sarovars within one's Suksham Dehi. These seven Sat Sarovars are located within our Suksham Dehi itself and are illuminated by SatNaam, and all our Bajjar Kapaats are opened up along with Dassam Duaar (the tenth door; the Crown Chakra; once opened, it establishes a link between the human being and the Akaal Purakh), and Param Jyot Puran Parkash manifests itself in our Hirda. In this way our Suksham Dehi, as well as our physical body, is suffused with Amrit, and SatNaam Simran permeates every cell of our body. Every cell of our body is transformed into Sat: **“Har kaa naam jan kaa roop rang”**.

Therefore fortunate are those who have practised Sat and have transformed themselves into Sat Roop. Thus Akaal Purakh is Sat; His name is SatNaam; and those human beings – who focus their mind upon Sat and make Puran Samarpan of their entire self at Sat Charans of SatGuru – transform themselves into Sat Saroop.

### **Gur Parsaad (GurParsaad):**

The blessed SatGuru incarnate Nanak Patshah Ji revealed the word “Gur Parsaad” for the first time in GurBani in Mool Mantar. In the ensuing Bani (GurBani) SatGuru Sahiban manifested the word “Gur Parsaad” thousands of times. The word “Gur Parsaad” is manifested repeatedly in GurBani at the beginning of many Saloks. Along with the word “Gur Parsaad” and preceding it, the word “Sat” is repeatedly manifested, i.e. the words “Sat Gur Parsaad” are manifested repeatedly and thousands of times. That is, the supremely powerful words “Sat Gur Parsaad” are repeatedly reaffirmed by SatGuru Sahiban throughout GurBani. The question is worth





considering why these supremely powerful words are manifested repeatedly and thousands of times, and why are these repeatedly reaffirmed? These supremely powerful words “Sat Guru Sahiban” are repeatedly reaffirmed by SatGuru Sahiban in GurBani because all spirituality, all divine treasures, all the secrets of Bandagi, the entire Bandagi, the entire Creation, all priceless gems and jewels, the entire Mansarovar, the entire Dargah, all supreme powers, all the mysteries of Sat PaarBraham Parmeshar, Puran Braham Gyan, Puran Tat Gyan and Atam Ras Amrit are assimilated within these supremely powerful words. It means that: it is by Gur Parsaad that the supremely powerful magnificence of “Sat” manifests itself within a human being; it is by Gur Parsaad alone that a human being gains the Bandagi of Sat; only by Gur Parsaad does a human being earn the compliance with SatNaam and Naam; only by Gur Parsaad does a human being attain the blessing of Samadhi, Sunn Samadhi and Simran in every cell of one’s body; only by Gur Parsaad all the Bajjar Kapaats of a human being are opened up, and only by Gur Parsaad all seven Sat Sarovars are illuminated; only by Gur Parsaad a human being quenches one’s Trishna and only by Gur Parsaad a human being overcomes Panj Dhoots; only by Gur Parsaad does a human being attain Puran Sachyari Rehat in one’s Hirda; a human being can transform oneself into Sat Roop only by Gur Parsaad alone; by Gur Parsaad alone a human being can vanquish Trigun Maya, arrive at Chautha Pad and become one with Akaal Purakh; only by GurParsaad a human being can obtain Darsha of Akaal Purakh; a human being acquires Puran Braham Gyan, Puran Tat Gyan and Atam Ras Amrit by Gur Parsaad alone; a human being engages oneself in Parupkaar and Maha Parupkaar by Gur Parsaad alone. Therefore “Gur Parsaad” carries supremely powerful magnificence. This is the reason that SatGuru Sahiban have repeatedly manifested and reaffirmed this supremely powerful and divinely true essence of “Gur Parsaad” in GurBani.

The Mool Mantar, “**Ik-Onkaar sat naam kartaa purakh nirbha-o nirvair akaal moorat ajoonee saibhan gur parsaad ||**” is Gur Parsaad. It implies that “**Ik-Onkaar**” is Gur Parsaad; “**Sat Naam**” is Gur Parsaad; “**Kartaa Purakh**” is Gur Parsaad; “**Nirabha-o**” is Gur Parsaad; “**Nirvair**” is Gur Parsaad; “**Akaal Moorat**” is Gur Parsaad; “**Ajoonee**” is Gur Parsaad; “**Saibhan**” is Gur Parsaad. It means that this great Mantar – the Mool Mantar – assimilates within itself SatNaam, Naam Simran, Naam Di Kamai, Puran Bandagi and Seva of Parupkaar and Maha Parupkaar. All the supreme immense



eternal powers are assimilated within this great Mantar – the Mool Mantar. This great Mantar – the Mool Mantar – is the fountainhead of SatNaam, SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Seva of Parupkaar and Maha Parupkaar. This great Mantar – the Mool Mantar – is the fount of Amrit, the fount of Suhaag and Sada Suhaag, the fount of all the divine treasures, the source of Jeevan Mukti, the source of Param Jyot Puran Parkash in one's Hirda, the spring of supreme power to conquer Maya, the spring of the blessing of attaining Puran Sachyari Rehat in one's Hirda, the spring of attaining Param Padvi, the mine of Puran Braham Gyan, the mine of Atam Ras Amrit, the mine of Puran Tat Gyan. All of this is Gur Parsaad. "Gur" stands for the blessed Sat PaarBraham Pita Parmeshar; "Parsaad" denotes His blessing, benevolence, kindness, supreme power. All spirituality is achieved only through the kindness, benevolence and supreme power of Akaal Purakh the blessed Sat PaarBraham Pita Parmeshar. Sat propagates itself – through a Puran Sant SatGuru within whom Sat manifests itself and abides – in the form of SatNaam. SatNaam blossoms only by the grace of SatGuru. In the end the Sat Tat of our inner SatGuru brings down the wall of Kur and joins the Sat Tat of the external Guru, i.e. Nirgun and Sargun (the two parts of Akaal Purakh; Nirgun represents God beyond the Trigun Maya, observed only through one's spiritual eye, and Sargun is the divine power present in every creation and sustaining it. Nirgun Sargun becoming one describes the state where one realizes that all physical creations are part of Sargun, but are created and run by Nirgun – this realization is the Puran Braham Gyan and Puran Tat Gyan) are rejoined and the human being obtains Darshan of Sat PaarBraham Parmeshar in this life. The human being becomes Jeevan Mukti while living upon earth.

Sri SatGuru incarnate the blessed Amar Das Ji with great compassion reaffirms to us the Puran Brahm Gyan about the magnificence of Gur Kirpa (GurKirpa) and Gur Parsaad. GurKirpa is the basis of our life. Everything comes to pass in our life by GurKirpa, only for our benefits alone. Only with this great and supreme power of GurKirpa and GurParsaad we can vanquish the Panj Dhoots – lust, anger, greed, attachments and pride – and conquer Trishna. GurKirpa and GurParsaad is the eternal divine supreme power of the blessed Sat PaarBraham Pita Parmeshar. Only by one's good fortune one can attain GurKirpa and GurParsaad. Only by the grace of this eternal supreme power we can vanquish lust, anger, greed, attachments and pride, and conquer our hopes, desires and



temptations, and attain Jeevan Mukti. Only by the grace of this immense supreme power we can achieve triumph over Maya and earn the respect of Dargah. Only by the grace of this immense supreme power we can attain Puran Sachyari Rehat in our Hirda and attain Param Pad. Only by the grace of this immense supreme power we can attain Sehaj Awastha and Atal Awastha, and be assimilated in the Nirgun Saroop of Akaal Purakh. Based on the personal experience of Dass, it won't be wrong to say that many people acquire GurKirpa and GurParsaad, but only a rare being amongst them cares after this GurKirpa and GurParsaad and earns the appreciation of Dargah. The greatest reasons behind this is nothing but the lack of care and concern, nothing but lack of complete dedication of oneself, nothing but inadequacy in submission of one's body, mind and worldly wealth at the feet of SatGuru, nothing but failure to renounce Manmat and embrace Gurmat. The second biggest reason is getting defeated at the hands of Maya. Bandagi is nothing but a battle with Maya, and in this battle the common human beings surrender before Maya, and instead of facing Maya accept their defeat and get back to their life as before. Many people – after having attained Suhaag and Karam Khand – even go back to Dharam Khand (there are five Khands or the spiritual realms as per GurBani: the Dharam Khand or the stage of seeking divine union, the Gyan Khand or the stage of seeking divine knowledge, the Saram Khand or the stage of making efforts towards spirituality, the Karam Khand or the stage of receiving divine benignity or grace, and the Sach Khand, or the realm of ultimate, absolute truth). There is no dearth of such people in Dass's personal life. Therefore Dass joins both hands and prays at your feet that – if you have the great fortune to receive GurKirpa and GurParsaad – please care after it. When you care after this GurKirpa and GurParsaad with complete honesty, when you dedicate your entire self at the Sat Charans of SatGuru with complete trust, faith and devotion and immerse yourself in service of SatGuru with body, mind and worldly possessions, then SatGuru will hold your hand and will keep you completely safe from blows of Maya, will carry you across this Bhavjal of Maya; and by earning you respect in Dargah, by turning you into as he is, by obtaining you Darshan of Akaal Purakh will forever assimilate you in His Sat Charans.

All these virtues and supreme power of Sat PaarBraham Pita Parmeshar are assimilated in His GurParsaadi name “SatNaam”. Mool Mantar is beyond description, is eternal, and is immense. The



entire Guru Granth Sahib aspires to describe it. Mool Mantar is nothing but Beej Mantar (the Seed Mantra – **“Ik-Onkaar sat naam”**); Mool Mantar is the description and further expansion of Beej Mantar).

**Beej mantar sarab ko gi-aan.**

(Sri Guru Granth Sahib Ji, Page No. 274)

From the time of origin, and throughout the ages, GurBani is incessantly coursing in Sach Khand; which means that the virtues of Akaal Purakh, and the manifestation of Sant beings is an unending chain. It is an unending chain because infinite are the virtues of Sat PaarBraham, eternal and infinite are His divine powers, and this chain defines and describes this infiniteness and eternality. The point to understand here is that **“Ik-Onkaar sat naam”** is GurParsaadi (graced by God). After receiving the GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai and Puran Bandagi, and engaging oneself in Naam Simran in Sangat of a Sant SatGuru with complete faith, devotion and belief, and dedicating one’s body, mind and possessions, a human being begins to abide in Sach Khand and acquires the Gur Parsaad of Puran Braham Gyan and Puran Tat Gyan, and the GurParsaad of such eternal Seva as Parupkaar and Maha Parupkaar. A Puran Sant, SatGuru, Braham Gyani alone is the source of Gur Parsaad.

Only such Puran Sants, SatGurus, Puran Braham Gyanis who are blessed with Seva to distribute Gur Parsaad by Sat PaarBraham Pita Parmeshar may bestow Gur Parsaad upon others, and none other may do so. Fortunate are those human beings who acquire Gur Parsaad. Those who are yet to acquire Gur Parsaad should continue with their Ardas so that they too might acquire it. An Ardas made from a pure Hirda, and the fruits of one’s previous deeds, occasion the coming together of a Jigyasoo and a Puran Sant SatGuru, and the bestowal of GurParsaad.



## PAURI 1

**Anand bha-i-aa mayree maa-ay satguroo mai paa-i-aa.  
 Satgur ta paa-i-aa sahj saytee  
 man vajee-aa vaadhaa-ee-aa.  
 Raag ratan parvaar paree-aa sabad gaavan aa-ee-aa.  
 Sabdo ta gaavhu haree kayraa man jinee vasaa-i-aa.  
 Kahai naanak anand ho-aa satguroo mai paa-i-aa. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 917)

The common religious preachers, who have neither been ordained by Dargah to preach religion nor have earned this capability or divine edict with their own spiritual accomplishments and attainment of Puran Awastha, or such human beings who haven't been supremely blessed by Sat PaarBraham to become one with Him and consequently haven't been endowed with Seva of Parupkaar and Maha Parupkaar, or those human beings who have turned religious preaching into a means of livelihood or are engaged in trading of GurBani and Kirtan for earning money – such Church Gyanis (possessing superficial knowledge) propound the meaning of SatGuru as the true Guru, which is contrary to Puran Sat. The acquisition of Puran Braham Gyan is Gur Parsaad, and this isn't accomplished by mere reading of GurBani. If a human being could acquire Braham Gyan by mere reading, all those who spend their lifetime in reading GurBani or in reciting GurBani would have acquired Braham Gyan. If it were so, there wouldn't have been such a scarcity of Braham Gyan great beings. But this is not the case. This is the sole reason that almost entire Sangat is trapped in the deceptions of such Church Gyanis (such Church Gyanis who themselves are stuck in Maya and ignorant of Puran Sat), and all these people spend their lives complying with the external (superficial) Rehats and in menially reading GurBani, without any spiritual accomplishments.

Having received Gur Parsaad, and immersing oneself in the Bandagi of Sat PaarBraham Parmeshar – a human being acquires the blessing of Puran Braham Gyan when he or she obtains Darshan of



Akaal Purakh on transcending beyond Trigun Maya, i.e. on triumphing over Maya. Only such human beings who have become one with Sat PaarBraham Parmeshar are – in accordance with the divine Hukam – ordained to bestow Puran Sat upon Sangat. Only such Puran Braham Gyanis and Puran Sant great beings who have attained Puran Awastha and Param Padvi are – in accordance with the divine Hukam – blessed with Seva of Maha Parupkaar to bestow GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai and Puran Bandagi upon others. When Bandagi of a human being is approved in Dargah, the fount of Puran Braham Gyan begins to gush from Sat Sarovars located within Suksham Dehi of the human being. Therefore it is immensely essential to know, to understand and to accept this supremely true fact that only such great beings who have assimilated themselves in Sat and have transformed themselves into Sat Roop have – in accordance with the divine Hukam – the right to bestow GurParsaad upon others.

Once a human being realizes the immense and supremely powerful magnificence of “Sat”, he or she may be regarded as having understood the magnificence of SatGuru. The essence of “Guru” is nothing but the essence of “Sat”. The supreme “essence” is nothing but the essence of “Sat”. The essence of “Sat” alone is the Nirgun “essence” of PaarBraham Parmeshar, which abides within every human being. It is only the presence of the supreme essence of “Sat” within the human body which is its immutable life-force. The “essence of Sat” is the “Jyot” (“the divine light within; soul”) that sustains life within a human body. This “supreme essence – Sat” itself is the essence of “Guru”. Those human beings who by GurParsaad are endowed with Puran Bandagi are the only ones who realize Puran Braham Gyan about this Puran Sat. Such great beings who accomplish their Bandagi and assimilate themselves in Puran Sat are the only ones to realize Puran Braham Gyan about this supreme essence “Sat”. The magnificence of such great beings is manifested in GurBani by addressing them as SatGuru, Sant, Sadh, Braham Gyani, Khalsa, Jan, Gurmukh and Bhagat. The entire GurBani is nothing but the magnificence of such great souls who have accomplished their Bandagi and earned esteem in Dargah. Such supremely powerful souls – who become one with Akaal Purakh – are the ones to manifest themselves upon this earth in the form of the greatest and the highest magnificence of Akaal Purakh.

Such supreme souls have all their Bajjar Kapaats opened up and





all the seven Sat Sarovar illuminated within their Suksham Dehi. Every cell of their body is illuminated with “Sat” Naam. Every cell of their body begins to abide in SatNaam Simran. By the opening up of their Dassam Duaar, such great beings realize Anhad Shabad (incessant fall of Amrit at the Dassam Duaar along with Anhad Naad – the divine un-struck music of five primal sounds played on divine musical instruments). Anhad Shabad manifests itself at Dassam Duaar of a human being. Anhad Naad is the Akhand Kirtan (divine incessant chanting of Shabad) which constantly resonates at Dassam Duaar of a human being. Anhad Shabad is the divine sacred music, bereft of any limits or bounds, that manifests itself at Dassam Duaar of a human being and is forever played at Dassam Duaar.

**Anhad sabad dasam du-aar vaji-o  
tah amrit naam chu-aa-i-aa thaa. ||2||**

(Sri Guru Granth Sahib Ji, Page No. 1002)

**Na-o darvaajay dasvai muktaa  
anhad sabad vajaanani-aa. ||3||**

(Sri Guru Granth Sahib Ji, Page No. 110)

Anhad Shabad which, once Dassam Duaar is opened up, manifests itself and plays at Dassam Duaar is the highest form of Amrit. (Dass has had this personal experience that, once his Dassam Duaar was opened up, this divine music made appearance at Dassam Duaar and after a little while the word SatNaam manifested itself from within this music; from the day this Anhad Shabad appeared at Dass's Dassam Duaar and till today, the February 11, 2014, it's been more than 13 years that this music has played on, constantly and incessantly. When Dass meditates upon this divine music, the resonance of this music assumes very high notes. Dass experiences utter peace and immense bliss in this state of meditation. Having felt utter peace, Dass attains the state of Sunn (complete peace and calmness). In this state, which is called in GurBani as Sunn Samadhi, there are no thoughts and no awareness of time. This is the state SatGuru Sahiban have described in these supremely powerful words). As soon as Dassam Duaar is opened up, Param Jyot manifests itself in one's Hirda. There is brightness all around. The entire body becomes radiant. The entire body begins to radiate brilliance. The eyes begin to perceive immense brightness. (In Dass's personal experience he beheld immense brightness at the time his Dassam



Duaar opened up, and from that moment on Dass's eyes have perceived constant illumination. His entire body became radiant. He began to hear the throb of SatNaam from every cell of his body, and he is since hearing it constantly. As the time passes, the music of Anhad Shabad is getting deeper, the illumination is surging, and the throbbing of SatNaam in every cell of the body is gaining pace. When Dass is outside pondering over the natural world, everything disappears in the brightness. Nothing is left but the brightness). Anhad Shabad carries immense magnificence, and it is impossible to describe this supremely powerful magnificence. That is, it is impossible to distinguish the musical instruments playing these tunes. This divine music harbours within itself an amazing peace. Only those human beings who hear this divine music realize this truth. SatGuru Sahiban have divulged this divine music by their own experiences in many Salok's of GurBani:

**Anhad sabad achraj bismaad.**

(Sri Guru Granth Sahib Ji, Page No. 1143)

**Aanand anhad vajeh vaajay har aap gal maylaava-ay.**

(Sri Guru Granth Sahib Ji, Page No. 923)

**Naanak anhad Dhunee dar vajday mili-aa har so-ee. ||28||**

(Sri Guru Granth Sahib Ji, Page No. 1248)

**Tah anhad sabad vajeh Dhun banee**

**sehjay sahj samaa-ee hay. ||6||**

(Sri Guru Granth Sahib Ji, Page No. 1069)

The constant playing of Anhad Shabad at Dassam Duaar is an immensely amazing and mystifying phenomenon. Who plays this divine music and how do we hear it? What is the origin of this divine music? Which supreme power inherent in this divine music carries a human being into the state of Sunn? When these questions arise in the mind of a human being, he or she is bewildered. A human being who begins to realize Anhad Shabad obtains Darshan of Sat PaarBraham Parmeshar. Such a human being becomes one with Sat PaarBraham Parmeshar. The bliss that a human being attains in this state is nothing but Sat Chit Anand. This bliss is indescribable in words. The entire nature constantly sings praise of the magnificence of Sat PaarBraham Parmeshar. All nature constantly abides in Naam Simran of Sat PaarBraham Parmeshar. The whole universe is resonant



with the sacred tunes of the songs of this supremely powerful magnificence, and of Naam Simran of Sat PaarBraham Parmeshar. Apart from this, the entire universe is resounding with the divine words of those beings who – immersed in Bandagi of Sat PaarBraham Parmeshar – are singing His magnificence and performing Naam Simran. Besides these, the entire universe is constantly reverberating with the tunes of the sacred words of all the Sants, Bhagats, Braham Gyanis, SatGurus, Avataars, Gurmukhs, Khalsas, Pirs and Paigambars present in Dargah who are immersed in the magnificence and in Naam Simran of Sat PaarBraham Parmeshar. The whole universe is constantly resonating with all these tunes of the divine magnificence and of Naam Simran of Sat PaarBraham Parmeshar. This divine music of Anhad Shabad is assimilated in the Nirgun Saroop of Akaal Purakh, and it is from within Nirgun Saroop alone that it emanates. This is why this divine music Anhad Shabad is the best form of Amrit, and this is the reason that this divine music makes us experience supreme peace. This divine music alone is the supremely mighty treasure of Anhad Naad. A human being whose Dassam Duaar is ajar comes in direct contact with all nature, with Dargah and with the Nirgun Saroop of Sat PaarBraham Parmeshar. Therefore such great beings whose Dassam Duaar is ajar acquire the Gur Parsaad of Anhad Shabad. Such a supremely powerful divine bliss is acquired only when one finds a “Sat” Guru. SatGuru Sahib Ji has revealed the Katha of this supremely powerful and divine Sat Chit Anand in this Pauri.

By finding a “Sat” Guru is meant that when a human being – by virtue of his or her good fortune – comes face-to-face with a Puran Sant SatGuru, and dedicates one’s body, mind and worldly possessions at SatGuru’s Sat Charans with complete faith, devotion and trust, then the “Sat” Tat (the essence of Sat) of the human being and “Sat” Tat of SatGuru are harmoniously joined together, and by the grace of this harmonious bonding the human being receives Gur Parsaad. With this bonding of the two “Sat” Tat’s, the relationship of SatGuru and Chela (disciple; Suhaagan) is established. That is, with the harmonious bonding of the Sat Tat’s, the Chela (Suhaagan) is born. Thus only by the harmonious bonding between the two Sat Tat’s the human being receives Gur Parsaad. That is, only through the harmonious bond between the two Tat Sat’s a human being attains Suhaag. That is, only by the harmonious bond of the two Sat Tat’s a human being acquires Gur Parsaad of Puran Bandagi. With the acquisition of Gur Parsaad, the human being attains Simran Samadhi



and Sunn Samadhi and – vanquishing Maya and accomplishing one’s Bandagi by attaining Puran Sachyari Rehat in one’s Hirda – forever assimilates oneself in Sat PaarBraham Parmeshar. This supremely powerful and divine harmonious bond of SatGuru and Chela alone construes finding of “Sat” Guru. This divine and supremely powerful harmonious bond between SatGuru and Chela alone describes “Darshan Parsan” (“seeing and worshipping”) of SatGuru; the bond through which Chela is transformed into a Suhaagan and attains SatNaam, SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Seva of Maha Parupkaar. That is to say, gaining this supremely powerful “Darshan Parsan” of SatGuru delivers a human being from the agony of births-and-deaths and the human being becomes Jeevan Mukh. It is this pure and sacred and supremely powerful harmonious bond between SatGuru and Chela that the blessed SatGuru incarnate Amar Das Ji describes in this Pauri.

A Jeevan Mukh human being attains Sehaj Awastha. By Sehaj Aawastha is meant attainment of Atal Awastha. Sehaj Samadhi is an uninterrupted form of Samadhi. Sehaj Samadhi is the best form of Samadhi. In Sehaj Samadhi the mind of the human being attains complete calmness. That is, the mind is transformed into Jyot. Puran Jyot Parkash manifests itself in one’s Hirda. The complete calmness of mind signifies that the human being has achieved victory over mind. The human being is freed of the slavery of Maya. The human being’s Trishna is quenched, and he or she vanquishes the lust, anger, greed, attachments and pride. Maya turns into his or her servant. Jeevan Mukh is freedom from Maya. Once Trigun Maya is vanquished, the human being arrives at Chautha Pad, obtains Darshan of Akaal Purakh and is endowed with Puran Awastha, Puran Braham Gyan and Atam Ras Amrit. The human being forever becomes one with Akaal Purakh. While in Sehaj Samadhi, all the deeds of the human being are freed of the subservience of mind (slavery of Maya) and are in compliance with Puran Hukam of Dargah. A Jeevan Mukh human being attains the supremely powerful state of Sada Suhaagan. Only such great beings who attain Sehaj Samadhi are bestowed the title of a Puran Sant, SatGuru, Puran Braham Gyani, Puran Khalsa and Gurmukh etc. SatGuru is Apras Aparas (one that is untouched by Maya, and one that can lead us away from Maya). A human being who finds SatGuru is transformed by SatGuru into SatGuru-alike.

Once a human being reaches this supremely powerful state, his or her entire time is spent in absolute and supreme Sat Chit Anand



– continually absorbed in Puran Sat of the Puran Hukam of Sat PaarBraham. One feels as if the time is passing very rapidly. One is hardly aware of the passage of time while in the state of absolute and supreme spiritual bliss. The mind of such great beings is always in delight. The face of such great beings is always beaming with happiness. The face of such great beings becomes radiant in Dargah. Immense benevolence is showered upon the Sangat of such great beings, and many Jigyasoo's too attain happiness when they dedicate their body, mind and worldly wealth at the Sat Charans of such great beings and receive Gur Parsaad. Dargah manifests itself in the Sangat of such great beings where Puran Sat is disseminated. Immense delight manifests itself in such a Sangat where Suhaagans engage themselves in SatNaam Simran of Sat PaarBraham Parmeshar and sing praises of His magnificence. When new Suhaagans are born in such a supremely powerful Sangat, their Suhaagan friends feel immense felicitations in their Hirda. There is immense bliss and delight in the entire Sangat, when Suhaagans engage themselves in SatNaam Simran while in Samadhi in Sangat of Puran Sat. Suhaagans are born and manifest themselves in a Sat Sangat which is graced with the presence of a Puran Sant who serves Puran Sat and who bestows Puran Sat upon the Sangat. That is, the immense magnificence of Sat PaarBraham Parmeshar manifests itself in the form of Suhaagans in such a supremely powerful Sangat where Sat is disseminated in the presence of a Puran Sant. In Sat Sangat of such a Puran Sangat – and by grace of Gur Parsaad – the harmonious bonding of the “Sat” Tat's of man-and-woman (Sat PaarBraham Parmeshar the man and living beings the woman) gives birth to Suhaagans, and the entire Dargah hails and felicitates them. Dargah manifests itself upon earth where Sangat of such a Puran Sant is held. Mansarovar manifests itself upon earth where Sangat of such a Puran Sant takes place. All the Sants, Bhagats, Pirs, Paigambar, SatGurus, Avataars, Gurmukh's and Khalsa present in Dargah alight upon earth in their Suksham Roop's and join Suhaagans in SatNaam Simran upon earth, wherever Sangat of such a Puran Sant transpires. Not just this, but even the gods and goddesses arrive and abide wherever such a supremely powerful Sangat takes place. (By the grace of Gur Parsaad and Gur Kirpa, all that Dass wires has occurred, and is occurring, in Dass's own personal experiences. All that is revealed in GurBani by SatGuru Sahiban is Puran Sat, and has transpired and continues to transpire



in Dass's life. It is by the grace of Gur Kirpa and Gur Parsaad, and under His Puran Hukam, that this Katha is manifesting itself).

As a human being obtains Gur Parsaad by "Sat" Guru, a new Suhaagan is born. The Surat of Suhaagan is united with Shabad (GurBani). The Surat of Suhaagan is lit up with SatNaam. The Suhaagan enters the state of Ajapa Jaap (state where Simran carries on without effort on the part of the being). As soon as Suhaagan hears GurBani or Kirtan, Surat of Suhaagan is dran into Shabad, and Suhaagan goes into the state of Samadhi. While in the state of Samadhi, and abiding in SatNaam Simran for a prolonged duration of time, the mind of Suhaagan is thoroughly cleansed. The mind is transformed into Jyot. The Suhaagan attains Sunn Samadhi. The mind and Hirda attain the state of Sunn. The Hirda is lit up with Puran Parkash. All the Bajjar Kapaats are opened up, the seven Sat Sarovars are illuminated, Dassam Duaar becomes ajar, and SatNaam manifests itself in every cell of the body. Anhad Shabad is realized. The human being attains perfect happiness. The human being attains the state of Sat Chit Anand, Sehaj Awastha, Puran Awastha and Atal Awastha.

Such is the charming and supremely powerful magnificence that manifests itself when one finds "Sat" Guru. SatGuru the true Patshah Ji describes the state of such immense spiritual bliss in the first Pauri of "Anand Sahib", and reaffirms the Katha of attaining this very same bliss in the subsequent Pauris.





## Pauri 2

**Ay man mayri-aa too sadaa rahu har naalay.  
 Har naal rahu too man mayray dookh sabh visaarnaa.  
 Angeekaar oh karay tayraa kaaraj sabh savaarnaa.  
 Sabhnaa galaa samrath su-aamee so ki-o manhu visaaray.  
 Kahai naanak man mayray sadaa rahu har naalay. ||2||**

(Sri Guru Granth Sahib Ji, Page No. 917)

Bandagi (submission before God) of Sat PaarBraham Parmeshar (Truth, the Transcendent Lord and Creator of the Universe) is nothing but an act of emending one's mind. By emending one's mind is meant achieving victory over mind. By emending one's mind is meant calming the mind. By emending one's mind is meant to decimate the mind, to eradicate the mind, to transform the mind into Param Jyot (the divine light; soul; God Himself), to manifest Param Jyot in the mind. By emending one's mind is meant the end of Manmat (state of being dictated by one's mind; temptations), and the enlightenment of Gurmat (Gur's wisdom, or God's wisdom). By emending one's mind is meant every deed of the human being taking place in accordance with Gurmat. By emending one's mind is meant achieving victory over Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya). By emending one's mind is meant vanquishing lust, anger, greed, worldly attachments and pride, and extinguishing one's Trishna (worldly desires). By emending one's mind is meant obtaining Darshan (vision through our inner, spiritual eye) of Sat PaarBraham Parmeshar. By emending one's mind is meant acquiring Puran Braham Gyan (perfect divine wisdom), Tat Gyan (divine knowledge; understanding of the divine ways) and Atam Ras Amrit (the highest form or the essence of Amrit; eternal bliss). By emending one's mind is meant: attainment of Sehaj Samadhi (continual state of Samadhi – deep trance-like state, where there is no thought, nothing except pure consciousness – awake or asleep), attainment of Atal Awastha (the state of unshakable faith), attainment of Param Pad (the highest spiritual status),



attainment of Sat Chit Anand (bliss of being in consciousness of Truth, the highest consciousness; eternal happiness), finding of “Sat” Guru (Sat is Eternal Truth – God Himself, and Guru means teacher and mentor; by “Sat” Guru is implied one who has accomplished Bandagi and attained Jeevan Mukti, and is divinely ordained to lead us on the path of Bandagi and Jeevan Mukti). It is this supremely powerful Katha (discourse) of cleansing one’s mind that SatGuru incarnate the blessed Amar Das Ji (SatGuru the third Patshah Ji) has revealed in this Pauri (verse).

A human mind is never quiet. A human mind chatters incessantly. That is, ideas and thoughts never cease to appear in the human mind. There is a constant stream of ideas in the human mind. It is these constantly appearing ideas in the human mind that take the shape of human deeds. The ideas and thoughts appearing in the human mind are of both good and bad nature. The good thoughts and ideas in one’s mind inspire the human being to engage in good deeds. The bad ideas appearing in one’s mind motivate the human being to indulge in evil acts. Everything taking place in everyday life of a human being occurs based upon these good and bad ideas. Often there is a mighty tempest brewing in this ocean of ideas. If it is the tempest of evil ideas, it leads the mind into distress. The sole reason behind distresses in the daily life of a human being is the tempest of evil ideas. The mind of a common person is slave to Maya. The chariot of the mind of a common person is driven by the five horses: lust, anger, greed, attachments and pride, and the reins of these five horses are held by Trishna.

The destructive forces of Maya – the ever-blazing Trishna and the lust, anger, greed, attachments and pride – reside within body of the human being. The highly destructive force of Trishna abiding within the human being is the root cause of one’s sufferings, distresses, pains and troubles. In order to satisfy one’s Trishna a human being is compelled to act under the influence of lust, anger, greed, attachments and pride. Maya, in the garb of Trishna, keeps the human mind ever-occupied in plotting ways to satisfy one’s Trishna. In this state, the ideas that gain strength are the ones which become the cause of human deeds, and this is how a human being shapes one’s ideas into deeds. The entire world is ablaze in this destructive inferno of Trishna. As a human being fulfils one desire, ten more materialize. But all that a human being receives is what is written in one’s destiny. When a human being satisfies a desire, he or she is happy for a while.



But when the human being is unable to fulfil one's desires, he or she is mentally stressed and this mental tension turns into mental ailments. Gradually these mental ailments develop into physical maladies and cause the human body to decay. GurBani reveals this supremely essential truth:

**Tarisnaa agan jalai sansaaraa.**

(Sri Guru Granth Sahib Ji, Page No. 1044)

When a human being acts under the influence of lust, anger, greed, attachments and pride (Panj Dhoots; the five thieves) in order to satisfy one's Trishna, all such deeds performed by him or her are Asat Karam (untruthful deeds; deeds against Sat). Panj Dhoots are the highly destructive forces of Maya that make their home within the human body itself. This is why GurBani refers to lust, anger, greed, attachments and pride as Chandaals (lowlives; villains):

**Panch chandaal naalay lai aa-i-aa. ||4||**

(Sri Guru Granth Sahib Ji, Page No. 1348)

**Kaam krodh tan vseh chandaal.**

(Sri Guru Granth Sahib Ji, Page No. 24)

**Kaam krodh kaa-i-aa ka-o gaalai.**

**Ji-o kanchan sohaagaa dhaalai.**

(Sri Guru Granth Sahib Ji, Page No. 932)

Chandaal denotes a form of these highly destructive forces making their home in the human body. Lust implies that, when a human being (man or woman) seeks gratification outside marital bonds, he or she falls prey to Chandaal of lust. (Dass – the narrator – speaks from his own experience with Sangat – i.e. congregation; gathering of the followers – that this deadly Chandaal of lust afflicts everybody tremendously, from the children of small ages to the married and unmarried young girls and young boys, the middle-aged men and women and even older men and women. The unmarried young and the children of today are under mighty influence of this Chandaal of lust. The problem of lust among unwed children is a serious issue. Therefore it is very essential to disseminate this Puran Braham Gyan about Chandaal of lust. Chandaal of lust resides in the genitalia parts of the human body. Chandaal of anger resides in the stomach of the human being. Chandaals of greed and attachments



reside in the chest of the human being. Chandaal of pride is the most destructive of all – it makes its home in the head of the human being. All these five Chandaals keep the human body in their complete hold, and thus busy themselves in the destruction of the entire human body. The assaults by all these Chandaals leave a very deep and disastrous impact upon the human mind and brain. The surprising part is that the human being remains unaware of the disastrous attacks of these five Chandaals. When Chandaal of lust overpowers the human being, part of the human body that belongs to the sexual organs sears in the flame of lust. If a human being repeatedly falls prey to Chandaal of lust, this deadly flame of lust leaves a disastrous impact upon the human mind, upon the sexual organs and upon all other related parts of the body. As one gets more and more trapped in the clutches of Chandaal of lust, the human being descends deeper in mental stress. Gradually this mental stress takes the form of a dangerous mental ailment. This mental ailment has a disastrous effect upon the sexual organs in the human body, because of which these and the other parts of the body begin to fall prey to diseases. Gradually these diseases at times take a dangerous turn, and result even in death of the human being. (Fatal diseases like Cancer and Syphilis are the gifts by Chandaal of lust). This is how the intoxication by (Chandaal of) lust afflicts a human being with diseases, and these diseases cause the human body to decay. Therefore when a human being acts under the directions of Chandaal of lust, such deeds turn out to be Asat Karams because, at such times, Chandaal of lust takes the role of Guru (teacher and mentor) of the human being. Therefore do not allow Chandaal of lust to be your Guru; always keep “Sat” as your Guru.

With the finding of “Sat” Guru, a human being receives GurParsaad (eternal bliss and eternal grace) of SatNaam Simran (meditation upon SatNaam – Truth as a manifestation of the Name of God). One effective means of protecting oneself from this destructive disease of lust is that – outside one’s marital bonds – a man must regard all women as a daughter, sister or mother, and a woman must regard all men as a son, brother or father. With SatNaam Simran and such similar conduct, a human being will cease to get evil ideas in one’s mind under the influence of Chandaal of lust, and gradually the mind will overcome this destructive Dhoot of lust and be transformed into Jati (one with control over lust; one who restrains his power of procreation; one who has taken a vow of celibacy). With



SatNaam Simran, a human being comes to possess that GurParsaadi (graced by God and Guru) supreme power which makes a human being conscious of Chandaal of lust. The human being gets the understanding of the conduct of Chandaal of lust. With Gur Parsaad of SatNaam Simran, a human being acquires the supreme power with which to battle with Chandaal of lust, and to defeat this highly destructive Dhoot.

Thus when a human being engages in Asat Karams, “Asat” (not Sat) assumes the role of one’s Guru. That is, when a human being acts under the influence of lust in order to satisfy one’s Trishna of lust, at such time lust is acting as one’s Guru.

**Kaam krodh tan vaseh chandaal.**

(Sri Guru Granth Sahib Ji, Page No. 24)

**Antar krodh chandaal so ha-umai.**

(Sri Guru Granth Sahib Ji, Page No. 1042-1043)

**Man meh krodh mahaa ahankaaraa.**

(Sri Guru Granth Sahib Ji, Page No. 1348)

When a human being, influenced by anger, becomes angry at oneself or at others, at such times anger is acting as one’s Guru. A human being gets angry when one’s pride is hurt. A human being is slave to one’s ego, and one gets angry in order to assuage Trishna of pride. But the foolish human being does not realize that anger is Chandaal, and this Chandaal in the form of anger does nothing but singe one’s own body and mind. Anger is a great enemy of the human being. The enmity of anger sometimes besieges a human being for a long duration of time. Anger leaves a prolonged and destructive impact on the human body and mind. At times the destructive impact of anger turns into a lifelong hostility, and the human being sears in the fire of Chandaal of anger all one’s life. The cause of all the tragedies that have taken place in the world is nothing but pride and anger. Hostilities between the human beings, antagonism between brothers, all domestic strife are caused by nothing but pride and anger. This is why pride is called as a serious malady, and anger is termed as Chandaal in Gurbani. Thus the steeds of pride and anger propel the human mind towards destructive tendencies, and make a human being commit Asat Karams under the influence of pride and anger. When a human being leans upon Chandaal of anger in order to satisfy the disastrous passion of ego, at such times both these deadly Dhoots of Maya are acting as one’s Gurus.



Chandaal of anger resides in the stomach of the human being, and Chandaal of pride resides in one's head. Thus when a human being, in order to quench the passion of Chandaal of pride, is compelled to depend upon Chandaal of anger, these Chandaals leave a highly destructive impact upon the human body. The human mind and all parts of the body sear in the fire of Chandaal of anger, and thus both mind and body of the human being fall prey to ailments. These disastrous ailments cause the human body to decay. The human body falls prey to fatal diseases. This is the sole reason that the humankind today is besieged by such dangerous and deadly diseases. All the deeds committed under the influence of Chandaals of pride and anger are Asat Karams. When a human being commits Asat Karams under the influence of Chandaals of pride and anger, at such time the human being follows Chandaals of pride and anger as one's Gurus.

Therefore do not let Chandaals of pride and anger to assume the role of your Gurus and adopt "Sat" as your Guru, with whose immense divine and sacred supreme power a human being can vanquish Chandaals of pride and anger and attain Jeevan Mukti (deliverance from the cycle of births-and-deaths; salvation). Practise modesty in your life. Practice humbleness of Hirda (literally meaning heart, Hirda actually denotes one of the seven Sat Sarovars, and is more a part of our spiritual being than of our physical body) in your life. Humbleness of Hirda and extreme modesty destroys the greatly disastrous Chandaal of pride and rids a human being of the grave disease of ego. The exercise of modesty, humbleness of Hirda and humility in one's life are the weapons that annihilate Chandaal of pride nesting in one's head. Since pride and anger of a human being are complementary to each other, destruction of Chandaal of pride also results in the destruction of Chandaal of anger lodged in one's stomach. Practice Simran of SatNaam in your life. By Simran of SatNaam a human being acquires the wisdom of exercising modesty, humility and humbleness of Hirda in one's life, as well as achieves the power to wield this divine and sacred weapon in one's everyday life. With SatNaam Simran the supreme power of GurParsaad materializes in the life of a human being, by which he or she exercises modesty, humility and humbleness of Hirda in one's life, crushes the head of Chandaal of pride and vanquishes this disastrous Chandaal. Exercise of modesty, humility and humbleness of Hirda in one's life alone bears the supreme power that brings a human being to the doorsteps of Dargah (Divine Court).





Chandaal of greed and Chandaal of attachments reside in the chest of the human being. Greed denotes accumulation of wealth and riches through Asat Karams in order to satisfy one's Trishna. Greed denotes lack of Sat Santokh (divine contentedness; state of humility and absence of desires) in one's Dassan Nahuwan Di Kamai (earnings from the ten nails of the hand, i.e., hard-earned money), and amassing of wealth by committing Asat Karams. Indulging in bribe-taking, cheating, stealing, extortion, abuse of one's position, exploitation, profiteering and wrongful religious preaching etc. in order to gather wealth are all Asat Karams and make a human being prey to Chandaal of greed. There is nothing wrong in accumulation of wealth. But when the human being accumulates wealth as a slave to Chandaal of greed, it results into Asat Karam; which in due course become the cause of one's suffering, distress and troubles. As a human being gathers wealth by committing Asat Karams, one begins to crave more and more after accumulation of riches. Accumulation of wealth by easy means, without any hard-work, never satisfies one's Trishna, but only makes it stronger. The wealth and assets accumulated through Asat Karams work as a poison in the life of the human being. The riches earned from Asat Karams never bring a human being prosperity, rather such wealth and riches cause suffering, distress and troubles and make one's life hell. The riches and assets accumulated by Asat Karams leave a deeply disastrous impact upon the human mind and body. Repeatedly indulging in Asat Karams under the influence of Chandaal of greed in order to accumulate wealth and riches, a human being loses one's peace of mind and causes one's body to fall prey to diseases. Thus continuing with collection of wealth through Asat Karams, the greed takes the form of a deadly mental ailment. A human being in the clutches of Chandaal of greed doesn't realize when one's Asat Karams committed under greed make one's mind dangerously ill, and make one's body fall prey to fatal diseases. When a human being commits Asat Karams under the influence of Chandaal of greed in order to gain wealth and riches, at such times "Chandaal of greed" is acting as one's Guru.

The question necessarily arises in the mind of a human being as to how one can get rid of Chandaal of greed. Chandaal of greed is vanquished with the divine weapon of Sat Santokh. Only by practising Sat Santokh in one's life a human being destroys the seed of Trishna in one's mind. Only Sat Santokh carries the supreme power that crushes the head of Chandaal of greed, and calms the mind of



a human being. A human being acquires Sat Santokh in one's life by the grace of SatGuru. Only by finding "Sat" Guru a human being comes to acquire GurPrasad of SatNaam Simran and Simran. Only by SatNaam Simran a human being realizes the means to get rid of Chandaal of greed, and he or she absorbs one's Birti (consciousness; tendencies) into Sat Karams. Only by SatNaam Simran a human being comes to have faith in one's Dassan Nahuwan Di Kamai, and realizes Santokh (satisfaction) in one's mind. Only by SatNaam Simran and by dedicating Dassvandh (one-tenth) of one's earnings at the feet of Satguru a human being's mind attains Sat Santokh. The earnings from where Dassvandh is drawn and dedicated at Satguru'd feet bring enormous prosperity, and the human being never is in any want. Therefore do not let greed be your Guru and adopt "Sat" as your Guru so that your mind acquires lasting peace.

The highly destructive power of Chandaal of attachments dwells in the chest of the human being. Only by realizing and accepting this supremely essential truth – as to how the deadly power of Chandaal of attachments operates in one's daily life and how it turns one's domestic life into hell – will a human being will lead a happy domestic life. Every common person living upon earth spends every moment of one's life in the fear and worry of losing one thing or another. Every human being is worried about one's family bonds and fears about them breaking or going sour. A human being doesn't even trust one's own kin. A husband and wife are tormented by the fear of losing each-other, or of souring of their relationship. Lack of trust in each-other in even as sacred a bond as the husband-wife's is what turns life into hell. The husband regards wife with suspicion and the wife is always in the fear of losing the husband. The parents are always worried about relationships with their sons and daughters. The parents don't have trust in their own sons and daughters, and fear of their relationships with their children turning sour. The fear of whether they will be cared after by their sons and daughters in their old age makes a human being unhappy in life. After marrying their son, the parents are troubled by the fear of their daughter-in-law keeping their son away from them. After marrying one's daughter, the worry about her husband and the fear of the daughter's relationship with her husband going sour keeps one forever worried about the future of one's daughter. Once the sons and daughters are married, the person is besieged by worries of one's grandsons and granddaughters. The education and the future of one's grandsons and granddaughters



keeps a human being forever worried. Sons and daughters do not trust their parents. Sons and daughters keep worrying about the relationships with their parents turning sour. Similar are the cases of stress among brothers and sisters for lack of trust amongst each-other, and the fear of their relationships turning sour.

Moreover, a human being constantly worries about one's livelihood. The fear of loss in business, worries of jobs and promotions, fear of loss of wealth, fear of loss of worldly objects and possessions, fear and worry about lack of money in one's old age etc. keep the life of a human being filled with worries and fear. Thus the sole cause of constant worry and fear of a human being is nothing but Chandaal of attachments. It is the nature of Chandaal of attachments to constantly besiege a human being with worries and fear. The attachment with worldly relations and objects is the sole vocation of Chandaal of attachments. The worry and fear of loss (because of Chandaal of attachments) of all that is perishable and all that is transitory makes the life of the human being hell. A human being destroys one's life in such worries and fear, and till the last moments one doesn't realize that one's life has been wasted away because of Chandaal of attachments.

Chandaal of attachments chases a human being not only during one's lifetime, but also after one is dead. In one's last moments the state of the human being's mind under the influence of Chandaal of attachments makes a profound and disastrous impact upon one's rebirth. The human being who worries about wealth in one's last moments gets reborn in the species of serpents. A man who lusts after women in his last moments is reborn as a prostitute. A human being worrying about one's sons and daughters in last moments is born as a pig in one's next birth. The human being who is worried about one's worldly possessions in one's last moments receives the deadliest and most-terrifying of all sentences – he or she is made to live as a ghost. The life as a ghost is the most painful of all lifetimes, and lasts a very long time (thousands of years). In one's lifetime as a ghost one is made to pass through immensely terrifying punishments. As a ghost the human being suffers unimaginable punishments. The story of the life of ghost makes a painful and dreadful reading. For food one has to eat the bones of dead animals, excreta of humans and animals, ashes of the dead bodies etc. For abode one hangs from trees, or stays at graveyards, or dwells in such places as old and deserted ruins, old funeral sites and wild



desolate forests. The souls sentenced to pass through the species of ghost are forbidden to enter a Sat Sangat (congregation in the company of Sat, or those who have attained salvation and transformed themselves into Sat). They are cursed to be set afire if, even unwittingly, they go near the Sangat of a Sant (saint). The ghosts are unable to withstand the radiance of Sants the great-beings. Such ghosts and spirits number in tens of millions and they are engaged in spreading Kur (falsehood) in the whole world. The areas haunted by the ghosts, or the places where they used to live as human beings, fall prey to their destructive deeds. Making the human beings who live at such places victims of their destructive powers, they make the lives of these human beings hell. They even prey upon the people belonging to the families where they were born in their previous lives. They go to the extent of taking the lives of their own brothers and sisters, sons and daughters and grandsons and granddaughters. They sow seeds of discord among their previous families and turn the lives of those families into hell. Such is the terrible end that awaits those who die while ensnared in the clutches of this Chandaal of attachments.

The blessed Bhagat Trilochan Ji (a saint; author of 4 Shabads in GurBani) has revealed this supreme truth in this supremely powerful Salok (verse) of his Bani (in GurBani):

**Ant kaal jo lachhmee simrai aisee chintaa meh jay marai.  
Sarap jon val val a-utarai. ||1||**  
**Aree baa-ee gobid naam mat beesrai. Rahaa-o.  
Ant kaal jo istaree simrai aisee chintaa meh jay marai.  
Baysvaa jon val val a-utarai. ||2||**  
**Ant kaal jo larhikay simrai aisee chintaa meh jay marai.  
Sookar jon val val a-utarai. ||3||**  
**Ant kaal jo mandar simrai aisee chintaa meh jay marai.  
Parayt jon val val a-utarai. ||4||**  
**Ant kaal naaraa-in simrai aisee chintaa meh jay marai.  
Badat tilochan tay nar muktaa  
peetambar vaa kay ridai basai. ||5||2||**

(Sri Guru Granth Sahib Ji, Page No. 526)

The human being who, in one's last moments, engrosses oneself in Naam Simran of Sat PaarBraham Parmeshar attains Param Gat (supreme state; deliverance). But the problem arises that a common person who is steeped in the slavery of lust, anger, greed, attachments



and pride and whose Trishna remains unsatisfied, how and why such a person will remember Sat PaarBraham Parmeshar in one's last moments, when one's Surat (consciousness; mind) remains embedded in the worldly object. Therefore only such a human being remembers Sat PaarBraham Parmeshar whose Hirda is enlightened by SatNaam. Only such a human being who is immersed in Bhagati of Sat PaarBraham Parmeshar doesn't forget SatNaam in one's last moments by the grace of Sat PaarBraham Parmeshar, and only such a human being attains Param Gat.

Such is the sorrowful tale of the destructive powers of mind, which make a human being defenceless and helpless. The human being, who comes to grasp this story of mind and Maya, is able to turn one's Birti towards Sat Karams. When the human mind is submerged in Trishna and in the slavery of the five Chandaals, then the mind itself is transformed into Maya and, merging itself with these destructive forms of Maya, destroys the life of the human being. When the human mind practises Sat by immersing in Bandagi of Sat PaarBraham Parmeshar, then by GurParsaadi GurKirpa (divine benevolence with His grace) the human being accomplishes Bandagi, is forever assimilated in Sat PaarBraham Parmeshar, is transformed into Jyot (the divine light) and forever takes the form of Sat Chit Anand. Thus when a human being adopts Trishna and the five Chandaals (lust, anger, greed, attachments and pride) as one's Guru, he or she wastes away one's life in the entanglements of these destructive forms of Maya; and when a human being adopts "Sat" as Guru, then he or she engages oneself in Sat Karams, finds "Sat" Guru, transforms oneself into Sat Roop (Sat in human form), transforms oneself into Anand Roop (form of Sat Chit Anand; divine bliss in human form) and is forever absorbed in Sat. When the human mind thinks of one's body, made out of the five-elements, as being everything, and is engrossed in one's body alone, then such a human being wastes away one's life in serving and in caring after this form of Maya. Such a human being becomes prey to the five Chandaals (lust, anger, greed, attachments and pride) in order to satisfy one's Trishna, and squanders one's life. But a human being who achieves victory over mind, i.e. achieves victory over the five Chandaals (lust, anger, greed, attachments and pride) and quenches one's Trishna, his or her mind assumes the form of Param Jyot and attains lasting happiness. Such a human being acquires Puran Braham Gyan, Puran Tat Gyan and Atam Ras Amrit. This supremely essential truth is



revealed by the blessed Sant Kabir Patshah Ji (Sant Kabir Das Ji) in his following supreme Sat Bachans (words of truth; divine words):

**Ih man saktee ih man see-o.**

**Ih man panch tat ko jee-o.**

**Ih man lay ja-o unman rahai.**

**Ta-o teen lok kee baatai kahai. ||33||**

(Sri Guru Granth Sahib Ji, Page No. 342)

By accumulating Sat Karams, a human being finds “Sat” Guru. By surrendering one’s body, mind and worldly possessions at the feet of “Sat” Guru, the human being receives GurParsaad and begins one’s Bandagi. By Bandagi is meant that SatNaam is firmly established in one’s Surat, and the human being acquires Suhaag (acceptance in Dargah as a devotee). The human being attains Samadhi (deep trance-like state, where there is no thought, nothing except pure consciousness). During Samadhi, when the human being abides in prolonged SatNaam Simran, all his or her Bajjar Kapaats (divine doors that – once opened – channel Amrit into the body and establish connection between human being and Akaal Purakh) are opened up. He or she attains Sunn Samadhi (silent, deep meditation; a state free of thoughts, free even from the effects of time and space). By practising SatNaam while in Sunn Samadhi, the mind of the human being is thoroughly cleansed. SatNaam permeates every cell of the body. The entire body is suffused in Amrit (our essence or the life-element; the divine energy). Hirda attains Puran Sachyari Rehat (total compliance with Sat). Trishna is extinguished. By vanquishing Chandaals of lust, anger, greed, attachments and pride, the mind is transformed into Param Jyot, and thus the human mind achieves victory over Maya, arrives at Chautha Pad (fourth state; a state beyond the three aspects of Maya) and obtains Darshan of Akaal Purakh (Immortal Being; God). The human being obtains Darshan of Nirgun in Sargun (the two parts of Akaal Purakh; Nirgun represents God beyond the Trigun Maya, observed only through one’s spiritual eye, and Sargun is the divine power present in every creation and sustaining it. Seeing Nirgun in Sargun describes the state where one realizes that all physical creations are part of Sargun, but are created and run by Nirgun – this realization is the Puran Braham Gyan and Puran Tat Gyan). The human being attains Puran Braham Gyan. The human being attains Atam Ras Amrit.

Thus when Bandagi of a human being is accomplished and is





approved in Dargah and the human being attains Jeevan Mukti, then that human being achieves victory over mind and achieves victory over the entire world, which is nothing but Maya. In this state, the mind of the human being is transformed into Param Jyot, and one's own existence is effaced. Not even for a moment is Sat PaarBraham Parmeshar out of one's mind. Sat PaarBraham Parmeshar manifests Himself in the form of Pargateyo Jyot (a manifested divine light; a soul that becomes the pure divine light of God Himself) in Hirda of the human being. After this, the human being sees nothing but Sat PaarBraham Parmeshar in all nature and in all creatures. The blessed SatGuru incarnate Amar Das Ji bestows upon the entire humanity the wisdom to make Ardas (humble prayer) for attaining such a supremely powerful state. Do make Ardas that we find "Sat" Guru, so that we are able to transform our mind into Param Jyot and forever absorb it in the feet of Sat PaarBraham Parmeshar. When this Ardas of ours is granted and we have found "Sat" Guru, we shall be freed of the bonds of births-and-deaths, which is the biggest agony for all creatures in all species. With Jeevan Mukti, a human being puts an end to all one's sufferings, distresses and problems. Only when one conquers Maya, Maya turns into one's servant. As long as the human being is slave to Maya, and is ruled by the bonds of Karma (destiny determined by one's good and bad deeds), one will receive and accomplish only that which is written in one's destiny in accordance with one's past deeds. When one conquers Maya, the bonds of Karma are broken and this marks the real birth of the human being. When the human being attains Jeevan Mukti, it is at this point that the life of the human being really begins. There is no end to one's sufferings and distresses while one is in the slavery of Trishna and the five Chandaals, but when Trishna is extinguished and the five Chandaals are vanquished, there is no end to bliss in the life of the human being. When Maya lands at the feet of the human being, all one's endeavours are successfully accomplished. When the human being conquers Maya, transcends beyond Trigun Maya (Maya of the three attributes: Sato – the goodness viz. charity, compassion and contentment; Rajo – the desires viz. hopes, expectations and yearnings; and Tamo – the vices viz. lust, anger, greed, attachments and pride), arrives at Chautha Pad and becomes one with Nirgun Saroop of Akaal Purakh, then Sat PaarBraham Parmeshar Himself facilitates every endeavour of the human being. The biggest endeavour of the human being is achieving triumph over Maya and attaining Jeevan Mukti, and when this



endeavour is successful, the rest of the endeavours are automatically accomplished. When the human being is turned indistinguishable from Sarab Kalaa Samarth (proficient with all crafts and competencies) Sat PaarBraham Parmeshar, then nothing more is left to be achieved and everything has been successfully accomplished. In this state, Sat PaarBraham Parmeshar is never, not even for a moment, out of the human being's mind. Every cell of the human being's body is absorbed in Simran, and one's entire body is suffused and radiant with Amrit.



## Pauri 3

**Saachay saahibaa ki-aa naahee ghar tayrai.  
 Ghar ta tayrai sabh kichh hai jis deh so paav-ay.  
 Sadaa sifat salaah tayree naam man vasaava-ay.  
 Naam jin kai man vasi-aa vaajay sabad ghanayray.  
 Kahai naanak sachay saahib ki-aa naahee ghar tayrai. ||3||**

(Sri Guru Granth Sahib Ji, Page No. 917)

The blessed SatGuru incarnate Amar Das Ji (SatGuru the third Patshah Ji) showers immense GurKirpa (divine grace) and GurParsaad (eternal bliss and eternal grace) and reveals the magnificence of Naam (Truth as a manifestation of the Name of God) of Sat PaarBraham Parmeshar (Truth, the Transcendent Lord and Creator of the Universe) for the salvation of the entire humanity in this supremely powerful Shabad (divine words; words of GurBani). The almost entire Sangat (congregation; body of followers) today only seeks to fulfil their worldly needs and demands in the pretext of Bandagi (submission before God) of Sat PaarBraham Parmeshar. People visit Gurdwaras only to seek fulfilment of their worldly needs. People make Ardas (prayers) only to realize their worldly objectives. People read GurBani (God's words; Sri Guru Granth Sahib Ji) only to succeed in their worldly endeavours. People visit places of pilgrimage only to accomplish the mission of seeking fulfilment of their desires. People perform Katha Kirtan (ritual reading and reciting of sacred texts) just to seek accomplishment of their domestic or business needs. The entire humankind indulges in religious rites and rituals merely to meet their selfish ends. It goes to say that the entire mankind is stuck in the morass of Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya) and regards the worldly relationships and objects as making up their entire life. All prayers are done in order to gain worldly objects and to fulfil worldly objectives. The folly is, even after realizing the supremely essential truth that one's fate is predetermined in accordance with the immutable divine Vidhan (constitution) of Karma (destiny determined by one's good and bad



deeds), and that the human being achieves worldly objects, pleasures and sufferings only in accordance with one's past deeds, but still the entire humanity indulges in religious rites and rituals and in prayers to achieve these worldly objects and to meet their worldly objectives.

Only a rare being makes Ardas for bestowal of Naam, Bandagi and Seva (humble and selfless service to others). It is a rare being who prays to attain spirituality and seeks his or her spiritual growth. It is a rare being who toils after attainment of GurParsaad. Out of all the prayers made to achieve worldly objects and success in worldly affairs, hardly a few might get fulfilled because such prayers contain neither love nor devotion in Sat PaarBraham Parmeshar. Such prayers consist of nothing but selfishness of the human being. It is akin to making an earthly deal with Sat PaarBraham Parmeshar – such as I've engaged myself in religious acts (prayers and recitations) in exchange for success in a worldly affair. Or, I've read this much of Bani (GurBani) in expectation of success in a worldly mission. Or, I've performed Seva at Gurudwara in return for accomplishment of worldly objectives, etc. All this is mere selfishness, and bereft of any feeling of love or devotion. Where there is selfishness, devotion and love make an exit. Where there is human self-interest, love and devotion fade away. Where there is no love and devotion, there is no trust. Where there is no devotion, love or trust, there is no Bandagi.

The bonds of one's Karma are broken only by acquiring GurParsaad of SatNaam. Only by directing one's mind toward Sat Karams (the deeds of Sat; truthful deeds) and by engaging oneself in Sat Karams a human being comes to acquire GurParsaad. Until there is enlightenment by GurParsaad of SatNaam in one's Hirda, the human being's bonds of Karma remain unbroken. Only by practising SatNaam in one's life, i.e. by absorbing oneself in SatNaam Simran, a human being achieves enlightenment of SatNaam in one's Hirda, and only then are the bonds of the human being's Karma broken and one's future brightened. Thereafter the human being doesn't need to pray anymore. All one's sufferings and distresses come to an end. One's Trishna (ardent desires) is extinguished, and the five Chandaals (lowlives; these are lust, anger, greed, attachments and pride) come under one's control. All the endeavours of the human being begin to bear fruit, and the human being finds lasting happiness in life. Therefore whenever we perform an act of religiosity, i.e. perform prayers, recitation and meditation etc. we must do so without expecting anything in return,



so that such deeds are treated and accumulated as Sat Karams in our account, and enable us to receive GurParsaad. Whenever we perform any religious rite or ritual, we must do it with a feeling of selflessness. Whenever we pray, we must pray only for SatNaam, SatNaam Simran, SatNaam Di Kamai (practising SatNaam in life), Puran Bandagi (complete surrender before God) and Seva. Such a prayer – made with complete trust, devotion and love in Sat PaarBraham Parmeshar and with a feeling of selflessness, and which is only for GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Seva – is invariably heard in Dargah (divine court) and proves extremely helpful in bestowal of GurParsaad upon the human being. A prayer made for satisfaction of one's worldly desires might hardly be met, but a prayer made selflessly and with complete trust, devotion and love for receiving GurParsaad surely gets fulfilled.

The storehouses of Sat PaarBraham Parmeshar are immense. Sat PaarBraham Parmeshar Himself is Daataa (the provider) and Kartaa (the doer). The home of Sat PaarBraham Parmeshar is house to all bestowals, and these bestowals befall in the destiny of all the creatures of the entire Creation, as they earn them in accordance with their deeds. However only such human beings come to acquire GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Seva upon whom Sat PaarBraham Parmeshar showers His grace. Only by the accumulation of selfless acts of religiosity, compassion, righteousness, contentment, forbearance, prayers, recitals and service of Sants (saints) the great-beings and other Sat Karams does Sat PaarBraham Parmeshar become gracious upon the human being, takes him or her under His patronage and blesses with GurParsaad; and this GurParsaad alone enables the human being to find “Sat” Guru (teacher and mentor; one who has accomplished Bandagi and attained Jeevan Mukti, and is divinely ordained to lead us on the path of Bandagi and Jeevan Mukti). GurParsaad implies that when fortune smiles upon the human being, he or she finds the way into the Sangat of a Puran Sant (perfect saint), where he or she is bestowed GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Seva. Therefore only by selflessly meditating upon Sat PaarBraham Parmeshar, i.e. by accumulation of Sat Karams, do trust, devotion and love flow into the prayers of the human being and his or her prayer is granted in Dargah; by which he or she is accorded with



GurParsaad. Therefore if you must ask something at the door of Sat PaarBraham, ask for the bestowal of SatNaam, ask for the bestowal of SatNaam Simran, ask for the bestowal of SatNaam Di Kamai, ask for Puran Bandagi and Seva – the bestowals that shall free you of the bondage of Maya and beget you Jeevan Mukti (deliverance from the cycle of births-and-deaths; salvation).

The bestowal of SatNaam is the highest eternal gift that any human being can achieve with GurParsaad:

**Jayvad aap tayvad tayree daat.**

(Sri Guru Granth Sahib Ji, Page No. 9)

By engaging ourselves in SatNaam Simran, we can realize this highest gift. Assimilated within this supremely powerful gift are Akaal Purakh (Immortal Being; God) Himself, all His divine treasures and all His spiritual and divine powers. Therefore why ask for or compromise with a lesser gift? By relentlessly engaging ourselves in Sat Karams we can obtain this highest gift. Day after day, keeping aside our materialistic and worldly demands, we should ask only for the gift of “SatNaam, SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Seva”, the gift wherein all His supreme powers and Sat PaarBraham Parmeshar Himself are assimilated. Once when we have made Sat PaarBraham Parmeshar our own, and we fully comprehend Him within ourselves, and surrender ourselves to Him and become one with Him, then all His wealth belongs to us. The magnificence of SatNaam is immense, eternal. The magnificence of SatNaam Simran is eternal, infinite. The magnificence of SatNaam Di Kamai is infinite, eternal. Such human beings, who accomplish their Bandagi while practising SatNaam in their lives, make their own magnificence eternal, infinite. Let’s contemplate more deeply this supremely powerful magnificence of SatNaam, in which we shall obtain Darshan (vision through our inner, spiritual eye) of a glimpse of Mansarovar (the eternal source of divine powers; the source of all life; Akaal Purakh Himself) and receive inspiration to immerse ourselves in Bandagi of Sat PaarBraham Parmeshar.

- 1. The magnificence of SatNaam is eternal, infinite and the magnificence of a human being, whose Hirda is enlightened with SatNaam, too becomes eternal, infinite:**

**Kinkaa ayk jis jee-a basaavai.**





**Taa kee mahimaa ganee na aavai.**

(Sri Guru Granth Sahib Ji, Page No. 262)

The magnificence of SatNaam is immense. Just as Akaal Purakh Himself, the magnificence of SatNaam is Agam (beyond human reach), Apaar (immeasurable and omnipresent), infinite and eternal. SatNaam is the prime basis of all Khand Brahamands (the inner spiritual realms and the outer physical worlds). SatNaam is from-the-beginning and throughout-the-ages Naam of Akaal Purakh, created by none other than Him. If one absorbs even an atom of SatNaam in one's Hirda, the magnificence of such a soul becomes impossible to describe; because this one atom of Sat Tat (essence of Sat) alone is the womb to all Creation. The atom of Sat Tat is originated from Sunn (utter peace and calmness). Sat PaarBraham Parmeshar abides in Sunn itself. Therefore a human being, who worships Sat Tat, enters Sunn and is forever assimilated in Param Tat (divine essence). A human being who is forever assimilated in Param Tat – such a soul is transformed into Sant Hirda (saintly hearted), is assimilated in the almighty Sat PaarBraham Parmeshar and becomes immense, eternal. Such a soul is transformed into Pargateyo Jyot (a manifested divine light; a soul that becomes the pure divine light of God Himself), Puran Braham Gyani (possessing perfect divine wisdom), Puran Sant (perfect saint) and Puran Khalsa (pure soul in possession of Puran Braham Gyan). SatNaam Simran brings us the delights of the highest order. All of our sufferings disappear and we enjoy complete happiness and everlasting bliss.

**2. With the enlightenment of SatNaam in Hirda Kamal (lotus-like Hirda) the bonds of Karma are broken, and the human being attains deliverance from the cycle of births-and-deaths:**

The paramount agony is being trapped in the cycle of births-and-deaths. We are all trapped in this cycle since a very long time. Countless times we have passed through the cycle of births-and-deaths and of 8.4 million Juni's (lifetime in a particular species). SatNaam Simran bears such a supreme power that can extricate us from the agony of the cycle of births-and-deaths. That is, through SatNaam Simran we are able to attain Jeevan Mukti. Only GurParsaad of SatNaam alone is capable of breaking our chains of birth-and-death. Only GurParsaad of SatNaam can free us from



Vidhan (constitution; laws) of Karma and break the bonds of our past deeds. GurParsaad of SatNaam manifests Param Jyot Puran Parkash (the perfect radiance of divine light; His aura; God Himself) in one's Hirda, by which all bonds of the human being's past deeds are broken and the human being attains Jeevan Mukti.

### **3. With Gurprasad of SatNaam the fear of death comes to an end:**

The biggest fear of the human being is the fear of death. It is a wholly true and essential fact, which cannot be refuted. Such a fear comes to end only with SatNaam Simran. In fact when you are deep in meditation – in Samadhi (deep trance-like state, where there is no thought, nothing except pure consciousness) and in Sunn Samadhi (silent, deep meditation; a state free of thoughts, free even from the effects of time and space) – then you (your soul) have the experience of leaving the body and traversing other parts of the universe. During these experiences the soul in fact exits the body and, based on its spiritual state, traverses various cosmic regions of the universe and glimpses other regions, or Khands, of the higher spiritual world (There are five Khands or the spiritual realms as per GurBani: the Dharam Khand or the stage of seeking divine union, the Gyan Khand or the stage of seeking divine knowledge, the Saram Khand or the stage of making efforts towards spirituality, the Karam Khand or the stage of receiving divine benignity or grace, and the Sach Khand, or the realm of ultimate, absolute truth). These experiences make you realize the realm that your soul will attain after your physical death. This is how Sants and Braham Gyanis come to know in advance the post-demise fate of their soul.

### **4. With SatNaam, Maya is conquered:**

SatNaam Simran carries the supreme power that safeguards us against our enemies. The biggest enemies of the human being are Trishna and the Panj Dhoots (the five Chandaals – lust, anger, greed, attachments and pride) instigating Trishna. A human being's Trishna, seeking satiation, gives birth to these five Chandaals. These Panj Dhoots, playing the role of Chandaals, are the five deadly and grievous mental ailments. By SatNaam Simran a human being quenches one's Trishna and brings Panj Dhoots under one's control. Along with this, SatNaam Simran frees us from all other dreadful mental vices: slander, backbiting, backstabbing, lust for domination, youth, wealth, riches,



beauty, taste, smell, speech and touch etc. SatNaam is a supremely powerful recipe to protect our disease-prone mind against these grave and fatal mental ailments. All these enemies of our soul act as an obstruction between us and the almighty Sat PaarBraham Pita Parmeshar. SatNaam Simran is the biggest and the most powerful divine weapon to destroy these enemies. These enemies are a huge obstacle in our path to Sach Khand, and SatNaam Simran removes these obstacles. By keeping our mind alert and by stopping us from acting under the influence of these enemies, SatNaam Simran keep us safe from them. Our mind stays always vigilant. We achieve the ability to deal with these destructive enemies in our day-to-day activities. Thus defeating them every time, whenever they try to deceive us and steal Amrit (our essence or the life-element; the divine energy; pure soul) from us, we are able to thwart them. This is how we achieve triumph over Maya, and make ourselves one with Sat PaarBraham Parmeshar.

### **5. With GurParsaad of SatNaam a human being conquers mind:**

The human mind governs all five human sensory organs, and the human mind is governed by its own wisdom (Manmat; will of the mind, often given to temptations). The human wisdom (Manmat) is governed by the three attributes of Maya: Rajo, Tamo and Sato (also called as Trigun Maya or the three aspects of Maya: Sato – the goodness viz. charity, compassion, contentment; Rajo – the desires viz. hopes, expectations and yearnings; and Tamo – the vices viz. the lust, anger, greed, attachments and pride). By conquering Maya, the human mind is freed of the slavery of Maya. That is, the human mind transcends beyond Trigun Maya. Both mind and Manmat come to an end, and the mind is transformed into Param Jyot Puran Parkash. All the sensory organs of the human mind, because of the end of Manmat, come under the control of Param Jyot (the divine light; soul; God Himself). That is, all five sensory organs of the human being come to be governed under Puran Hukam (absolute will) of Param Jyot; and Puran Braham Gyan runs the five human sensory organs. The five sensory organs of the human being are no longer controlled by Maya. The five human sensory organs are freed of Maya. The human being conquers one's mind. Victory over one's mind itself is victory over Maya. Victory over one's mind alone is victory over the world. Achieving perfect calm in one's mind alone is achieving victory over mind, which is obtained only by GurParsaad of SatNaam. Only by SatNaam Simran



does a human being thoroughly cleanse one's mind. This supremely essential truth is manifested in GurBani:

**Man toon jot saroop hai aapnaa mool pachhaan.**

(Sri Guru Granth Sahib Ji, Page No. 441)

## **6. With GurParsaad of SatNaam all delusions and misconceptions are removed:**

It is entirely true that any kind of Bharams (misconceptions; incorrect religious notions and superstitions) pose a very big obstacle in the progress of Bandagi of a Jigyasoo (seeker of divine truth). The destructive force of Bharams keeps Bandagi of a human being from advancing further. This supremely essential truth is repeatedly affirmed in GurBani, that a human being struck with Bharams does not attain spirituality.

The root cause of all Bharams is nothing but the web woven by Maya; which keeps every human being, be one a Jigyasoo or a common person, entangled in Bharams. The human mind, being a slave to Maya, remains forever struck with these Bharams and eventually meets its end; and – without even realizing this supremely essential truth – wastes away one's life ensnared in this disastrous trap, and forever wanders in Chaurasi De Ged (cycle of births-and-deaths in 8.4 million Junis). It is solely because of the Bharams in one's everyday life that a human being stays stuck throughout one's life in the slavery of Maya. Even the root cause of distractions of the human being is nothing but Bharams. Therefore it is extremely essential to understand as to what Bharam is what it implies, and it is immensely easy to do so. That which is not Sat is Bharam. That which is Asat is Bharam. That which is untrue is Bharam. That which doesn't pass the criterion of Sat is Asat, and is Bharam. GurBani is the scales of Puran Sat (absolute Truth). Therefore any fact that doesn't hold true when weighed on these scales of Puran Sat of GurBani will be termed Asat, and such a fact, if adopted in one's life, will cause the human mind to fall prey to Bharams and will ruin and destroy a human being by beleaguering him or her with sufferings and distresses.

**Bharmay bhoolaa dukh ghano jam maar karai khulhaan.**

(Sri Guru Granth Sahib Ji, Page No. 21)



It is the edict of GurBani that the human being, who is struck with Bharams, must face many sufferings and distresses. Because, struck with Bharams in the slavery of Maya, a human being commits Asat Karams, for which he or she has to face punishment in the court of Dharam Raj (divine judge who weighs our good and bad deeds and determines our next appropriate life form. Those who engage in Naam Simran are beyond his judgement. Instead, he escorts them to the higher realms of Truth) where one receives severe thrashing from the messengers of death. The human being is trapped in the web of Bharams constructed by Maya, and because of it he or she commits all Asat Karams. All the deeds performed under the Rajo and Tamo Birtis (tendencies) of Maya are Asat Karams. That is, all the deeds committed under the influence of lust, anger, greed, attachments and pride, in order to satisfy one's Trishna, are Asat Karams. In accordance with the supremely powerful divine Vidhan of Karma, a human being has to settle the account of these Kur Karams (Asat Karams) by being destined to a life filled with sufferings and distresses. These sufferings and distresses in life alone are the rigorous sentence of the human being in accordance with the divine Hukam (will; command).

**Bharmay bhoolaa tat na jaanai.**

(Sri Guru Granth Sahib Ji, Page No. 113-114)

A human being, struck with Bharams, does not understand Sat Tat (essence of Sat). Neither does a human being trapped in Bharams realize Sat Tat. The basic reason behind this is that the human beings, distracted by Bharams, stay trapped in the web of Maya; and assuming this web itself to be Sat, they continue to indulge in Asat Karams. By indulging in deeds of Asat, one can never realize Sat Tat. Because realization of Sat Tat is GurParsaad, and GurParsaad is achieved only by those human beings who engage themselves in deeds of Sat. Sat Tat denotes GurParsaad of SatNaam, GurParsaad of SatNaam Simran, GurParsaad of SatNaam Di Kamai and GurParsaad of Puran Bandagi and Seva. Sat Tat denotes obtaining Darshan of Nirgun Saroop (God beyond the Trigun Maya; observed only through one's spiritual eye) of Sat PaarBraham Pita Parmeshar and realization of Puran Braham Gyan, Puran Tat Gyan and Atam Ras Amrit, and attainment of Param Jyot Puran Parkash in Hirda.

**Bharmay bhoolaa dah dis dhaavai.**



**Nimakh maahi chaar kunt fir aavai.**

(Sri Guru Granth Sahib Ji, Page No. 277)

The mind of a Bhramas-stricken human being strays every moment and every instant. The human mind never stays quiet. The human mind constantly chatters. There is never a pause in the thoughts and ideas in a human mind. These ideas, good or evil, never allow the human mind to be quiet. A human mind constantly drifts in all ten directions. It means that, wherever upon earth a human being might be, his or her mind is quick enough to instantly travel thousands of mile in every direction. For example, the mind of a person in America is able to travel to one's old village and people in India, conceive several thoughts while there, and also be back in America all in an instant. All of us have similar experiences in life every day. This is the supreme and essential truth that SatGuru Sahib has revealed in this Shabad of GurBani. The reason behind this constant drifting of the human being is nothing but Bharams in the human mind, caused by the human slavery under Rajo and Tamo Birtis of Maya. The disastrous forces of Rajo and Tamo Birtis of Maya in themselves are a machine to constantly generate Bharams, which never allows the human mind to calm down. This is why this destructive force of Bharams is termed as the biggest obstacle in Bandagi of a Jigyasoo.

**Bharmay bhoolaa sabh jag firai manmukh pat gavaa-ee. ||5||**

(Sri Guru Granth Sahib Ji, Page No. 425)

In this supremely powerful Shabad of GurBani, the destructive force of Bharams is explained in greater depth. The human beings who slave under Maya and destroy their lives in Bharams have been termed as Manmukh (self-willed; self-centred) in this Shabad. This Shabad also reveals the supremely true fact that the entire world is ensnared in the web of Bharams. That is, the entire humankind is abiding in Rajo and Tamo Birtis of Maya and is pursuing nothing but Bharams in life. Thus the entire humankind is Manmukh. Such human beings who adhere to Manmat are Manmukhs. The deeds committed by such human beings are Asat Karams. Their conduct constitutes nothing but deeds of Asat. Therefore they do not receive any honour in Dargah. Thus as the entire humankind is Manmukh, it receives no honour in Dargah. That is, the entire humankind is Bharams-stricken and Manmukh, and therefore bereft of any spiritual gains.





**Bharam bhoolay nadar na aavnee manmukh andh agi-aanee.**

(Sri Guru Granth Sahib Ji, Page No. 514)

**Ih jagat bharam bhulaa-i-aa virlaa boojhai ko-ay. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 558)

**Bharmay bhoolaa saakat firtaa.**

(Sri Guru Granth Sahib Ji, Page No. 739)

The Bharams-stricken human being fails to receive GurParsaad. A human being, who is destroying one's life in Bharams, and being Bharams-stricken has turned oneself into Manmukh – such a Manmukh is engulfed in the darkness of ignorance, and being surrounded by this darkness of ignorance he or she is unable to receive Nadar (kind eye; divine grace and blessings) of Sat PaarBraham Pita Parmeshar. By Nadar is meant His benevolence, and bestowal of GurKirpa and GurParsaad. A Bharams-stricken human being is Sakat (unbeliever; believer in Maya and the worldly matters). Sakat denotes an unbeliever, a person who is out of touch with Sat PaarBraham Pita Parmeshar; all whose deeds are Asat; who doesn't see even a remote prospect of receiving GurParsaad in his or her life. Such a human being spends one's entire life in Bharams, and wastes away one's precious gem of life. Rare is a human being who becomes wise to this destructive power of Bharams. The web of Maya is so strong that it keeps a common person from acquiring this understanding. Only such a human being, who concentrates one's mind upon Sato Birti, acquires awareness of this disastrous trap of Bharams by the grace of Sat PaarBraham Pita Parmeshar. Only such a human being receives GurParsaad and is able to accomplish one's Bandagi by the grace of the supreme power of GurParsaad.

The Bharams prevalent in the world pose the biggest obstacle in the path of Bandagi. Bharams give rise to Dubidha (dilemmas; distortions and distractions of mind; disbeliefs) in a human being's life. A person in the clutches of Dubidha never possesses complete devotion, love and trust in Gur (God) and Guru.

Bandagi of the person beset with Dubidha is not endorsed in Dargah. Seva performed by a Dubidha-afflicted human being, howsoever much he or she might indulge in Jap-Tap (recitations and meditation), is not accepted in Dargah. Because, Seva performed while being beset with Dubidha, isn't performed single-mindedly and



single-consciously (whole-heartedly), and therefore isn't approved in Dargah. Thus such religious rites and rituals do not carry any value in Dargah, and do not deliver a human being from the bonds of births-and-deaths. A Dubidha-afflicted human being isn't able to cleanse the grime off one's mind. The disastrous grime of vices upon one's mind doesn't wash away, and therefore the human being isn't delivered from the bonds of births-and-deaths. Only such a human being who receives kindness of Sat PaarBraham Pita Parmeshar – He blesses him or her with His GurKirpa and GurParsaad, liberates by banishing Dubidha and transforms into Ik Drisht (seeing all as equal; non-discriminatory). Only an Ik Drisht human being attains Jeevan Mukti. Only an Ik Drisht human being acquires Puran Braham Gyan. Only an Ik Drisht human being obtains Atam Ras Amrit (the highest form or the essence of Amrit; eternal bliss).

Thus Bharams lead a human being away from Puran Sat. Bharams lead a human being away from Gurmat (divine wisdom; wisdom revealed in GurBani). Bharams lead a human being astray. As termite attacks and eats away the wood, in the same way Bharams destroy the supremely-purposeful life of a human being.

**Kharay parakh khajaanai paa-ih  
khotay bharam bhulaavani-aa. ||6||**

(Sri Guru Granth Sahib Ji, Page No. 119)

The Bharams-stricken human beings are disingenuous. The human beings, who come to recognize the supreme essence of Sat, extricate themselves from Bharams and become rightful claimants to the divine treasures. When a human being acquires GurParsaad of Naam, Naam Simran, Naam Di Kamai and Puran Bandagi, and absorbs oneself in Bandagi, then often he or she has to pass through several difficult trials of Maya in order to prove one's devotion, love and trust in Gur and Guru. Those human beings who clear all their trials posed by Sat PaarBraham Pita Parmeshar with their boundless devotion, love and trust are forever felicitated in Dargah. Those human beings who successfully pass all these trials of Maya find their Bandagi approved in Dargah, and they accomplish their Bandagi and receive honour in Dargah. It is true that many receive the grace of GurParsaad, but only a rare human being completely embraces it and adopts it in life. Those human beings – who despite having been bestowed with GurParsaad do not succeed in these trials of Maya and allow themselves to be led



into Bharams by Maya – fail to accomplish their Bandagi. Many Jigyasoo's even reach very close to accomplishing their Bandagi before stumbling and losing all the gains they had made. Therefore treading the path of Bandagi has been called as walking a double-edged sword. Only such human beings accomplish their Bandagi who have immeasurable devotion, love and trust in their Gur and Guru. If there is a breach in one's boundless devotion, love and trust in Gur and Guru, this breach destroys all one's gains. Many human beings, who stumble just before climbing the final steps of their Bandagi, do so because of having experienced the supreme powers of Sat PaarBraham Pita Parmeshar. They assume that they have now accomplished everything, and are no longer in need of Guru. With this assumption, they entangle themselves in these supreme powers of Sat PaarBraham Pita Parmeshar and lose their devotion, trust and love in Guru. This breach in their devotion, love and trust further spurs their Suksham (of the soul) ego and thereby instead of giving all credit to Guru they – blinded by their ego – fritter away all their gains. Thus despite having attained such high states, these human beings fail in the trials of Maya and squander away all their advancements.

**Gur poorai sabh bharam chukaa-i-aa.**

**Har simrat naanak sukh paa-i-aa. ||4||8||77||**

(Sri Guru Granth Sahib Ji, Page No. 178)

**So satgur dhan dhan jin bharam garh torhi-aa.**

(Sri Guru Granth Sahib Ji, Page No. 522)

Only a perfect Guru can banish all Bharams from the mind of a Jigyasoo. Only Satguru can refute all Bharams of a human being and can rid a human being of all Bharams. Only such a Guru, who is perfect in himself, has the capability to refute all Bharams of a Jigyasoo. Therefore those human beings who venerate a perfect Guru – SatGuru himself repudiates all their Bharams. Those human beings who dedicate their mind, body and worldly possessions at the feet of SatGuru – their devotion, love and trust in Guru reaches immensity, and this supreme eternal power of this immense trust, devotion and love earns them approval of Dargah. Confusions, distractions, doubts and all unholy forces that govern your mind and soul meet their end by SatNaam Simran. Your mind begins to find poise, and gradually you bring all such situations that distract your mind in your control. Your concentration of mind enhances with your spiritual growth, and



as a result you rid yourself of Bharams of every kind and of the destructive powers distracting your mind.

**7. GurParsaad of SatNaam makes a human being fearless:**

SatNaam Simran makes us Nirbhao (fearless) in our day to day activities. By SatNaam Simran we make ourselves Puran Sachyara (in complete compliance with Sat) towards us, towards others and towards the almighty Sat PaarBraham Pita Parmeshar. We come to possess the supreme power to speak Sat, hear Sat, serve Sat and act Sat. We are no longer afraid of speaking Sat or acting Sat. We begin to discriminate between Sat and Asat, and keep ourselves from committing Asat deeds. We are freed of the burden of Asat. We are freed of the allure of Maya. That is, we are freed of the attachments of the world and of our near and dear ones. Here it is very essential to reaffirm this supremely true and essential fact that only such a human being who is freed of the worldly and household attachments has the capacity to speak Sat, hear Sat, serve Sat and act Sat – because such a human being becomes Nirbhao. Thus only such a human being attains Puran Sachyari Rehat (total compliance with Sat) who has turned Nirbhao and who serves Puran Sat and acts Puran Sat.

**8. With GurParsaad of SatNaam all sufferings, distresses and ailments come to an end:**

**Sarab rog kaa a-ukhad naam.**

(Sri Guru Granth Sahib Ji, Page No. 274)

SatNaam Simran puts an end to all suffering and distress in our life. We become so strong mentally that we are able to withstand all kinds of sufferings and grievous maladies. We are purged of all our mental ailments. That is, we are rid of such grave mental ailments as the lust, anger, greed, attachments, pride, desires, lust for domination, youth, wealth, riches, beauty, taste, fragrance, speech, touch, slander, backstabbing, backbiting, jealousy, malice, animosity etc. All the physical maladies of a human being are largely caused due to the abuse of the human body. A human being – carrying out every deed under the slavery of Maya – puts one's body to abuse due to which all these mental ailments, after afflicting one's mind, make the human body disease-stricken. As soon as SatNaam enlightens Hirda of the human being, all one's vices and sins are eradicated and Hirda is imbued with all divine virtues.



**9. GurParsaad of SatNaam makes us Nirvair (without hate; amiable):**

Our Hirda is rid of the disastrous vices such as jealousy, malice, enmity, hate etc. We are able to perceive clearly the supreme power of Nirgun functioning within the entire Creation. We glimpse Nirgun in Sargun (Sargun is the divine power in every creation that sustains it. Nirgun-Sargun becoming one describes the state where one realizes that all physical creations are part of Sargun, but are created and run by Nirgun – this realization is Puran Braham Gyan and Puran Tat Gyan). Nirgun and Sargun become one to us. Our Hirda is suffused with immense love. There is nothing but love. There is love and only love manifesting for every creation in the whole universe. We become Ik Drisht and enjoy pure and sacred bliss – Sat Chit Anand – which is Nirgun Saroop of Param Jyot Puran Parkash – Akaal Purakh.

**10. With GurParsaad of SatNaam we come to acquire divine and eternal treasures:**

SatNaam Simran places all divine treasures and supreme heavenly powers – composed of nine Ridhi's and eighteen Sidhi's – at our feet (Ridhi-Sidhis are supernatural powers – a human being acquires them in early stages of Bandagi, but if indulged in, these powers stop any further spiritual progress and become a major obstacle in the path to Sach Khand. These powers are used by Akaal Purakh for administration of the universe, and use of such powers by individuals is a violation of His Hukam). Please bear it firmly in mind that these treasures endow us with all kinds of powers to perform miracles, which draws a large number of people toward us. By employing these powers we can fulfil worldly desires of the people, earn fame, amass great wealth and acquire all types of worldly pleasures and comforts. But keep it firmly in mind that if we use these powers even once, our spiritual growth comes to immediate halt, and we are no longer able to ever attain Mukti (salvation). Those who use these powers for their own selfish purposes – such human beings become rivals to Akaal Purakh. When you attain higher stages of Bandagi, at such times Akaal Purakh Himself employs these powers to work miracles for you. Such miracles were often performed by the almighty Sat PaarBraham Pita Parmeshar during the lifetimes of Guru Sahiban



(the ten SatGuru Patshah Ji's). When Bandagi of a human being is accomplished and acknowledged in Dargah, all these powers place themselves at the feet of such great beings and serve these great beings in accordance with Hukam of Akaal Purakh.

**11. With GurParsaad of SatNaam a human being acquires  
Puran Braham Gyan and Puran Tat Gyan:**

SatNaam Simran brings divine wisdom and divine understanding within a human being. The human being begins to listen to and grasp GurBani. At this stage the human being is inspired to practise the teachings of GurBani in one's everyday life. The human being develops more and more trust and resolve in SatGuru, GurBani and Akaal Purakh. All kind of worship and devotion towards almighty Sat PaarBraham Pita Parmeshar is assimilated in SatNaam Simran itself. It implies that SatNaam Simran is the service of the highest order of almighty Sat PaarBraham Pita Parmeshar. With SatNaam Simran the human being comes to realize, and becomes fully convinced, that there is no power as almighty Sat PaarBraham Pita Parmeshar, and that He is above all, He is the creator of the whole universe. The human being develops complete resolve and belief in almighty Sat PaarBraham Pita Parmeshar in one's Hirda. With SatNaam Simran, all Bajjar Kapaats (divine doors that, once opened, channel Amrit into the body) of the human being are opened. The human being's Dassam Duaar (the tenth door – the Crown Chakra – once opened establishes a connection between the human being and the Akaal Purakh) becomes ajar. All seven Sat Sarovars (the seven sources of Amrit, or of the spiritual energy, inside the human body) are illuminated. The human being transcends Trigun Maya and obtains Darshan of Akaal Purakh, and along with Darshan the human being obtains Puran Braham Gyan and Puran Tat Gyan (the entire divine knowledge; understanding of the divine ways).

**12. With GurParsaad of SatNaam the inner pilgrimage of the  
human being is accomplished:**

The real pilgrimage is the pilgrimage of one's inner self, and it comes about by SatNaam Simran. It means that, when in Samadha we pass through different stages of SatNaam Simran, when we cross different stages of spirituality as revealed in Jap Ji Bani – Dharam Khand, Gyan Khand, Saram Khand, Karam Khand and Sach Khand – then we experience divinity, we experience Puran Parkash (the





supreme light; His aura; aura around the enlightened ones) and we experience Darshan of Guru, Darshan of Sat PaarBraham Pita Parmeshar and Darshan of Sach Khand. Our Hirda attains Puran Sachyari Rehat and, renouncing all vices, becomes suffused with divine virtues. Attainment of Puran Sachyari Rehat in Hirda itself is the inner pilgrimage, and the real pilgrimage. When we pass through these stages of spirituality and abide in Samadhi and in Sunn Samadhi, we are acknowledged in Dargah for this highest service of almighty Sat PaarBraham Pita Parmeshar. We are patient and content in all situations, and everything happening around us appears to us as following Hukam of Parmatma (the supreme soul; God). It means that we are now able to fathom Hukam of Akaal Purakh. We do not complain under any circumstance, and thus keep calm in all situations. By so doing, we become capable of realizing our spiritual objective. When all five sensory organs and the action organs are subjected to Puran Hukam, it is then that one attains Param Padvi (the highest spiritual status). This is why GurBani elucidates this supremely essential truth:

**Hukam boojh param pad paa-ee.**

(Sri Guru Granth Sahib Ji, Page No. 292)

SatNaam Simran is a priceless gift, which we acquire by the blessings of Akaal Purakh. There is no deed higher than SatNaam Simran. We should always bow our heads before such souls who have acquired the blessing of SatNaam Simran.

### **13. SatNaam Simran is the highest service of the omnipotent Sat PaarBraham Pita Parmeshar:**

**Parabh kaa simran sabh tay oochaa.**

(Sri Guru Granth Sahib Ji, Page No. 263)

The blessed SatGuru incarnate Arjan Dev Patshah Ji (SatGuru the fifth Patshah Ji) has made clear in Sukhmani Sahib (composition comprising of 24 Astpadis) that SatNaam Simran is the highest service towards Sat PaarBraham Pita Parmeshar. Therefore no human being should harbour any doubt in one's mind about this supreme truth that "SatNaam Simran is the highest service to Akaal Purakh". It implies that all other rites and rituals are services of lower order than SatNaam Simran. Many among Sangat, while realizing this supreme truth, are still tangled with lesser rites and rituals. All Church Gyanis



(possessing superficial knowledge) and the imperfect preachers, while knowing this supreme truth, encourage Sangat to perform only the low-level service of reading Bani. Mere reading of GurBani is not sufficient. According to what GurBani tells us, SatNaam Simran is the highest service for almighty Sat PaarBraham Pita Parmeshar. It is essential to acquiring Puran Braham Gyan, and Puran Bhagati (complete devotion). Those who do not follow this Puran Braham Gyan and engage themselves in lesser services of other rites and rituals – it is very essential for such people to understand this completely true and essential fact. Therefore it is a humble prayer at the feet of those who believe in mere reading or listening of GurBani or in other rites and rituals to submit themselves to SatNaam Simran.

**14. With GurParsaad of SatNaam a human being acquires extreme humility and humbleness in Hirda:**

Humility, in its extreme, is the key to Dargah. Humility is the divine weapon that destroys the ego of a human being. SatNaam Simran makes our Hirda filled with the supremely powerful and divine virtue of extreme humility. The soul that stays absorbed in SatNaam Simran becomes brimful with humility, and the Hirda of such a soul is wrapped in humbleness. Extreme humility and humbleness of Hirda of such souls carries them to the peaks of spirituality.

**Barahm gi-aanee sagal kee reena.**

**Aatam ras barahm gi-aanee cheenaa.**

(Sri Guru Granth Sahib Ji, Page No. 272)

Those human beings who practise humbleness of Hirda and treat themselves as dust at the feet of all Creation are the ones who acquire Puran Braham Gyan and Atam Ras Amrit. All of us should bow our heads at the feet of such souls. Such humility is attained only by SatNaam Simran. Such humility is the key to Dargah of Akaal Purakh. Therefore the greatest treasure is the name of Akaal Purakh \*Ik-Onkaar SatNaam\* (“One Universal Creator whose Name is Truth”):

**Amrit naam nidhaan hai mil peevhu bhaa-ee.**

(Sri Guru Granth Sahib Ji, Page No. 318)

When we abide in SatNaam Simran, we come in possession of \*Ik-Onkaar SatNaam\*, the priceless treasure of Akaal Purakh. When



we adorn ourselves with this priceless jewel it is assimilated in our mind and in our spiritual Hirda, and we are accorded recognition in Dargah. A Sant (saint), a Braham Gyani who possesses this priceless jewel of SatNaam turns into the richest soul in the entire universe. There is nothing greater than this supremely powerful treasure of SatNaam. Such a soul:

- \* Becomes worthy of admiration
- \* Earns respect throughout the universe
- \* Accomplishes one's inner pilgrimage
- \* Is acclaimed in Dargah
- \* Forever attains a high spiritual state
- \* Attains immensity, eternality
- \* Rules over the entire universe and its 14 Lok-Parloks (this world and hereafters; physical and metaphysical worlds)
- \* Has everything that one speaks come true; his or her words are honoured by almighty Sat PaarBraham Pita Parmeshar
- \* Becomes immortal – attains eternal bliss and eternal calm.
- \* Vanquishes Maya, conquers mind, achieves victory over the whole world
- \* Keeps oneself forever absorbed in almighty Sat PaarBraham Pita Parmeshar

All of us should pray for the dust under the feet of such souls. By so doing, we are blessed by Akaal Purakh and included in this GurParsaadi Khel (an endeavour that carries the blessings of the Guru and God; the entire process of bestowal of SatNaam is described as a GurParsaadi Khel). It all comes to occur only by GurKirpa. We should pray for GurKirpa and ask for the eternal treasures of SatNaam. We should ask for SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Seva.

#### **15. With GurParsaad of SatNaam Hirda is filled with divine virtues:**

The eternal treasures of SatNaam Simran make our Hirda strong and vast, and imbues our mind and heart with the highest virtues – selfless service, sacrifice, help for the needy, Parupkaar



(selfless acts for benefaction of humanity) and Maha Parupkaar (guiding mankind on the path to Jeevan Mukti), caring for others, living for others rather than for ourselves, capacity to forgive every wrong, utter compassion, Sat Santokh (divine contentedness; state where there is humility and an absence of desires) and immensity of Hirda. We attain perfect calm and certitude. The mind finds rest. Such supremely powerful virtues make our life meaningful and greatly beneficial for the society. Just think and imagine if everyone is transformed this way (i.e. filled with all divine virtues) – it will surely transform this Kal Yuga (the age of darkness) into Sat Yuga (the age of truth). These are some of the important virtues and characteristics of Sant Hirda (saintly Hirda), and such souls are always acclaimed in Dargah. They find within themselves supreme bliss and eternal repose of the highest order. Such souls conquer their mind and their life turns pure and sacred, truthful and worth admiring. Such souls, immersed in SatNaam Simran, make themselves one with the almighty Sat PaarBraham Pita Parmeshar and forever abide in Sat Chit Anand.

#### **16. With GurParsaad of SatNaam Trishna is quenched and worries are quelled**

A soul and mind that stays absorbed in SatNaam Simran no longer has any need to fulfil worldly desires, and one's Trishna is extinguished. Hirda attains perfect Sat Santokh. One abides all the time in complete contentment and in Sat Santokh. One no longer has any want. One isn't swayed by any worldly pleasure or comfort. All one's worries come to an end. It is so because he or she is conscious of all one's actions and reactions, and abides within Hukam of Akaal Purakh. In fact one's mind and soul are perfectly anchored. It is a very high spiritual state where the soul abides, and such a state is attained only in Sach Khand when the human being has turned Puran Sachyara and speaks Sat, hears Sat and serves nothing but Sat. Such a soul is constantly immersed in the magnificence of Akaal Purakh and in the service of Guru and Sangat. Such a soul is always calm and absorbed in almighty Sat PaarBraham Pita Parmeshar. Nothing can disturb such a soul that perpetually abides in perfect, eternal calm and blissful state. One's Hirda is constantly in blossom as a lotus flower. Such souls enjoy eternal music at their Dassam Duaar on constant basis, and forever abide in the eternal Sat Chit Anand. Only such human beings, who



are blessed by Akaal Purakh, acquire this eternal treasure of SatNaam Simran.

**17. With GurParsaad of SatNaam the day-to-day life of the human being undergoes change and turns delightful**

With SatNaam Simran things begin to take the right turn in everyday life of the human being. All your troubles begin to disappear, and things begin to happen in accordance with your pure and benign desires. Your life turns tidy and smooth. There are no more difficulties in your path. The people around you begin to understand you well and to cooperate with you. Your work-environment and family life turn pleasant. Everything begins to appear simple and easy to you. The discords in the family and other trouble begin to gradually disappear and your surroundings turn pleasant and fine. All your efforts automatically begin to bear fruit.

**18. With GurParsaad of SatNaam a human being attains peaks of spirituality**

All of the Sants and Bhagats (devotees) in all religions became Sants and Bhagats only by engrossing themselves in SatNaam Simran. Such souls attained these peaks of spirituality only by the eternal treasure of SatNaam that they faithfully practised all through their lives. This is how these souls became spiritually such strong, and became one with almighty Sat PaarBraham Pita Parmeshar. There are many souls whose Bani (composition) is entered in Sri Guru Granth Sahib Ji along with those of the Guru Sahiban. Some of these are Sant Kabir Ji, Bhagat Ravidas Ji, Bhagat Namdev Ji, Bhagat Baba Farid Ji, Bhagat Pipa Ji, Bhagat Sain Nai Ji, Bhagat Beni Ji, Bhagat Trilochan Ji etc. All these souls reached the peaks of spirituality and became one with Akaal Purakh, attained Param Padvi and emerged as Puran Braham Gyani. Such souls are also called as Pargateyo Jyot Puran Braham Gyanis. Such souls continued to appear upon earth even after the tenth Patshah Ji, some of these being Sant Baba Nand Singh Ji, Sant Baba Isher Singh Ji, Sant Baba Harnam Singh Ji and Sant Baba Attar Singh Ji. Even now such souls are present upon earth and absorbed in the highest service toward almighty Sat PaarBraham Pita Parmeshar – SatNaam Simran, Parupkaar and Maha Parupkaar. In the coming ages too they will continue to gratify the Sangat with the supreme spiritual power; some of them existing even in the present



time. They are carrying on with the service of the Sangat, and in the coming ages too such souls will continue to arrive upon earth.

There are no bounds to all the divine treasures in the house of Sat PaarBraham Parmeshar. The greatest of all divine treasures is GurParsaad of SatNaam. Along with GurParsaad of SatNaam, one also obtains the divine treasures of SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Seva of Maha Parupkaar. Those human beings who are imbued with the colour of SatNaam find acceptance in Dargah. Those human beings, who have SatNaam manifest itself in their Hirda and in every cell of their body, find recognition in Dargah. They vanquish Maya and become one with the Nirgun Saroop of Akaal Purakh. Param Jyot manifests itself in their Hirda. Their Hirda becomes brimful with all divine virtues. Such great beings have all their Bajjar Kapats opened up, the seven Sat Sarovars illuminated, and they receive Anhad Shabad Amrit (incessant fall of Amrit along with Anhad Naad, the divine un-struck music of five primal sounds) at their Dassam Duaar. They obtain Puran Braham Gyan, Puran Tat Gyan and Atam Ras Amrit. Therefore SatNaam Simran alone is the highest service of Sat PaarBraham Parmeshar. Immersed in SatNaam Simran, a human being is transformed into Sat Roop (Sat in a human form) and is assimilated in the Nirgun Saroop of Sat PaarBraham Parmeshar. Such great beings represent the greatest magnificence of Sat PaarBraham, and in the form of Pargateyo Jyot Puran Braham Gyanis, they bestow Amrit, bestow GurParsaad and bestow Maha Parupkaar upon earth. This is why SatGuru Patshah Ji is imparting the wisdom upon us to pray and – if we are to ask Him for something – to ask for SatNaam of Sat PaarBraham Parmeshar, to ask for Bandagi and to ask for Seva which shall bring us salvation.





## Pauri 4

**Saachaa naam mayraa aadhaaro.**  
**Saach naam adhaar mayraa**  
**jin bhukhaa sabh gavaa-ee-aa.**  
**Kar saant sukh man aa-ay vasi-aa**  
**jin ichhaa sabh pujaa-ee-aa.**  
**Sadaa kurbaan keetaa guroo vitahu**  
**jis dee-aa ayhi vadi-aa-ee-aa.**  
**Kahai naanak sunhu santahu sabad dharahu pi-aaro.**  
**Saachaa naam mayraa aadhaaro. ||4||**

(Sri Guru Granth Sahib Ji, Page No. 917)

It is a supremely essential truth that the name “SatNaam” (Truth as a manifestation of the Name of God) of Sat PaarBraham Parmeshar (Truth, the Transcendent Lord and Creator of the Universe) alone is the basis of the human life. Not only that, it is a supreme truth that “Sat” (“Truth”) is the womb to all Creation. The entire Creation has been created, is being created and will forever continue to be created from this supreme power of “Sat”. This supremely essential truth is revealed by the blessed SatGuru Arjan Dev Ji (SatGuru the fifth Patshah Ji) in Sukhmani Bani (the composition by SatGuru Arjan Dev Ji, comprising of 24 Astpadis):

**Mool sat sat utpat.** (Sri Guru Granth Sahib Ji, Page No. 284)

The essence is that all the supreme powers of creating the entire universe are assimilated within “Sat” itself. Thus the name “SatNaam” of Sat PaarBraham Parmeshar forms the basis of every creation in the entire universe. The source of the human life is the divine Jyot (the divine light within; soul). The human beings owe their existence only to Jyot, and this Jyot itself is “Sat”. This Jyot itself is the human soul or conscience. This Jyot itself is the human life-force. When this Jyot relinquishes the human body, the human body expires. It is this divine Jyot that – in accordance with the divine Hukam (will; command) – unites the five elements (air, water, fire, earth and space),



which by their very nature are mutually antagonistic (water and fire oppose each other, water extinguishes fire, air instigates fire, earth dissolves in water, air assimilates water, etc.) and creates the human body. The divine Jyot, abiding within the human body, itself has assimilated within it all of the supreme powers. The five skills bestowed upon the human being, the five sensory organs that govern the human body and control the five human action organs, are sustained by this divine Jyot alone. Not just this, but this divine Jyot alone sustains the seven Sat Sarovars (the seven sources of Amrit, or the spiritual energy, inside the human body) situated within the human soul, which have the eternal supreme powers of Sat PaarBraham Parmeshar assimilated within them. The human beings, who disregard this supreme Jyot and adopt Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya) as their Guru (teacher; mentor), waste away the precious gem of their life serving and slaving under Maya and fail to obtain deliverance from the bonds of births-and-deaths. The human beings who hold this divine supreme Jyot, the basis of all life, as their Guru receive GurParsaad (eternal bliss and eternal grace), are admitted in Sat Sangat (congregation in the company of Sat, or of those who have transformed themselves into Sat by virtue of having attained salvation), accomplish their Bandagi (submission before God) under the auspices of Sat, attain triumph over Maya, assimilate themselves in Sat PaarBraham Parmeshar and turn their life into a success.

SatNaam is not just the basis only of human life. The eternal supreme power assimilated within Sat forms the basis of every creation in the universe. SatGuru incarnate the blessed Arjan Dev Patshah Ji manifests this supremely essential truth in Sukhmani Bani:

**Naam kay dhaaray saglay jant.**

**Naam kay dhaaray khand barahmand.**

**Naam kay dhaaray simrit bayd puraan.**

**Naam kay dhaaray sunan gi-aan dhi-aan.**

**Naam kay dhaaray aagaas paataal.**

**Naam kay dhaaray sagal aakaar.**

**Naam kay dhaaray puree-aa sabh bhavan.**

**Naam kai sang udhray sun sarvan.**

**Kar kirpaa jis aapnai naam laa-ay.**

**Naanak cha-uthay pad meh so jan gat paa-ay. ||5||**

(Sri Guru Granth Sahib Ji, Page No. 284)



In this supremely powerful Salok (verse) of Puran Braham Gyan (perfect divine wisdom) the blessed SatGuru Sahib Ji explains the supremely essential fact of how amazing and astonishing is the magnificence of SatNaam. Here the blessed fifth Patshah Ji describes the immensity of the magnificence of SatNaam – the name of Akaal Purakh (Immortal Being; God). Every entity that abides in the universe has SatNaam as its foundation. Everything present in the universe has SatNaam as its basis. Every entity abiding in the universe has originated from, is originating from and will continue to originate from SatNaam. Every creation present in the world has emerged from, is emerging from and will continue to emerge from SatNaam. All the living beings dwelling in the world are created from, are being created from and will continue to be created from SatNaam. All the plant-life in the world, all Khand-Brahamands (the inner spiritual realms and the outer physical worlds), the earth, the sun, the moon, the stars, all planets and constellations and everything existing in Khand-Brahamands – i.e. every creation in the universe – has originated from, is originating from and will continue to originate from SatNaam. All religious tomes: Smrities, the four Vedas, all Upnishads and all Puranas created from time to time by the Yogis (practitioners of Yoga; ascetics), Rishis and Munis (saints and sages); all of these religious texts too have their foundation in SatNaam alone. That is, all the knowledge and wisdom revealed from time to time in the entire universe have their basis in SatNaam. Even the basis of Puran Braham Gyan manifested in GurBani (Gur’s words or God’s words; Sri Guru Granth Sahib Ji) is none other than SatNaam. The basis of the blessed Guru Granth Sahib too is only SatNaam. Because “Sat” is Naam (the Name – representing God and all His Creation), therefore “Sat” alone is the basis of every creation in the universe. Thus SatNaam alone is Guru of Puran Braham Gyan manifested in GurBani. The blessed Sri Guru Granth Sahib too has SatNaam alone as Guru. All SatGurus (Truth Gurus), Avataars (divine incarnates; the ten Guru Sahiban), Sants (saints), Bhagats (devotees), Braham Gyani (those possessing divine wisdom), Pirs (seers), Paigambars (prophets), Khalsa (pure soul that possesses Puran Braham Gyan) and Gurmukhs (those immersed in Puran Bandagi; those who have attained Guparsaad of Naam, and have attained Sach Khand) who have appeared upon this earth till now have only SatNaam as their Guru. Everything within Lok-Parloks (this world and hereafters; physical and metaphysical worlds) is born from, is taking birth from and will continue to be born from SatNaam.



SatNaam is the basis of the existence of everything within Lok-Parloks. The entire Braham Gyan (divine wisdom) dawned upon the earth so far is a gift from SatNaam alone. The conclusion is that every creation in the universe has only “Sat” Naam as Guru.

It is extremely essential to know, understand and to accept this supremely true fact that only GurParsaad of “Sat” Naam can: take a human being to the shelter at the feet of Sat PaarBraham Parmeshar; awaken the Kundalini Shakti (divine energy said to reside at the base of the spine, spreading into the entire body through the three energy-channels of Ida, Pingla and Sushmana and making corrections and purification throughout the body) of the human being enabling him or her attain Samadhi (deep trance-like state, where there is no thought, nothing except pure consciousness) and Sunn Samadhi (silent, deep meditation; a state free of thoughts, free even from the effects of time and space); suffuse every cell of the human being with Amrit (our essence or the life-element; the divine energy); open all Bajjar Kapaats (divine doors that – once opened –channel Amrit into the body and establish connection between human being and Akaal Purakh) and Dassam Duaar (the tenth door; the Crown Chakra; once opened, it establishes a link between the human being and the Akaal Purakh) of the human being; illuminate the seven Sat Sarovars of the human being; enlighten Hirda (literally meaning heart, Hirda actually denotes one of the seven Sat Sarovars, and is more a part of our spiritual being than of our physical body) of the human being with Puran Parkash (the supreme light; His aura; aura around the enlightened ones) of Param Jyot (the divine light; God Himself); imbue Hirda of the human being with all divine virtues and supreme powers; quench the human being’s Trishna (desires), bring Panj Dhoots (the five thieves – lust, anger, greed, attachments and pride) under one’s control and make the human being victorious over Trigun Maya (Maya of the three aspects: Sato – the goodness viz. charity, compassion, contentment; Rajo – the desires viz. hopes, expectations and yearnings; and Tamo – the vices viz. the Panj Dhoots); make a human being achieve victory over mind; make a human being attain Jeevan Mukti (deliverance from the cycle of births-and-deaths; salvation); forever assimilate the human being in Nirgun Saroop (the infinite divine power beyond the three attributes of Maya) of Sat PaarBraham Parmeshar; and make a human being attain Param Padvi (the highest spiritual status).



Those human beings who dedicate themselves in SatNaam, SatNaam Simran (meditation upon SatNaam), SatNaam Di Kamai (putting SatNaam in practice in one's life), Puran Bandagi (complete surrender before God) and Seva (humble and selfless service to others) reach a state in their Bandagi when all (seven) "Sat" Sarovars are illuminated by SatNaam. Sat PaarBraham Parmeshar, Daataa Kartaa (the doer and the creator) Himself instates all of the divine treasures within our Hirda. The seven Sat Sarovars, which are an integral part of our soul, are the springs of all divine treasures. When these Sat Sarovars are illuminated and our Kundalini Shakti is awakened, we receive the blessing of SatNaam Simran in every cell of our body. The opening up of all Bajjar Kapaats, realization of Anhad Shabad (incessant fall of Amrit at the Dassam Duaar along with Anhad Naad – the divine un-struck music of five primal sounds played on divine musical instruments) at Dassam Duaar along with direct connection with Sat PaarBraham Parmeshar, suffusing of Hirda with Param Jyot Puran Parkash (the perfect radiance of divine light; His aura; God Himself), manifestation of all divine sacred virtues and powers in Hirda – all this is easily accomplished by engaging oneself in service of SatNaam.

Amongst the Sat Sarovars, there is one Sat Sarovar that holds the heavenly powers of Puran Braham Gyan and when this Sat Sarovar is illuminated by SatNaam, we acquire the blessing of Puran Braham Gyan and Puran Tat Gyan (the entire divine knowledge; understanding of the divine ways). Tat Gyan is the highest level of Puran Braham Gyan, and it cannot be acquired by reading GurBani. Puran Braham Gyan is not obtained by reading GurBani or by studying spiritual tomes and texts. It is only with the illumination of Sat Sarovars by SatNaam that the human being attains Simran in every cell of one's body and acquires all divine powers and Puran Braham Gyan. This is how the spring of Puran Braham Gyan and Puran Tat Gyan gushes from within the human being. Those who receive GurParsaad and completely dedicate themselves with their body, mind and worldly possessions at the Sat Charans (feet where Sat abides) of SatGuru with complete trust, faith and devotion – such human beings realize the state of Dhyan (Simran of Naam – with deep concentration, and detachment from all-else). As the human being engages in prolonged practice of SatNaam while abiding in Dhyan, he or she attains Samadhi and Sunn Samadhi. As the human being abides in Dhyan



(i.e. prolonged practice of SatNaam), he or she has all Bajjar Kapaats opened up, the seven Sat Sarovars illuminated, SatNaam permeate every cell of the body and the spring of Puran Braham Gyan beginning to gush forth.

Since Maya has three forms: Rajo (Trishna), Tamo (lust, anger, greed, attachments and pride) and Sato (compassion, righteousness, contentment and forbearance); therefore the human being abiding under these forms is abiding under the influence of Maya, i.e. he or she is a slave to Maya. The fortunate ones among the human beings acquire the blessing of GurParsaad, pass through the process of Puran Bandagi (complete surrender before God), vanquish and transcend Maya and arrive at a state called 'Chautha Pad' (the fourth state). First are the three forms of Maya and then 'Chautha Pad' beyond Maya, which is Jeevan Mukti. When we vanquish Maya we arrive at 'Chautha Pad', where we find the blessing of Jeevan Mukti. The essence of the entire truth is that SatNaam obtains us victory over Maya and takes us to 'Chautha Pad', where Jeevan Mukti awaits us. This is why GurParsaad of SatNaam holds immense and supreme divine power.

Such human beings are fortunate who acquire the blessing of SatNaam, and for this reason they should not belittle this GurParsaadi GurKirpa (eternal grace through His blessings) or disrespect this supreme power. These human beings should put themselves at the service of this perfectly divine supreme power of GurParsaad with their body, mind and worldly possessions. The human beings who disrespect GurParsaad are extremely foolish and end up wasting away their life. It is the personal experience of Dass (Dassan Dass, a servant-to-His-servants; the narrator) that many in Sangat are showered with GurParsaadi GurKirpa, but the trouble is that only a rare being cares after this supreme power of GurParsaad of SatNaam and devotes oneself to it. Only a rare human being submits one's complete self with one's body, mind and possessions at the feet of SatGuru and accomplishes one's Bandagi. Most people in Sangat get themselves embroiled in Bharam's (misgivings; incorrect religious notions and superstitions), are bogged down in swamp of Maya and fritter away the immense blessing of this supreme power. The major reason behind this is the worldly demands of Sangat. It is a complete fact that SatGuru can fulfil some demands of Sangat but he cannot fulfil them all, neither does he do so. The human being – besieged by worldly needs and not finding fulfilment of all one's requirement





– fails the trials posed by Maya and loses one's trust, faith and devotion. The foolish human being seeks worldly success in Maya and therefore squanders away GurParsaad and once again gets trapped in the web of Bharams woven by Maya.

There is no end to the worldly demands of a human being. The entire Sangat seeks the feet of SatGuru only with their worldly demands. Rare is the human being who seeks the feet of SatGuru to ask for and to perform Bandagi. It is extremely necessary to know, understand and to accept this supremely true fact that a human being can find happiness in life and solve all one's problems and put an end to all one's sufferings and troubles only when he or she breaks the bonds of one's past deeds. The human being breaks the bonds of one's past deeds only when one's Bandagi is approved in Dargah (divine court) and when one attains Puran Parkash of Param Jyot in one's Hirda. Therefore the human being who seeks shelter at the feet of SatGuru should renounce one's worldly demands and only ask for GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Seva. The human beings who find admission in Sangat of SatGuru should put their mind only to their Bandagi. The human beings who receive GurParsaad by the grace of SatGuru should surrender their body, mind and worldly possessions with complete faith, devotion and trust at the feet of SatGuru and single-mindedly pursue the accomplishment of their Bandagi.

The Trishna of a human being is quenched by GurParsaad of SatNaam. It is only one's Trishna that gets the human being mired in the swamp of Maya. In order to satisfy one's Trishna the human being commits all Asat Karams under the slavery of lust, anger, greed, attachments and pride. All Asat Karams are like crimes. When a human being bogged down in the morass of Maya commits Asat Karams, these Asat Karams never do any good to him or her but always do harm. But the foolish human being remains under the misconception that he or she is doing it for one's good. The foolish human being doesn't realize how the false deeds ever can do a good turn to anybody? How can the false deeds ever work out well for anyone? Any wealth earned by using falsehood is like poison. The riches earned through false deeds act to spiritually destroy the human being. Any profit earned through committing false deeds isn't a profit, but becomes the cause of sufferings and distresses the human being's life. All Asat Karams committed under the slavery of Maya make the



human life hell-like. But the foolish human being, even while burning day-and-night in the fire of Maya, does not desist from committing Asat Karams and continues to smoulder day-and-night in this never-quenching furnace of Trishna. The fire of Trishna confounds a human being, and keeps him or her ensnared in the trap of Trishna.

GurParsaad of SatNaam alone can quench Trishna of a human being. Only by acquiring GurParsaad of SatNaam does a human being gain understanding of this highly disastrous trap. Only by acquiring GurParsaad of SatNaam does a human being grasp this destructive game of Trishna and of lust, anger, greed, attachments and pride, recognizes the supreme power of Sat PaarBraham Parmeshar and immerses oneself in His Bandagi. Being absorbed in prolonged SatNaam Simran, the mind of the human being is thoroughly cleansed. By practising SatNaam Simran the human being attains Samadhi, and by carrying on with SatNaam Simran in Samadhi the human being attains Sunn Samadhi. By abiding in Sunn Samadhi for a long time the human being attains perfect calm in one's mind. All one's thoughts are eliminated. Trishna is extinguished. Lust, anger, greed, attachments and pride find place at the feet of the human being. The human being vanquishes Maya, arrives at Chautha Pad and becomes one with Akaal Purakh. The human being attains Jeevan Mukti. The human being attains Darshan (glimpse with inner eye) of Akaal Purakh. The human being acquires Puran Braham Gyan and Puran Tat Gyan. The human mind attains Sat Santokh (divine contentedness; state of humility and absence of desires). Along with this all one's desires are fulfilled. The human being devotes one's life in the service of Sangat alone. To make the Sangat recite SatNaam and to guide them on the path of Bandagi by offering them Jee-a Daan (bestowal of Puran Bandagi and Seva) becomes the sole purpose of the human being's Bandagi. Parupkaar (selfless acts for benefaction of humanity) and Maha Parupkaar (guiding mankind on the path to Jeevan Mukti) becomes the sole mission in the human being's life.

A human being receives GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Seva by the grace of Puran Sant (perfect saint) SatGuru alone. Only Puran Sant SatGuru is ordained by Sat PaarBraham Parmeshar with the glory to bestow the supreme power of GurParsaad upon others. There is no distinction between Puran Sant SatGuru and Sat PaarBraham Parmeshar. Puran Sant SatGuru, Puran Braham Gyani is called as Parmeshar (supreme



God), Purakh Vidhata (the ultimate authority manifesting as a human being), and Nirankaar (without form; God). Those who follow the Hukam of GurBani and regard Puran Sant SatGuru, Puran Braham Gyani as Sat PaarBraham Parmeshar and dedicate their whole self at the feet of such great beings with complete faith, devotion and trust – SatNaam Param Jyot Puran Parkash manifests itself in Hirda of such human beings. The magnificence of Puran Sant SatGuru, Puran Braham Gyani is immense and indescribable. Puran Sant SatGuru, Puran Braham Gyani himself is the greatest magnificence of Sat PaarBraham Parmeshar. Sat PaarBraham Parmeshar manifests Himself upon earth only in the form of Puran Sant SatGuru, Puran Braham Gyani. Therefore if you want to be the recipient of the immense GurKirpa and GurParsaad of Sat PaarBraham Parmeshar, pray for Sangat of Puran Sant SatGuru, Puran Braham Gyani and – when you find admission in this supremely powerful Sangat – regard such a great being as Nirankaar, submit your entire self at his or her Sat Charans, receive GurParsaad and accomplish your Bandagi, earn respect in Dargah and attain Jeevan Mukti.

A human being finds Sangat of Puran Sant Satguru in accordance with one's deeds in past lives. A human being receives GurParsaad from Puran Sant SatGuru alone. The human beings – who dedicate themselves completely with their body, mind and worldly possessions at the feet of Puran Sant SatGuru with complete faith, devotion and trust – receive GurParsaad of Puran Bandagi. Puran Sant SatGuru alone is the bestower of GurParsaad. Puran Sant SatGuru alone is the bestower of Amrit. The human beings who submit their entire self at the feet of Puran Sant SatGuru accomplish their Bandagi under these supremely powerful auspices and make a success of their life. Puran Sant SatGuru, Puran Braham Gyani alone is the purveyor of all divine treasures. Puran Sant SatGuru, Puran Braham Gyani alone holds the key to all divine treasures. Puran Sant SatGuru, Puran Braham Gyani alone is 'mukat jugat jee-a kaa daataa' (one who shows the way to salvation). Puran Sant SatGuru, Puran Braham Gyani alone is the bestower of Amrit. Puran Sant SatGuru, Puran Braham Gyani alone assimilates within oneself all divine and sacred supreme powers. Puran Sant SatGuru, Puran Braham Gyani alone assimilates within oneself all the immense glories of Sat PaarBraham Parmeshar.

GurBani is the advice of the blessed SatGuru Patshah Ji. Every Salok of GurBani is the divine Hukam of Sat PaarBraham Parmeshar.



Thus every word of GurBani is Guru. Every word of GurBani is Puran Sat (absolute Truth), and thus every word of GurBani is Guru. Every word of GurBani is Puran Braham Gyan. Therefore every word of GurBani is Guru. GurBani is Gyan Saroop (God manifested as wisdom) of Akaal Purakh. Therefore every word of GurBani is Puran Sat, and this is why GurBani is “Sat” Guru. Therefore GurBani is Nirankaar. This is why SatGuru counsels us to adopt this “Sat” Guru. SatGuru Ji counsels us in GurBani to adopt Gur Shabad (God’s words; His Hukam; GurBani). That is to say, adopt “Sat” as Guru. Adopt the counsel of GurBani. Adopting the counsel of GurBani in itself is adopting Nirankaar as Guru. That is, practise the counsel of GurBani in life. Practise “Sat” Guru, Gur Shabad in your everyday life. Observe the sacred divine Hukam as decreed in GurBani. Nothing shall be gained merely by the repeated readings of the counsels of GurBani. You cannot adorn yourself with “Sat” Guru, Gur Shabad simply by the repeated readings of GurBani. The repeated readings alone of GurBani do not cleanse the mind. The repeated readings alone of GurBani do not extinguish Trishna, nor bring Panj Dhoots (lust, anger, greed, attachments and pride) under control. By merely reading GurBani repetitively one doesn’t conquer Maya. By merely reading GurBani repetitively one doesn’t reach Chautha Pad. Therefore adorn yourself with counsel of GurBani, adopt Gur Shabad as Guru, imbibe your everyday life with GurBani and adhere to the counsel of GurBani – only then you can advance your spirituality; or else you will squander away your life.

The highest and the greatest Hukam of GurBani is “Sat” Naam. SatGuru incarnate the blessed Nanak Patshah Ji has disclosed the greatest Hukam and counsel of GurBani in the very first words of GurBani – “Mool Mantar” (“the mantra of origin”). This Hukam is GurParsaad of “Sat” Naam. Therefore adorn yourself with this supremely powerful Hukam and counsel. Adopt this supremely powerful Shabad Guru (Guru manifested as words; GurBani) as your Guru and practise it in your life. It is by SatNaam Simran, SatNaam Di Kamai and Seva alone that you will come to acquire all sacred and divine treasures.



## Pauri 5

**Vaajay panch sabad tit ghar sabhaagai.  
 Ghar sabhaagai sabad vaajay kalaa jit ghar dhaaree-aa.  
 Panch doot tudh vas keetay kaal kankar maari-aa.  
 Dhur karam paa-i-aa tudh jin ka-o se naam har kai laagay.  
 Kahai naanak tah sukh ho-aa tit ghar anhad vaajay. ||5||**

(Sri Guru Granth Sahib Ji, Page No. 917)

To make our human life a complete success, it is extremely necessary to know, understand and to accept a few important spiritual true facts. SatGuru Sahiban (the ten SatGuru Patshah Jis) have repeatedly affirmed the significance and the magnificence of Bandagi (submission before God) in GurBani (Gur's words or God's words; Sri Guru Granth Sahib Ji). The entire GurBani is nothing but the magnificence of Bandagi. The entire GurBani repeatedly reaffirms only the supreme truth of how to make a success of one's birth as a human being. We perform Bandagi in order: to seek deliverance from the cycle of births-and-deaths; to cleanse our inner self and to attain Puran Sachyari Rehat (total compliance with Sat) in our Hirda (literally meaning heart, Hirda actually denotes one of the seven Sat Sarovars, and is more a part of our spiritual being than of our physical body); to rid ourselves of all our mental ailments; to conquer Panj Dhoots (the five thieves – lust, anger, greed, attachments and pride) and Trishna (desires); to completely vanquish Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya); and to free our soul from the burden of all our past deeds – so that we can obtain Darshan (vision with the inner, spiritual eye) of the almighty Sat PaarBraham Parmeshar (Truth, the Transcendent Lord and Creator of the Universe) and attain Jeevan Mukti (deliverance from the cycle of births-and-deaths; salvation); to acquire Puran Braham Gyan (entire divine wisdom), Tat Gyan (the divine knowledge; understanding of the divine ways) and Atam Ras Amrit (the highest form or the essence of Amrit; eternal bliss); to make ourselves worthy to see, speak and hear Puran Anad Sat (absolute,



ever-existent Truth) and to serve and act Puran Sat; to assimilate ourselves in Akaal Purakh (Immortal being; God) and to transform ourselves into a Sant Hirda (saintly Hirda).

Bandagi is nothing but waging a battle against Maya, and conquering Maya. Bandagi is nothing but obtaining freedom from the slavery of Maya. Bandagi is nothing but breaking the bondage of Maya. Jeevan Mukti is nothing but freedom from Maya. Bandagi is nothing but abandoning the slavery of Maya and abiding in the slavery of Sat PaarBraham Parmeshar (i.e. abiding in His Hukam – His will and command). Bandagi is nothing but turning Maya into one's slave. Therefore it is immensely important for a human being to learn and to understand Maya and its stratagem. Maya plays a very important role in everyday life of the human being. Maya alone governs the entire daily life of a common person. That is to say, the life of a common being is spent only in the slavery of Maya. The entire world that a human eye can perceive is governed by Maya. The entire world is absorbed in the slavery of Maya. Therefore in order to vanquish Maya, it is extremely important for a human being to know and to understand Maya and the tricks of Maya. It is very essential to learn and to grasp the tricks of Maya in order to free oneself from its slavery and to turn it into one's slave.

It is very essential to learn and to understand the fact how all the deeds of a human being in his or her everyday life are committed under the slavery of Maya. A human being performs all one's daily acts with the aid of the five action organs. These five human action organs are: arms and hands; legs and feet; tongue and mouth; excretory path and the reproductive organs. Through these five action organs a human being gives physical shape to all of one's everyday acts. All the deeds of a human being are performed only through these five action organs. A human being possesses the capacity to perform any act in the world through these action organs. It implies that in the form of these five action organs, the blessed Sat PaarBraham Pita Parmeshar has blessed the human beings with the supreme power to successfully carry out every activity in this world. This supremely true and essential fact is a testimony to the truth that the human life is a priceless gem. No other specie among the 8.4 million species possesses this supreme power to successfully perform all the activities in the world. Only a human body is so divinely blessed. We can see the miracle of these action organs in the form of the massive



advancements in technical and medical sciences in today's world, and enjoy them in the form of worldly comforts in our everyday life.

But the question arises whether we are putting this capability – blessed to us in the form of the five action organs – to a good use? Do we use this divine capability for the good of our conscience and for the good of the people, or do we employ this supremely powerful ability only toward our selfish ends? Do we employ this divine ability toward our salvation or do we use it to waste away our Hirda and body by giving in to destructive temptations? Do we apply this supremely powerful ability toward Parupkaar (selfless acts for benefaction of humanity) or do we apply it in harming others and in harming ourselves? Do we employ this divine ability in causing us and the others to suffer? Do we employ this supremely powerful ability in serving Gur (God), Guru (teacher; mentor) and Sangat (congregation) or do we use it against Gur, Guru and Sangat by indulging in slander, malice and spite? Do we use this supremely powerful ability to perform deeds of Sat, or do we use it to commit deeds of Asat (untruth)? Do we use this divine blessing to curb the countless sins and misdeeds upon this earth, or do we use it to promote these sins and misdeeds? Do we use this supremely powerful ability to make this earth better-looking and more suitable for habitation by the mankind, or do we use it to create hell upon earth?

The human beings who use this divine and supremely powerful ability – blessed to us in the form of the five action organs – in Sat Karams (deeds of Sat) are blessed. Such human beings always act for the good of the mankind. Such human beings receive GurParsaad, accomplish their Bandagi and lead a life of Parupkaar and Maha Parupkaar (guiding the mankind on the path of Bhagati and Jeevan Mukti). Those who misuse this divine ability and commit Asat Karams (untruthful deeds) – such human beings not only destine themselves to a hellish life, but also wrong the mankind and, as a consequences of their deeds, are destined to wander in Juni's (low-life species) in their coming future.

Similarly, by granting us a human birth, Sat PaarBraham Pita Parmeshar has endowed our human body with the five sensory organs. These five sensory organs are: ability to see through the eyes; ability to hear from the ears; ability to speak and to taste by the tongue; ability to smell with the nose; and ability to touch with the skin. With these five supreme abilities (Panj Kalaa's or the five skills) alone we





enjoy our human life to the fullest. Through these five supreme abilities (Panj Kalaa's) alone we savour all the pleasures in life. By using these five supreme abilities (Panj Kalaa's) alone we derive all the pleasures in material objects. By these five supreme abilities (Panj Kalaa's) alone our life develops, blossoms and flourishes. Through these five supreme abilities (Panj Kalaa's) alone we educate ourselves, enhance our capabilities and make our life beautiful and delightful. Thus our entire life and the human birth depend upon the proper usage of these five supreme abilities. Just as our life is dependent upon the right or wrong use of these five action organs, similarly our life hinges upon the proper use or the misuse of these five sensory organs. We make or mar our life according to how we put these supreme abilities to use. Those who put these supreme abilities to a proper use and correctly apply these supreme abilities in Sat Karams – such human beings receive GurParsaad, attain high divine status and make a success of their life. The human beings who misuse these supreme abilities become destined to a hellish life. Such human beings face sufferings and distresses in their coming times. Such human beings destroy their future by their Asat Karams and, in accordance with Vidhan (laws) of Karma (destiny determined by one's good or bad deeds), wander in Juni's for an immeasurable time.

These are the great divine abilities that Akaal Purakh has bestowed upon us so that we may conduct our lives and enjoy nature in its correct perspective and in accordance with Brahm Gyan and Gurmat (God's wisdom; wisdom revealed in GurBani). It is very important to reaffirm the divine idea that – just as with the five action organs – if we apply these five abilities (sensory organs) in performing Sat Karams, we make a proper use of these divine abilities; however if we apply these five abilities to commit evil deeds, then we are using them to sicken our body, and to make it fall prey to dangerous diseases. Abuse of these five divine abilities is the major cause behind all the physical ailments of a human being. All the physical maladies arise only from the misuse of these five abilities. The reason behind all the sufferings, distresses, problems and troubles of the human being is nothing but misuse of the five action organs and the five sensory organs. If a human being applies these five action organs and the five sensory organs in proper use, then all of one's sufferings, distresses, problems and troubles will be to fade away.

Each of the everyday acts of the human being is performed by



the action organs under the direction of the five human sensory organs. These five faculties alone – with the observation of the events taking place around the human being – direct the action organs to act suitably and thus aid them in performing the deed. That is to say, the basis of the human action organs lies in the five sensory organs. The human mind – based on the information gathered by the five sensory organs – directs these sensory organs, and following the same direction these sensory organs guide the action organs to perform a deed. Thus the foundation of the five human sensory organs is the human mind. The human mind derives all instructions from one's own intellect. Therefore the foundation of the human mind lies in the human being's own intellect. The human intellect or wisdom is of four types:

**Manmat or own wisdom:** This is the wisdom that we acquire from our practical learning at the educational institutes, and from our parents, family and friends.

**Sansarik Mat (worldly wisdom):** This wisdom finds source in an essential part of the social conduct, and its foundation lies in the society. It is based upon the character and conduct of the people in the society. This wisdom is founded upon the principles observed by the society to which we belong. We follow the rules and the customs of the society of which we are a part.

**Durmat or the evil wisdom:** We acquire this wisdom in bad company. We acquire this wisdom in the company of evil persons. This is the kind of wisdom that incites us to commit Asat Karams. This wisdom is largely founded upon Manmat and Sansarik Mat.

Manmat, Sansarik Mat and Durmat function under the influence of Maya. Our everyday acts are deeply influenced by Manmat, Sansarik Mat and Durmat. Therefore all of the everyday acts of a common human being are committed under the slavery of Maya. Manmat, Sansarik Mat and Durmat lead us into illusions, delusions and dilemmas that cause all our sufferings, distresses, pains and mental and physical afflictions.

**Gurmat or the divine wisdom:** This wisdom is a divine gift, and



GurParsaad. GurBani is divine wisdom, and Puran Braham Gyan. Any wisdom which lies outside GurBani is Manmat, Sansarik Mat or Durmat. GurBani alone is Gurmat. The deeds committed outside of Gurmat have consequences that destine us to wander in rebirths. We turn our deeds into deeds of Sat by adorning Gurmat in our everyday life; and a time will come when we shall have accumulated enough Sat Karams and these will be acknowledged in Dargah (divine court) of Akaal Purakh. When this occurs, we receive the blessing of GurParsaad of SatNaam (Truth as a manifestation of the Name of God), SatNaam Simran (meditation upon SatNaam), SatNaam Di Kamai (putting SatNaam in practice in one's life), Puran Bandagi (complete surrender before God) and Seva (humble and selfless service to others). Our path to Sach Khand (the realm of Truth) becomes clear.

Maya has three Gunas' (characteristics): Tamo Gunas, Rajo Gunas and Sato Gunas. Tamo Gunas (the vices – lust, anger, greed, attachments and pride) and Rajo Gunas (the desires) make the human being commit Asat Karams while Sato Gunas (the virtues) make the human being perform Sat Karams. Tamo Gunas and Rajo Gunas cause sufferings, distresses and problems in the human life, while Sato Gunas bring peace and tranquillity to human life. Tamo Gunas and Rajo Gunas are terribly destructive forces. Sato Gunas possess the power to obtain Darshan of Sat PaarBraham Parmeshar and Jeevan Mukti for the human being.

**Tamo Gunas:** lust, anger, greed, attachments and pride. Some other vices are: slander, malice, spite, and lust for speech, domination, youth, wealth, riches, beauty, touch, taste and aroma.

**Rajo Gunas:** hopes, desires and aspirations (desires).

**Sato Gunas:** compassion, righteousness, charity, contentedness and forbearance.

The Panj Dhoots, residing within our five-element body, have as their highly destructive weapons the lust, anger, greed, attachments and pride. These are the five enemies of our soul, who abide in our



body and are termed as the Panj Dhoots. These Dhoots are the highly destructive forces of Maya. These Panj Dhoots are also known as mental ailments. (The discourse on the Panj Dhoots is depicted in the 2nd Pauri). Along with these five highly destructive forces there are some other evil forces that abet the human being in the slavery of these Panj Dhoots: slander, malice, spite, and yearning for speech, power, youth, wealth, estate, beauty, touch, taste and smell. A speech caused by jealousy and filled with slander, malice and spite (i.e. abuse of the power of speech) is a highly disastrous force that destines the human being to immensely painful future. Intoxicated with power and domination, the human being commits Asat Karams under the influence of pride. Intoxicated by wealth and riches, the human being commits many Asat Karams under the influence of pride and greed. Intoxicated by youth, beauty, touch and scent, the human being commits several Asat Karams under the influence of lust. By savouring ruinous tastes, the human being commits many Asat Karams. All these Asat Karams leave a deeply disastrous impact upon the destiny of the human being, and act to poison one's future life.

In the background of these Panj Dhoots operates the force of desires called as Trishna in GurBani, and its lesser forms – the hopes and aspirations. The human being commits Asat Karams under the influence of lust, anger, greed, attachments and pride in order to satisfy one's Trishna. For example, we possess the desire to be rich, but instead of working honestly we turn greedy, and the greed overpowers us. We turn vengeful when someone hurts us, and thus anger governs us. Trishna governs over the Panj Dhoots, and thus determines the deeds that we are going to perform. In fact, the Panj Dhoots and the desires incite us to use our five action organs and five sensory organs in wrongdoings. We forget that we have been granted these greatest divine abilities (the action organs and the sensory organs) in order to perform Sat Karams, and that these are the greatest divine blessings from Akaal Purakh. By putting them to wrong use we fall into the trap laid by Maya. These are the bondages of the Panj Dhoots and Trishna. In order to free ourselves from these bondages, it is essential for us to acquire GurParsaad. Only the supreme power of GurParsaad can free us from these bonds of Maya.

Similarly the basis of the human mind is the human intellect. The human intellect is slave to Maya. Under the slavery of Maya (i.e. the slavery of Tamo Gunas and Rajo Gunas) the human being misuses one's action organs and sensory organs and commits all kinds of Asat Karams.



The knowledge is gathered by the sensory organs, wisdom is provided by the brain, the mind takes decision under the influence of desires, and the action is performed by the physical organs. So long as our mind takes decisions in accordance with the wisdom of our brain (Manmat, Sansarik Mat and Durmat), we continue to act under the three characteristics of Maya. This is the main cause of the instability of the mind. Instability implies constant chatter in the mind and the never-ending chain of thoughts. So how do we stabilise our mind? For this, we need to understand our spiritual body.

**Elements of the spiritual body:** The elements of the spiritual body are Jyot (the divine light within; soul) and the Suksham Sarir (Suksham is a part of the human soul, which is source of all energy running the senses and the physical functions of the body. This spiritual energy comes from the Sat Sarovars).

**Jyot:** It is the supreme power residing within our body. It is the foundation of Puran Braham Gyan. Our life owes its existence to this perfectly divine Jyot. It is our life-essence, our soul. It is the divine essence. Our breaths and our life exist because of this eternal supreme light – Jyot. Our birth is caused by this supremely divine Jyot. When this divine Jyot is withdrawn from our body, we stop living, i.e. our physical body comes to its end. The issue here is that we have busied ourselves in the conduct of self (I, me, myself). We have forgotten about this Jyot within us. Our ego is the cause behind this. It is the ego that causes separation between this divine Jyot and our mind. This ego is nothing but Maya.

**Suksham Sarir:** Suksham is part of the soul. It is the life-force and the energy that enables our material body to function. Our entire energy, the process of breathing, the blood flowing in the veins and all other processes are run by this life-force, which comes from the seven centres of spiritual energy. These are called as Sat Sarovars in GurBani. Sat Sarovar is the true divine definition of these divine Chakras (energy points). Sat Sarovars imply the seven sources of spiritual energy, or the seven springs of life-force, or the seven integral parts of soul; this life-force is called as Amrit.

Some people believe that the seven Sat Sarovars are part of the material body; and that these can be gauged as the nerves. These nerves (Ida, Pingla and Sushmana – the three energy-channels



passing through the spinal column – and the other sources of spiritual energy) aren't the material parts of our body. These seven Sat Sarovars do not have any physical existence. These all belong in the Suksham (soul). These are all parts of the soul. Soul too is Suksham; the seven Sat Sarovars are located respectively in the upper region of the head, the third eye, throat, Hirda, navel, the reproductive organs and Kundalini (base of the spine). Bandagi is nothing but the name given to the process of awakening all these sources of supreme power (the seven Sat Sarovars) situated in one's Suksham Sarir. Only the supreme power of GurParsaad can awaken these seven Sat Sarovars. It is only by the awakening of these seven sources of supreme powers that the Bajjar Kapaats (divine doors that once opened, channel Amrit into the body and establish connection between human being and Akaal Purakh) of the human being are opened up, and SatNaam permeates in every cell of the body. It is only by stabilising one's mind that a human being can realize the experience of these divine supreme powers established within one's Suksham Sarir.

### **How can we stabilise our mind?**

Our five action organs are responsible for our everyday actions or deeds. These five action organs are directed by the brain. The brain is directed by the decisions taken by the mind and, it is worth bearing in mind that, our mind takes decisions based on the wisdom contained in the brain. Our own wisdom emerges from a combination of Manmat, Sansarik Mat and Durmat. We accumulate all these wisdoms as a result of our experiences under the influence of Maya. Our own wisdom results from leading our life, being dominated by Panj Dhoots and the desires. Our everyday acts are committed under the subjugation of these Panj Dhoots and desires. Thus the decisions of the mind are taken under the influence of Panj Dhoots and desires.

The only way to obtain freedom from Maya is through manifestation of Param Jyot (the supreme divine light; God Himself) in Hirda. The Param Jyot abides above the human mind. But the problem is that, the connection between Param Jyot and our mind has been severed. This Param Jyot is the greatest perfectly divine power that sustains the life-force within us and imbues our body with life; although, our mind neither recognizes nor accepts this greatest divine power, the Param Jyot. Our mind assumes itself to be the sole entity responsible for taking actions and making decisions. This is how the



mind – assuming it to be the sole protagonist – gets trapped in the delusions created by Maya. Thus, our mind functions under the influence of Maya and, unfortunately, is unconscious of the supreme divine power of Param Jyot. Thus the fault lies with our mind. It is so stubborn as to even deny the existence of the very Param Jyot that sustains the breaths in our body.

What is the way to set right one's mind? How do we overcome the stubbornness of this mind? What is the way to conquer the mind? It is very essential for a human being to learn the way to conquer one's mind because: only by conquering the mind do the five sensory organs come in direct contact with Param Jyot; only by overcoming the mind are we able to extricate ourselves from the trap of Maya; only by vanquishing the mind are we able to experience the supreme divine power in our Hirda; only by conquering our mind are we able to realize this supreme truth that our body, thoughts and actions are entirely governed by this supreme divine power, and not by the desires and the Dhoots. The Panj Dhoots and Trishna have suppressed our wisdom and are leading us down the wrong path. The slavery of Maya has impaired our wisdom. Therefore our mind – being slave to Maya – has confused its impaired wisdom for the reality, and is refusing to accept this supreme truth that the perfect divine Jyot alone is the supreme force behind life. Therefore we have to awaken our mind to the reality of the disastrous slavery of Maya, and to make it aware of its true form – which is Jyot – and to put it on to the path of Sat. In the victory over mind lies the defeat of the five Chandaals (low-life): lust, anger, greed, attachments and pride. In the victory over mind lies the defeat of Trishna. In the victory over mind lies the freedom from slavery of Maya. With the victory over mind, Maya embraces the slavery of the human being and serves the human being as his or her slave. With the victory over mind, the Panj Dhoots – lust, anger, greed, attachments and pride – take their place at the feet of the human being and turn themselves into his or her slave.

Our material body owes its existence to the breaths and the life-force bestowed upon it by the greatest divine power – Param Jyot. As long as Param Jyot abides in the material body of the human being, the human body has the life-force within it; and when Param Jyot quits the human body, the material body expires. When the mind of the human being is vanquished, the five human sensory organs start abiding under Puran Hukam (absolute divine will) of Param Jyot.





With the five sensory organs coming under Puran Hukam of Param Jyot, the five human action organs start abiding under Puran Hukam of Param Jyot. When this occurs, all our deeds are transformed into Sat Karams. Vanquishing one's mind alone is the key to success, which is attained by GurParsaad of SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Seva. Puran Bandagi is the state where the mind is vanquished and the human being attains Param Padvi (the highest spiritual status).

All other ways are the ways of Manmat, Sansarik Mat or Durmat, and these do not liberate us from the snares of Maya. Only Puran Braham Gyan, Puran Tat Gyan and Puran Bandagi carry us beyond Trigun Maya (Maya of the three characteristics: Tamo, Rajo and Sato) to Chautha Pad (the fourth state) where neither Panj Dhoots nor the desires remain. The way of Gurmat alone is the way of GurParsaad, which is a simple way of achieving Jeevan Mukti while still engaged in all one's domestic affairs.

In order to set right our mind and to clear our Chitter-gupt (the divine records of one's good and bad deeds) we need to focus our attention on making Ardas (humble prayer) to rid us of our misdeeds and sins. By so doing, the grime of our mind will be washed away and our mind will be cleansed and, as a result, we shall receive Gurparsaad and clear our way to vanquishing the mind. Making Ardas to absolve ourselves of the misdeeds and sins is a perfectly divine blessing, whose power has been bestowed upon us by the blessed Sat PaarBraham Parmeshar. That is to say, by according us with the human birth, Sat PaarBraham Parmeshar has endowed us with the capacity to make such an Ardas. We need to seek forgiveness for our misdeeds, sins and Asat Karams. We need to seek forgiveness for our bad Sanskaars (inherited moral and socio-cultural attributes; religious practices). Let us make such an Ardas, which may rid us of all our misdeeds and poor Sanskaars. Therefore, make the following Ardas repeatedly:

**“We are grave sinners, big hypocrites, extremely lustful, highly wrathful, very greedy, much attached to this world and greatly egotistical. We, the creatures of Kal Yuga, sin with every breath. We are highly deceitful, sinful and ingrate. O Agam Agochar (beyond human perception and experience, Anant Be-ant (infinite, eternal), Alikh Adikh**



**(indescribable and unperceivable), Amitoj (possessing immense energy), Jagateshwar (the supreme lord of the world), Brahmeshwar (the supreme lord of the cosmos), Sarveshwar (the supreme lord of all), Sarab Kalaa Bharpoor (possessor of supreme and divine abilities), the blessed Sat PaarBraham Parmeshar Ji, you are supremely compassionate, extremely kind, forgiving and magnanimous. We accept all our misdeeds and sins. Please be so kind, and forgive all our evil deeds, wrongdoings, misdeeds and sins. O merciful, please pardon all our misdeeds and sins, and grant us good counsel.”**

Such an Ardas, repeated day and night, will greatly help in improving our mental state. Be it day or night, if anytime wittingly or unwittingly we commit an Asat Karams, we shall be forgiven for that and our Chitter-gupt will stay clean, we shall not aggravate the impact of bonds of our deeds, and our future Sanskaars shall begin purifying. Thus all our deeds will begin to turn into Sat Karams and we shall begin our journey toward receiving GurParsaad. We attain Puran Sachyari Rehat (total compliance with Sat) in our Hirda when we receive GurParsaad, when we emerge out of the slavery of Trigun Maya, Panj Dhoots and Trishna, and by virtue of the supreme power of GurParsaad we vanquish Maya and attain Jeevan Mukti. We become Puran Sachyara (in Puran Sachyari Rehat) when our mind attains perfect calm and we no longer act under our own wisdom. Being blessed with the immense supreme power of GurParsaad, we mould our actions in accordance with Puran Braham Gyan. We become Puran Sachyara when the supremely powerful Jyot – the perfectly divine light present in our Hirda and the perfectly supreme Jyot established in our Hirda – rends the disastrous and deep black darkness of Maya and manifests itself upon earth as Pargateyo Jyot (a manifested divine light; a soul that becomes the pure divine light of God Himself).

It is only by achieving victory over Maya that the Jyot within us transforms itself into Param Jyot, and unites with the almighty Sat PaarBraham Parmeshar and assimilates in Nirgun Saroop (form beyond the three attributes of Maya) of the blessed Sat PaarBraham Parmeshar Ji. In order to attain this state, we must transcend beyond Trigun Maya; as Akaal Purakh abides beyond Trigun Maya, we can



realize Akaal Purakh only by transcending beyond Trigun Maya; i.e. we can assimilate ourselves in Nirgun Saroop of Akaal Purakh only by achieving victory over Maya. When our Hirda attains Puran Sachyari Rehat and is bedecked with the perfectly divine light, Param Jyot, all our Bajjar Kapaats are opened up and we receive Puran Braham Gyan. Puran Braham Gyan transforms our wisdom and our mind. Manmat and the mind are vanquished, and the five sensory organs and the five action organs are directly subjugated under Puran Hukam of Param Jyot. In this way, all our acts, deeds, actions and reactions become directly subject under Hukam of Param Jyot. Such a state is called as the state of Puran Braham Gyan. Puran Sants (perfect saints) and Puran Braham Gyanis (those possessing Puran Braham Gyan), the great beings, experience the joy of such a state; such great beings do not possess their own wisdom. They subject themselves directly under Puran Braham Gyan, which is Puran Hukam. They immerse themselves all the time, one hundred percent, in Mansarovar (the eternal source of divine powers; the source of all life; Akaal Purakh Himself) and at the feet of the all-accomplished Parmatma (the supreme soul; God). They are completely freed of the bonds and shackles of Maya. This is why they are called as Puran Braham Gyanis, as they have realized the insight into PaarBraham (the infinite divine power; God). They have apprehended the existence and the meaning of Param Tat (the supremely divine essence). They have experienced the infiniteness, the eternality. They have grasped the description of the indescribable, and have experienced it. By virtue of the existence of PaarBraham Parmeshar within themselves, they have found out all about the past, present and future times. Although this divine wisdom may only be employed toward the good of the humankind; if it is employed for any other purpose, it results in this imperceptible supreme power fading away.

Although it is a difficult task to vanquish one's mind and one's own wisdom so as to imbibe Hukam within oneself, one must firmly believe that it can be done and it has been done. It has been accomplished in the past by Bhagats (devotees), Sants (saints), SatGurus (the truth Gurus) and Braham Gyanis. It is being accomplished in present times, and will continue to be accomplished in future too. By complete trust, complete devotion and complete faith, one can easily acquire GurParsaad and attain Puran Sachyari Rehat in one's Hirda.

To attain Puran Sachyari Rehat in our Hirda, we must thoroughly



cleanse our inner self. This is the only way to become Puran Sachyara and to attain Puran Sachyari Rehat in our Hirda. For our spiritual progress and to reach such a state where our mind and our own wisdom are obliterated, it is very essential to attain Puran Sachyari Rehat in our Hirda. By acquiring GurParsaad of the eternal blessing of SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Seva we can easily achieve Puran Sachyari Rehat in our Hirda.

The entire Sangat needs to understand a very important matter that, at the time of our birth, we were perfectly chaste, pure and true as newborn children. We were not influenced by Panj Dhoots and Trishna. Our Dassam Duaar (the tenth door; once opened it establishes connection between the human being and Akaal Purakh) was ajar. All our Bajjar Kapaats were open. All our actions and reactions were directly governed by Puran Hukam of Param Jyot. But as we started growing up, Maya began to take hold of us. When we could speak, we started saying ‘my mother, my father, my bottle, my toy’, and that’s when Panj Dhoots got active. As we aged further the hold of Maya upon us grew stronger and, distancing ourselves from Sat PaarBraham Parmeshar, we let ourselves slide into the slavery of Maya. We entangled ourselves more and more with lust, anger, greed, attachments and pride, and with hopes, desires and aspirations, and thus gradually we got completely bogged down in the swamp of Maya. The more a grown-up human being considers oneself knowledgeable, as exact opposite the more he or she is drowning in the swamp of Maya. Therefore those who harbour the thoughts that they are as yet not old enough to trouble themselves with Bandagi, that they can afford to carry on enjoying the world and life, that the time will come later for Bandagi – for such human beings, Bandagi becomes that much scarcer to find; because for them, the knots of Maya become that much harder and more tenacious. Therefore the earlier in age we start on the path of Bandagi, the easier it gets. History is proof that Bhagat Prahlad and Bhagat Dhruv attained the state of Puran Braham Gyan at the age of five-to-seven years. In the history of Sikhism, the blessed Baba Buddha Ji received – by the perfect grace of the blessed SatGuru Nanak Patshah Ji – the blessing of Puran Braham Gyan at a very young age. Therefore – O beloveds of Guru – do not wait and start praying from this very instant for GurParsaad of Puran Bandagi. Also do inculcate such ethics in your children as will lead them on the path of Bandagi at an early age, so that they may attain Jeevan Mukti and enjoy the true bliss of life, and – abiding



at the feet of Akaal Purakh and engaging in deeds of Sat in the supreme bliss of life – they may relish the pleasures of life.

Our affair with Maya isn't confined to our present birth alone, but spans hundreds of past births. Birth-after-birth we are mired in the swamp of Maya. Therefore all our Sanskaars, our good and bad habits, our good and bad nature, good and bad behaviour and the perspective that we have developed about life aren't produced from this birth alone, but are founded upon the acts and deeds of all our previous births. Thus our entire Chitter-gupt – the entire account of our deeds – is due to the good and bad deeds committed in all our previous births. Our soul must bear the burden of the good and bad deeds committed in all our past births until we square up the account of all these deeds – which we cannot do on our own, and which is possible only by GurParsaad.

If we free our mind, our Chitter-gupt of the impact of the deeds committed in our past life (in this birth) and in our previous births, then we free our soul of the negative effects of the misdeeds committed in our previous births, or, unburden our soul of the deeds committed in our previous births and in our past life (in this birth). The trick to clean our mind and Chitter-gupt (which is based on GurBani, and has been employed by Dass – the narrator – in his current life) is very simple and easy. Accepting all one's misdeeds and sins committed under the influence of Panj Dhoots in one's past life (in this birth) and making Ardas for forgiveness – that is the sole trick here from which Dass has personally derived tremendous benefits. Let us all try and use this trick to improve our lives. We shall take one Dhoot at a time. Let us first of all begin with lust:

In the Amrit Vela (early hours earmarked for Simran) when you sit down for SatNaam Simran after Ishnan (inner bath with Amrit of Naam), wait till your mind is relaxed and then make this Ardas:

**“O Agam Agochar, Anant Be-ant, Alikh Adikh, Amitoj, Jagateshwar, Brahmeshwar, Sarveshwar, Sarab Kalaa Bharpoor Sat PaarBraham Parmeshar Ji, I seek your compassion; O provider to the humble beings, reveal to me all the misdeeds that I have committed under Dhoot of lust in this birth; I want to own up all my misdeeds.”**

Make this Ardas repeatedly with complete faith, trust and devotion, and deeply immerse yourself in this Ardas. Carry on with this



Ardas until your mind delves deep into all the misdeeds committed in slavery of Chandaal of lust, beginning with the childhood and covering your entire past life. In this fashion, take a deep look at your entire past life. Beginning with the childhood – the first moment in your memory – look long and deep upon your life until now. We shall begin to see all the misdeeds and sins committed by us flashing before our eyes like a movie. At the outset we shall see the biggest sins committed by us, and then this chain will continue unendingly. One by one, all your misdeeds committed in lust will begin to appear before you. You will begin to realize how big a sinner you are, and how grimy is your mind. Upon this realization, your head will hang in shame and, seeing these shameful misdeeds, your Hirda will begin to melt. Continue accepting the responsibility of these sins and misdeeds committed by you and – when you accept them with a true heart and seek pardon – all these misdeeds shall be forgiven. Continue in this fashion until you have fully realized how big a wrongdoer and sinner you are. This Ardas may take a few hours to complete, or a few days, weeks or months; but carry on with this Ardas and go on accepting your misdeeds and seeking pardon, until you are certain that you have sought forgiveness for all your wrongdoings. It is of no matter how much time it takes; just carry on like this and do not stop until you start believing that your mind is fully cleansed. Do bear in mind that you must make this Ardas every day before beginning of Simran, and you must not begin Simran till this Ardas is in progress; later on you will find yourself automatically drawn into the state of Simran.

Repeat the same Ardas and the same process for the remaining Dhoots: anger, greed, attachments and pride. Take only one Dhoot at a time. It might take some weeks or months, or even longer, to complete the purification. But continue with it. While making the Ardas, also carefully consider your deeds, actions and reactions in your everyday life. Keep your attention focussed upon Sat. Transform all your deeds into Sat Karams. Every day, before making Ardas and before commencing with Simran, it would be a good idea to take a glance upon the deeds of the previous day to see whether these were committed under the influence of Panj Dhoots, or whether these were Sat Karams. If you happen to have committed Asat Karams, acknowledge your wrongdoings and seek forgiveness, and keep your mind clean.

If you wish to clean your mind and Chitter-gupt faster, acknowledge your sins, misdeeds and Asat Karams before a full



Sangat. By owning up in a packed Sangat, your mind will be instantly cleansed, and your Simran will at once attain a higher state. As much careful as we may be in our everyday life, we still do make mistakes. In order to erase the impact of these Asat and wrongful deeds, we should accept our wrongdoings and continue to pray for forgiveness. Make this Ardas several times during the day, apart from the morning Ardas and the evening Ardas of Naam Simran. To move ahead in Bandagi, it is imperative to transform our deeds into deeds of Sat. As our deeds transform into the deeds of Sat, our inner self is thoroughly cleansed, and we thereby become Sachyara and our Hirda attains Puran Sachyari Rehat.

This process will prove to be effective only if we thoroughly dedicate our entire self at Sat Charans (feet where Sat abides) of Gur (God) and SatGuru, and make Puran Samarpan (complete submission). To make Puran Samarpan (complete surrender), it is essential to dedicate Dasvandh (10% of the earnings for charity) at Sat Charans of SatGuru. It is essential to devote 10 percent of your time in SatNaam Simran every morning, and it is mandatory to surrender 10 percent of your earnings at the feet of SatGuru. By making Puran Samarpan at the feet of SatGuru, our everyday conduct and life undergo complete transformation. We become conscious of our everyday acts. The conscience in our mind is purified. We are no longer interested in wrongful deeds. Our deeds are transformed into deeds of Sat. We put an end to our corrupt thoughts. The mind begins to calm. The mind begins to awaken.

Keep a firm belief in the deeds of Sat. The deeds of Sat make our everyday life amazing. We begin to progress rapidly in our spiritual journey. We start to feel the difference within us. Our family begins to notice the change in us. Our family and friends too are positively influenced by the improvement in our character and conduct. Our everyday life begins to turn pleasant and filled with peace. Our sufferings, distresses and troubles begin to fade away. The mind begins to abide in bliss. Our surroundings and our environment begin purifying. Even the birds and the animals and all flora and fauna in the surrounding environs are pleased and aid in your Simran and Seva.

The key to spiritual success is GurParsaad of SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Seva, Parupkaar and Maha Parupkaar. We receive this GurParsaad only when we dedicate





ourselves completely at the feet of Gur and SatGuru, and seek their shelter. We receive GurParsaad only when we seek shelter at the feet of Gur and SatGuru, and follow and practise GurBani in our everyday life. The real Bandagi begins with the supreme power of GurParsaad and GurKirpa (eternal grace). By the supreme power of GurParsaad alone are we able to bring Panj Dhoots and the desires under our control. Quenching one's Trishna and vanquishing Panj Dhoots itself is achieving victory over mind. Only by achieving victory over mind, our mind gets subjugated directly under Param Jyot; Manmat comes to an end, and we receive the enlightenment of Gurmat; the sensory organs and the action organs start functioning in accordance with Gurmat, and all our deeds become subject under Puran Hukam of Param Jyot.

In this way, the human beings who acquire SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Seva by the supreme power of GurParsaad: their Surat (consciousness) is absorbed in Shabad (divine words; GurBani), their mind loses its existence, their intellect is immersed in Puran Braham Gyan, all their sensory organs and action organs come under Puran Hukam, and such human beings arrive in Dargah. Obviously the human beings who attain this state have understood the entire game of Maya. Such human beings realize the disastrous nature of Panj Dhoots and Trishna. Such human beings become aware of the deeds of Sat and Asat, and of good and bad impacts of their deeds. Such human beings realize the reality of the world as that of Bhavjal Sagar (sea of Maya's deceptions; sea of ignorance). Such human beings realize the supreme truth that everything one perceives with the naked eye is perishable. Such human beings realize the truth that our five-element body, too, is perishable. Such human beings come to have the grasp of all the divine Vidhans. Such human beings gain the understanding of GurParsaadi Khel (the entire process of bestowal of Naam) and of the supreme power of GurParsaad. Thus, such human beings begin to abide in Bandagi and turn their life into a success.

Life in the slavery of Maya, i.e. in the slavery of lust, anger, greed, attachments, pride and Trishna, is destined to be filled with sufferings, distresses, troubles and hardships. There is never any happiness in the life of slavery under Panj Dhoots and Trishna. The human beings who live the life of slavery under Maya have only misfortunes written in their destiny. The sole cause of all our sufferings, distresses, miseries,



hardships, mental ailments and physical maladies is our slavery of Maya. We have been endowed with a human birth by the immense grace of Sat PaarBraham Parmeshar for the sole purpose of accomplishing deeds of Sat. Therefore when we use this human body in committing Asat Karams under Panj Dhoots and Trishna, it amounts to misuse of the human body. Thus when we misuse this human body, it necessarily brings us adverse results. This is the reason that we find our fate filled with all sufferings, distresses, troubles, hardships, mental ailments and physical diseases. We must face these misfortunes, as decreed by the divine Vidhan of Karma. There is only one supreme power that can alter this Vidhan of Karma, and that is the supreme power of SatNaam, which has the capability to break through the layers of all our deeds and undo the knots of all our deeds. When SatNaam imbues Surat, Hirda and every cell of the body, the account of one's deeds is erased and the human being is spared these misfortunes. Therefore the human beings, who acquire the supreme power of GurParsaad and accomplish their Bandagi, put an end to their sufferings and distresses and rid themselves of their sufferings, distresses, troubles, adversities and mental ailments in their coming times.

When the human being breathes his or her last, the soul (the divine Jyot) leaves the body; the five-element body dies and the human soul carries away with it one's good and bad deeds in accordance with the Vidhan of Karma. The soul has to bear the burden of the deeds of the human being. When the human being passes away, the messengers of death arrive to fetch the human soul. The death of a common human being is very painful, terrifying and horrible. The soul of a common human being, because of the human Sanskaars, doesn't want to leave the body. But there is no availing before the messengers of death. Thus there is nothing that the human being can do and, the desperate attempts at crying and shouting for help being of no avail, he or she must depart with the messengers of death. In accordance with the deeds that the human being has committed, his or her next future is determined and one is sent to hell or to heaven, reborn in some other species or reincarnated as human being. But such human beings who acquire the supreme power of GurParsaad and abide in Bandagi do not have to face the torment by the messengers of death. Many among such human beings (souls) who abide in Samadhi (deep trance-like state, where there is no thought, nothing except pure consciousness) and in Sunn Samadhi (silent, deep meditation; a state free of thoughts, even free from the effects



of time and space) acquire the power to leave the human body at will. When one's Sat Sarovars are illuminated, the human being's power to leave the body becomes active. Such human beings (souls) have many out-of-body experiences. When the soul of such human beings leaves the body, it maintains a connection with the body through a divine thread, which causes the continuation of a very slow breathing, keeping the human body alive. Or it can be said that such human beings, in their Bandagi, have several death-like experiences before even dying. For this reason, and because of their Bandagi, such human beings become Nirbhao (fearless). The death of such human beings is quite pleasant. Such human beings have no fear of the messengers of death. Neither can any messenger of death come near them. Such human beings are accosted by Sants or Gurus according to their Bandagi, and carried into Dargah with all due honours.

Thus SatNaam alone bears the supreme power that smashes all the bonds of your deeds, and squares up the account of your deeds. Only the name "SatNaam" of Sat PaarBraham Pita Parmeshar has the ability to break the bonds of Trigun Maya, and is capable of freeing you from the bondage of Maya. Only the name "SatNaam" of Sat PaarBraham Pita Parmeshar possesses the supreme power to make the human being victorious over Trigun Maya and to assimilate the human being in Sat PaarBraham Pita Parmeshar. Rare is the human being who grasps this supremely true elemental fact, and rarer still is the one who puts it to practice in one's life, vanquishes Trigun Maya and assimilates oneself in Akaal Purakh.

The human beings who abide, by the blessing of the supreme power of GurParsaad, in Bandagi have all their Bajjar Kapaats easily opened up. Such human beings easily attain Samadhi and Sunn Samadhi. SatNaam readily imbues their Surat. By the supreme power of SatNaam, their Surat readily blends with Shabad. They effortlessly attain Ajapa Jaap (state where Simran carries on without effort on the part of the being). SatNaam permeates easily into their seven Sat Sarovars, and the seven Sat Sarovars of such Bhagats are readily awakened. Their Kundalini Shakti (divine energy said to reside at the base of the spine, spreading into the entire body through the three energy-channels of Ida, Pingla and Sushmana and making corrections and purifications throughout the body) is easily energized. Their powers of Ida, Pingla and Sushmana (the three energy-channels passing through the spinal column – Ida channels the negative charge, Pingla the positive charge and Sushmana the neutral charge) are



readily activated and SatNaam easily enlightens every cell of their body. Their body is suffused with Amrit. With the enlightenment by the supreme power of SatNaam their Dassam Dwaar is opened up, and with the opening of Dassam Dwaar they realize Anhad Shabad (incessant fall of Amrit at Dassam Dwaar along with Anhad Naad – the divine un-struck music of five primal sounds played on divine musical instruments). Along with the opening of Dassam Dwaar, Param Jyot of Sat PaarBraham Parmeshar manifests itself in their Hirda. They establish a direct connection with Sat PaarBraham Parmeshar. Their Bandagi arrives in Sach Khand.

Once Anhad Shabad is realized, the music of Panch Shabad (Anhad Naad) begins to play constantly at Dassam Dwaar. It is impossible to describe this divine music, playing uninterruptedly at Dassam Dwaar. This divine music itself is the Akhand Kirtan (divine unstuck music and chanting; Anhad Shabad), reverberating constantly in the whole Creation of Sat PaarBraham Parmeshar. This divine music of Anhad Naad resounds continuously throughout the universe, and never ceases. This divine music is eternal, and never-ending. Neither are there any bounds to this music. It is the music of Kirtan (chants), which is sung incessantly by the supreme power of Sat PaarBraham Parmeshar assimilated throughout the entire Creation. It is the divine Kirtan ceaselessly sung by air, water, fire and the entire nature itself.

The foundation of every creation in the universe is Shabad (divine word). This Shabad is the name “Sat” of Sat PaarBraham Pita Parmeshar. Every creation, in the entire universe, is born out of this supremely powerful Shabad “Sat”. This Shabad “Sat” itself is Raag (the music). That is to say, all of the other Naad (Shabad; music of five primal sounds played on divine musical instruments) and melodies are born only from this supremely powerful Shabad “Sat”. Therefore every creation in the entirety of the universe is assimilated in the music born from this Shabad “Sat”. The entire nature is steeped in this music. Therefore, every creation in the nature generates the music of this Naad. This divine music itself is the magnificence of the blessed Sat PaarBraham Pita Parmeshar. This music manifests itself as Raag within every creation of the universe, and assimilates in the whole universe. Sat PaarBraham Pita Parmeshar has endowed every creation in the entire universe with some or the other particular virtue. These particular virtues alone constitute the power of every



creation. For example, water possesses many supremely powerful virtues: flowing downwards; bestowing life upon all creatures and plant-life in the entire universe; freezing; vaporizing; producing sound while flowing, etc. This is why water has been called as “the progenitor of the world”. Similarly the earth has several supremely powerful virtues: the earth produces everything needed for use in our everyday life; the earth provides us with place in its lap to live; the earth holds in its lap the great oceans, which sustain the life of countless creatures; even water emerges out of the bosom of the earth, etc. This is why the earth has been called as the mother. Similarly air is termed as Guru and has many supremely mighty virtues: air provides life to all creatures; air alone is the medium of communication of music, sounds or words; air cools, as well as heats, etc. All the plant-life purifies the air; the plant-life alone supplies us with endless products to eat and drink; the flowers possess the virtue to emit sweet fragrances; the plant-life provides medicinal herbs of several kinds, etc. Fire possesses the heat. Fire possesses the power to turn things into ash. The sun possesses the power to make the day dawn, and to provide light. There is no end to these miracles of nature. In this fashion, every creation possesses some or the other virtues within itself. Sat PaarBraham Pita Parmeshar Himself has granted all these supremely powerful virtues, present within every creation. Therefore, Sat PaarBraham Pita Parmeshar Himself is the origin of all these eternal virtues and of all the supreme powers granted in the form of these virtues. This is why Sat PaarBraham Pita Parmeshar has been called as Guni Nidhan (the treasure-house of all virtues).

This music of Naad emanating from within every creation serves only to describe the magnificence of these supremely powerful virtues. This divine music – the music of Naad produced and sung by the countless creations in the whole universe – is called in GurBani as Anhad Naad or Anhad Shabad. As the countless creations produce countless kind of sounds, therefore it is termed as “**Vaaje Naad Anaek Asankha**”. GurBani reveals the magnificence of this Anhad Shabad in many Saloks (verses). This divine music is in play continuously. This divine music never pauses. This is why it is described as Anhad (un-struck), i.e. the music without any limits. Many Sant beings call this very music as Dhunatmak Naam (phonetic or musical Naam). GurBani calls this divine music as Amrit Naam (divine energy of Naam):



**Anhad sabad dasam du-aar vaji-o  
tah amrit naam chu-aa-i-aa thaa. ||2||**

(Sri Guru Granth Sahib Ji, Page No. 1002)

**Na-o darvaajay dasvai muktaa  
anhad sabad vajaanani-aa. ||3||**

(Sri Guru Granth Sahib Ji, Page No. 110)

**Anhad vaajay dhun vajday gur sabad suneejai.**

(Sri Guru Granth Sahib Ji, Page No. 954)

**Anhad sabad vajai din raatee.**

(Sri Guru Granth Sahib Ji, Page No. 904)

**Panch sabad dhun anhad vaajay  
ham ghar saajan aa-ay. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 764)

**Panch sabad tah pooran naad ||  
anhad baajay achraj bismaad ||**

(Sri Guru Granth Sahib Ji, Page No. 888-889)

**Panch sabad nirmaa-il baajay ||**

(Sri Guru Granth Sahib Ji, Page No. 974)

Sat PaarBraham Pita Parmeshar has endowed the human beings with the capability to hear and appreciate this divine Naad. Such human beings – who by their Bandagi and through practising SatNaam in their life have opened up their Dassam Duaar – acquire the supreme power to hear and enjoy this divine music. This divine music is heard only at Dassam Duaar. This divine music is not heard in the human ears. This divine music Anhad Naad constantly resonates at Dassam Duaar. This divine music Anhad Naad never ceases to play. The human beings, who acquire this divine blessing, attain perfect calm in their Hirda when they put their mind to this divine music of Anhad Naad, and easily attain Sunn Samadhi.

This music of Anhad Naad, playing constantly, itself is the language of Sat PaarBraham Pita Parmeshar. This is the reason a good part of GurBani has been composed melodiously. This is the reason even GurBani itself has been termed as Anhad Naad in GurBani:

**Amrit varkhai anhad banee.**

(Sri Guru Granth Sahib Ji, Page No. 105)



**Anhad bane naad vajaa-i-aa. ||3||**

(Sri Guru Granth Sahib Ji, Page No. 375)

**Anhad bane gurmukh vakhaanee  
jas sun sun man tan hari-aa ||**

(Sri Guru Granth Sahib Ji, Page No. 781)

**Anhad bane poonjee. santan hath raakhee koonjee. ||2||**

(Sri Guru Granth Sahib Ji, Page No. 893)

It means that even GurBani is manifested from Anhad Naad. The great beings – SatGurus and Sant-beings having attained a certain stage in their Bandagi – hear it and describe it. Many Sant-beings, when they abide in Sunn Samadhi, hear Bani (GurBani) and make attempt to describe it. The Sant-beings who immerse themselves in Mansarovar gain the knowledge of this unfathomable reservoir of Amrit, which is Bani. It is supremely, perfectly true that there is no end to GurBani and this is why it is called Anhad Bani. There is no end of the Angs (parts) of GurBani in Dargah. GurBani is constantly manifesting itself, and will continue to do so. The Sant-beings, who attain this stage, experience this Anhad Bani.

Sat PaarBraham Pita Parmeshar Himself is Raag, and Anhad Naad is Raagani (melody). That is, it is the supreme power of Sat PaarBraham Pita Parmeshar Himself that transpires as the Nirgun-form in the Sargun Saroop of Sat PaarBraham Pita Parmeshar (Nirgun represents God beyond the Trigun Maya observed only through one's spiritual eye and Sargun is the divine power present within every creation sustaining it. Nirgun in Sargun describes the state where one realizes that all physical creations are part of Sargun, but are created and run by Nirgun – this realization is the Puran Brahm Gyan and Puran Tat Gyan) and, playing this Raag, manifests it in the form of Raagani. This supreme power of Anhad Naad, abiding within Sargun Saroop, manifests itself in the form of Nirgun. The infinite number of creations in this infinite universe sing, play and manifest this Naad throughout the universe according to their power (Nirgun). The whole Creation constantly resonates with this Raagani. The sun, the moon, the stars, all planets and constellations along with every creation in the universe continuously sing, play and manifest this Raagni in the entire universe.

Only when this entire discourse and its magnificence come to pass





in the life of the human being, he or she acquires the supreme bliss. Only by vanquishing Maya, by vanquishing “Kaal Kantak” (“the terror of death”) and by attaining Param Pad does a human being acquire the eternal supreme bliss. Only by quenching one’s Trishna, by defeating Panj Dhoots and by vanquishing “Kaal Kantak” does a human being gain respect in Dargah, and forever abides in Sat Chit Anand (bliss of being in consciousness of Truth; the highest consciousness; eternal happiness). Only by practising Puran Sachyari Rehat in one’s Hirda and by manifesting Param Jyot in one’s Hirda does a human being attain the state of perfect, supreme bliss. Only by achieving victory over the five sensory organs can a human being achieve victory over mind and attain the supreme bliss. Only by assimilating oneself in Nirgun Saroop of Akaal Purakh and by acquiring Puran Brahm Gyan can a human being attain Jeevan Mukti and attain the eternal bliss. Only by acquiring GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Seva can a human being attain Puran Awastha (state of spiritual perfection) and assimilate oneself forever in perfect bliss.



## Pauri 6

Saachee livai bin dayh nimaanee.  
 Dayh nimaanee livai baajhahu  
 ki-aa karay vaychaaree-aa.  
 Tudh baajh samrath ko-ay naahee  
 kirpaa kar banvaaree-aa.  
 Ays na-o hor thaa-o naahee sabad laag savaaree-aa.  
 Kahai naanak livai baajhahu  
 ki-aa karay vaychaaree-aa. ||6||

(Sri Guru Granth Sahib Ji, Page No. 917)

It is supremely true that the foundation of the human body is ‘Sat’ (the eternal Truth; God Himself). It is the supreme power of ‘Sat’ that forms the origin of the human beings. The five-element human body comes into existence by the supreme power of ‘Sat’, in accordance with Puran Hukam (absolute divine will). In the absence of Puran Hukam, the five elements: air, water, fire, earth and space – which are mutually antagonistic – cannot combine. Puran Hukam is nothing but the supreme power of ‘Sat’, which makes the five (mutually antagonistic)-element body to construct, develop and function. The human body owes its existence to the supreme power of ‘Sat’ alone. The entire human life and all its accomplishments come about only because of the supreme power of ‘Sat’. The human breaths and the blood streaming in the veins owe their whole existence to this supreme power of ‘Sat’. The human sensory organs, the ability to think, understand and act are solely on account of the presence of the supreme power of ‘Sat’ within the human body. The five skills with which the human beings are endowed (established as the five human sensory organs) – to enable the human beings live and derive full enjoyment of life – too exist only because of the supreme power of ‘Sat’. This Nirgun supreme power (power beyond physical attributes; divine power) constructs the Sargun human body (having physical attributes; Sargun is the divine power of creation and sustenance), develops it and makes it function. To learn, to understand



and to serve this supreme power of 'Sat' is the sole purpose of the human life. Bandagi (submission before God) is nothing but to serve and to care after this supreme power of 'Sat', established within one's own body. Bandagi is nothing but to manifest in one's Hirda (literally meaning heart, Hirda actually denotes one of the seven Sat Sarovars located near heart, and is more a part of our spiritual being than of our physical body) the supreme power of 'Sat', present within one's own body. Bandagi is nothing but to awaken the seven sources of the supreme power of 'Sat' located within one's own body, which are described as 'Sat Sarovars' (the seven sources of Amrit, i.e. of the spiritual energy inside the human body) in GurBani (Gur's words, i.e. God's words; Sri Guru Granth Sahib Ji).

In this Pauri (verse), the blessed SatGuru Sahib Ji reveals Puran Braham Gyan (perfectly divine wisdom) about the supremely essential truth of the fate that befalls the human body, when one disregards the supreme power of 'Sat'. In this supremely powerful Salok (verse) of Puran Braham Gyan, the true Patshah Ji reveals the supremely essential truth about the consequences that the human body has to face, when one ignores this supreme power: the same supreme power to which the human body owes its existence and its entire functioning. It is immensely essential for the human beings to learn, understand and accept the consequences to the human body, when one forgets about Sat PaarBraham Parmeshar (Truth, the Transcendent Lord and Creator of the Universe).

In this supremely powerful Salok, SatGuru the true Patshah Ji reveals the discourse of the state of 'Liv Lagan' (to be absorbed in divine thoughts; state where the human consciousness is absorbed in the divine words). The discourse of Liv Lagan is manifested many times in GurBani, and not just in this Salok alone. There are 444 Saloks in GurBani that reveal the magnificence of 'Liv' ('absorption in divine thoughts'):

**Mil satsangat har paa-ee-ai gurmukh har liv laa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 22)

**Dhur mastak jin ka-o likhi-aa  
say gurmukh rahay liv laa-ay. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 27-28)

**Gur pooraa aaraadh nit ikas kee liv laag. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 45)



**Antar jot pargaasee-aa aykas si-o liv laa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 46)

**Je satgur sayvan say ubray har saytee liv laa-ay. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 65)

**Naanak har naam jinee aaraadhi-aa an-din har liv taar.**

(Sri Guru Granth Sahib Ji, Page No. 90)

**Sahj samaadh lagee liv antar  
so ras so-ee jaanai jee-o. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 106)

**Gur parsaad antar liv laagai. ||3||**

(Sri Guru Granth Sahib Ji, Page No. 92)

What exactly is meant by the human being attaining the state of Liv? How does a human being attain the state of Liv? What does a human being experience when he or she attains the state of Liv? What does a human being achieve by attaining the state of Liv? There are many such questions that naturally arise in the mind of a common Jigyasoo (seeker of divine truth). Every Jigyasoo – bereft of the deep understanding of Liv – wishes to attain the state of Liv. To learn and to understand this supremely powerful state of attainment of ‘Liv’, we are going to consider the various stages of Simran (meditation upon God). These stages of Simran are:

1. Jaap (recitation of SatNaam) with the tongue – it occurs in Dharam Khand (there are five Khands or the spiritual realms as per GurBani: Dharam Khand or the stage of seeking divine union; Gyan Khand or the stage of seeking divine knowledge; Saram Khand or the stage of making efforts towards spirituality; Karam Khand or the stage of receiving divine benignity or grace; and Sach Khand, or the realm of ultimate, absolute Truth).
2. Jaap with the breaths – it occurs in Gyan Khand and in Saram Khand.
3. Naam (the Name – representing God and all His Creation) is ingrained in your mind and Surat (consciousness) and imbues your thoughts, and henceforth Jaap is transformed into Simran: it is a supremely powerful and extremely pleasing state and it occurs in Saram Khand and in Karam



Khand. Some people attain Samadhi (deep trance-like state where there is no thought – nothing but pure consciousness) at this stage.

4. In the next stage, Simran advances further from Surat and enters one's Hirda; this is an even higher stage where Naam enters one's Hirda; this is the stage where Simran carries on without effort on the part of the being – called as Ajapaa Jaap – and where the real Bhagati (devotion) of the human being begins: the human being first attains Samadhi and then attains Sunn Samadhi (silent, deep meditation; a state free of thoughts, free even from the effects of time and space) – this state is called as Karam Khand. It is the stage of Simran where the real Bhagati of the human being takes off, and one's account of Bhagati is opened in Dargah (divine court).
5. In the next stage, Simran travels toward Nabhi (the navel; it is one of the seven spiritual energy centres, or Sat Sarovars, that blooms when Naam activates it; also called as Nabhi Kamal) and Nabhi Kamal comes into blossom: this is a stage of Karam Khand.
6. The next stage occurs when Simran travels to Kundalini (base of the spine; another Sat Sarovar) – also known as Mooladhaar Chakra (basal energy-point) – and moves into the spine; it is a stage in Karam Khand.
7. In the next stage, Simran travels through the spine toward the brain and goes back into Surat, thus completing the cycle. This is the culmination of the real garland of Naam. When this occurs, the human being's Gyan Netter (the wisdom eye; divine vision) and Dassam Duaar (the tenth door; one of the Bajjar Kapaats, or the divine doors that, when opened, channel Amrit, or the spiritual energy, into the body; when Dassam Duaar is opened it establishes a connection between the human being and the Akaal Purakh) are opened up, and the human being establishes direct connection with Akaal Purakh (Immortal being; God) and begins to receive Puran Braham Gyan. This takes place in Sach Khand. The bliss experienced in Samadhi and in Sunn Samadhi is indescribable. This is the reason the great-beings often abide in Sunn Samadhi for several days at a stretch. During Samadhi and Sunn Samadhi, you undergo many experiences,



see new sights, meet many Sants (saints), meet Gurus (teachers and mentors – a Guru is one who is divinely ordained to lead others on the path of Bandagi and Mukti), glimpse Param Jyot (the supreme light; God Himself), behold Sants and Akaal Purakh and converse with them. This stage of the deep Samadhi is beyond any description. This is the stage when all one's Bajjar Kapaats are opened up, Amrit begins to constantly stream into the body, and the body is suffused at all times with Amrit.

8. Simran carries on during Samadhi and Sunn Samadhi, until Nirgun and Sargun become one (Nirgun-Sargun becoming one describes the state where one realizes that all physical creations are part of Sargun, but are created and run by Nirgun; this realization is the Puran Braham Gyan and Puran Tat Gyan): at this stage Simran permeates every cell of the body; every cell of the body performs Naam Simran; your Suksham Dehi (Suksham is part of the human soul, and the source of all energy running the senses and the physical functions of the body. This spiritual energy comes from the Sat Sarovars) turns pure-as-gold; your entire body at all times is suffused with Naam Amrit (the divine energy). You immerse yourself in divinity and arrive at Atal Awastha (the state of unshakable faith). These states are indescribable.

**Sat chit anand ghar hamaaray.**

**Gurmukh rom-rom har dhi-aavay.**

**Sargun nirgun nirankaar sunn samaadhee aap.**

**Aapan kee-aa naankaa aapay hee fir jaap. ||1||**

One abides at all times in Puran Parkash (the supreme light; His aura; aura around the enlightened ones) and constantly hears divine Kirtan (chanting) – the melody of Anhad Naad (the divine un-struck music – played on divine musical instruments). These are amazingly astonishing experiences. This is when the human being becomes Sat Ram Das (true servant of God) and is ordained by Sat PaarBraham Parmeshar to serve the Sangat (congregation; followers).

Following is the order of gains from Simran:

- 1000 times Jaap with the tongue = once Jaap with breaths
- 1000 times Jaap with breaths = once Jaap in Surat



- 1000 times Jaap in Surat = once Jaap in Hirda or elsewhere

Thus Simran in Hirda is beyond description, and most fruitful.

Some would think that we have begun counting the gains – and, rightly, we shouldn't engage ourselves in such counting – but this is just to explain to Sangat the ways and the kinds of Simran, and the benefits one can correspondingly derive from them.

The number 1000 makes it obvious that the gains from Simran in Hirda are much greater than from Jaap with the tongue. When you perform Jaap with the tongue, your tongue is purified; by performing Jaap with the breaths, your every breath is purified. With Simran in the mind-Surat-consciouness, the mind is purified – indeed the mind is the one that needs purifying – and in this way you can bring your mind under control. **'Man jeetai jag jeet'** – **'Man toon jot saroop hai'** and you rise above Panj Dhoots (the five thieves) – lust, anger, greed, attachments and pride; you rise above hopes, desires, aspirations, slander, back-biting, lust for power, youth, wealth, riches, beauty, taste, aroma; and rise above these thieves and mental maladies.

When Simran enters Hirda – Simran enters Hirda of its own accord, and only by GurKirpa (eternal grace), and it similarly enters consciousness – then Hirda is purified and becomes Maha Parupkaari (guiding the humankind on the path of Bhagati and Jeevan Mukti) and Daana Deena (compassionate toward the needy), Nirbhao (fearless) and Nirvair (without hate or enmity); it absorbs every significant virtue of Akaal Purakh and becomes a Puran Sant Hirda (perfect-saintly Hirda); it attains Jeevan Mukti (deliverance from the cycle of life and death; salvation), Param Padvi (the highest spiritual status) and Braham Gyan (divine wisdom).

According to GurBani there are five stages of Bandagi: Dharam Khand, Gyan Khand, Saram Khand, Karam Khand and Sach Khand. It will prove useful for the Jigyasoos to acquire knowledge of these five stages in order to learn and to understand the supremely essential truth of how the human being attains the state of 'Liv Lagan':

## 1. Dharam Khand:

When you come to the realization that the true purpose of human life is to achieve Jeevan Mukti, you begin to take interest in the acts of recitations, prayers, piety, religiosity, contentment and forbearance. That is to say, your Birti (bent of mind) begins to transform into Sato Birti (Sato is the virtuous aspect of Maya and is characterized by the





qualities of piety, divinity, contentedness and forbearance), and you begin to pay attention to Sat Karams (the deeds of Sat; truthful deeds). Gradually all your acts begin to take the shape of Sat Karams. It is worth noting here that the near-entire Sangat is stuck at this Khand, or at even lower stages. A very small number amongst Sangat make progress beyond this stage. The entire Sangat is merely engaged in the reading of Bani (GurBani). The almost-entire Sangat is engrossed in daily Nitnem (ritual recitals and prayers): reading the Panj Banis (the five prescribed religious texts of Sikhism – Jap Ji Sahib, Jaap Sahib, Tav Parsaad Savaiye, Benti Chaupai and Anand Sahib Ji), reading Sukhmani Bani, reading Asa Di Vaar and reading Sri Guru Granth Sahib Ji. The entire Sangat is deluded and in ignorance, thinking perhaps the reading of Bani is an adequate thing to do. True the reading of Bani is a Sat Karam; but to assume that merely by reading of Bani one can make every spiritual accomplishment is merely a delusion, and ignorance. This is the sole reason of this state of affairs: as if the spiritual progress of the almost-entire Sangat has come to a standstill. Therefore it is essential for your spiritual progress that you put the teachings of GurBani into practice, and not just make repeated readings of GurBani. GurBani is a divine counsel. The reading of this counsel can prove useful only if this divine counsel is put into practice in life. The divine GurParsaad (eternal bliss and eternal grace) is acquired by practising GurBani, and not merely by reading GurBani. By practising GurBani, one comes to achieve all that is written in GurBani. Only those who practise GurBani attain the next stages of spirituality. GurBani reveals this supremely essential truth:

**Satgur kee banee sat saroop hai gurbaanee banee-ai.**

(Sri Guru Granth Sahib Ji, Page No. 304)

GurBani is Sat Saroop (embodiment of Sat, the eternal Truth). That is to say, GurBani is Gyan Saroop (embodiment of divine wisdom) of Akaal Purakh. GurBani is Puran Braham Gyan and Guru. GurBani is Sat and, therefore, GurBani is Guru. GurBani is Sat and, therefore, GurBani is Gyan Saroop of Nirankaar (the formless; God). The human beings, who practise this Puran Braham Gyan and this Guru in their life, become the living embodiment of the writings of GurBani. That is to say, the human beings who practise GurBani become Sat Saroop. The human beings who practise GurShabad (God's words; GurBani) in their everyday life become Sat Saroop. By virtue of becoming Sat Roop (Sat Saroop; Sat in human form),



they assimilate themselves in Sat PaarBraham Pita Parmeshar. By becoming Sat Roop they become one with Sat PaarBraham Pita Parmeshar. They assimilate themselves in Nirgun Saroop (the infinite divine power beyond the three attributes of Maya) of Sat PaarBraham Pita Parmeshar. Thus, GurBani is the counsel that – when put to practice in one's life – takes the human being to this high spiritual state. Therefore, it is a prayer at the feet of all humankind that one should try and practise GurBani in life, rather than doing nothing more than making reading after reading of GurBani.

GurBani also reveals the supremely essential fact that only a rare human being practises the counsel of GurBani in life:

**Gur kaa sabad ko virlaa boojhai.**

(Sri Guru Granth Sahib Ji, Page No. 120)

**Gur kee sikh ko virlaa layvai.**

(Sri Guru Granth Sahib Ji, Page No. 509)

It is a rare human being who puts GurShabad into practice in his or her everyday life. It is a rare human being who is blessed with the awareness to put the divine words of GurBani into practice in life. This is the reason that almost the entire Sangat of Jigyasoos –though aware of this supreme truth – does not dedicate itself in practising GurShabad. The question must arise in the mind of many Jigyasoos: what is meant by practising GurShabad in life and how does one go about practising it; how can a Jigyasoo transform his or her everyday deeds into Sat Karams? Thus, to practise GurShabad in life, it is necessary to first learn the meaning of practising GurShabad, and the way to accomplish it. The answer to these questions is very simple. All we need to do is follow and act upon the counsel of GurBani.

For example, if GurBani tells us to perform Naam Simran, why should you have a doubt in your mind? All that you need to do is dedicate yourself in Naam Simran. Make Naam Simran your Nitnem. Just as you read Panj Banis and Sukhmani every day, in the same way begin doing Naam Simran. GurBani is the will of Sat PaarBraham Pita Parmeshar, and GurBani tells us – '**Simra-o simar simar sukh paava-o**' (Sri Guru Granth Sahib Ji, Page No. 262). GurBani also tells us – '**Parabh kaa simran sabh tay oochaa**' (Sri Guru Granth Sahib Ji, Page No. 263), so why ponder? Simply follow the will of Sat PaarBraham Pita Parmeshar and of GurBani-the-Guru, and dedicate yourself in Naam Simran of Sat PaarBraham Pita Parmeshar. When we do so, we start putting these divine words of



God into practice in our life. It is a supremely true fact, that when we dedicate ourselves in practising nothing but GurShabad in our life, we receive all the benefits that are described in the first Astpadi (a poem of 8 verses) of Sukhmani Bani by the blessed SatGuru incarnate Arjan Dev Ji. Simply by practising GurShabad in life we shall make all the spiritual gains, and earn respect in Dargah – **‘Parabh kai simran dargeh maanee’** (Sri Guru Granth Sahib Ji, Page No. 262). By just practising GurShabad in life, we shall acquire Puran Braham Gyan and Puran Tat Gyan (the entire divine knowledge; understanding of the divine ways), and attain the supremely powerful and supremely high stages of Dhyan (Naam Simran with deep concentration and detachment from all-else; Dhyan signifies the states of Samadhi and Sunn Samadhi in the early stages of one’s Bandagi, while in higher stages of Bandagi it represents the state of Sehaj Samadhi) – **‘Parabh kai simran gi-aan dhi-aan tat budh’** (Sri Guru Granth Sahib Ji, Page No. 262). Just by practising GurShabad in life, we shall attain Sehaj Samadhi (continual state of Samadhi – awake or asleep) – **‘Parabh kai simran sahj samaanee’** (Sri Guru Granth Sahib Ji, Page No. 262). Sehaj Samadhi is the continual state of Samadhi, 24-hour a day. Sehaj Samadhi is Puran Atal Awastha (state of perfect stability). Sehaj Samadhi is the state of Param Padvi. When we are in Simran, Nirankaar manifests Himself in our Hirda – **‘Har simran meh aap nirankaaraa’** (Sri Guru Granth Sahib Ji, Page No. 263). That is to say, Sat PaarBraham Pita Parmeshar Himself manifests as Nirankaar - Pargateyo Jyot (a manifested divine light; a soul that becomes the pure divine light of God Himself) - Puran Braham Gyani (possessing Puran Braham Gyan) in Hirda of the human being, who abides in Simran. In order to learn the supreme truth of what other gains are brought about by Naam Simran, please focus your mind upon the first Astpadi of Sukhmani Bani and you will comprehend all that you will gain: how all your failed endeavours will begin to bear fruit, how all your sufferings and distresses will come to an end, and how you will attain a high spiritual state and instate yourself forever in Sehaj Samadhi. Therefore it is a humble prayer at the feet of everybody reading this GurParsaadi Katha (discourse graced by God and Guru) to adopt this supremely powerful, absolute truth in one’s life and earn the immense benefaction and grace of Guru.

The next example of the supremely powerful Sat Tat (essential truth) presented in GurBani relates to the complete submission of the



human being at the feet of SatGuru. The human beings who dedicate their body, mind and worldly wealth at the feet of SatGuru are blessed. The human beings who dedicate their body, mind and worldly riches at the feet of SatGuru receive GurParsaad of SatNaam (Truth as a manifestation of the Name of God), SatNaam Simran (meditation upon SatNaam), SatNaam Di Kamai (putting SatNaam in practice in one's life), Puran Bandagi (complete surrender before God), Parupkaar (selfless acts for benefaction of humanity) and Maha Parupkaar (guiding the mankind on the path of Bhagati and Jeevan Mukti). The human beings who dedicate their body, mind and worldly possessions at the feet of SatGuru carry on their Bandagi under the patronage of SatGuru, conquer Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya), transcend beyond Trigun Maya (Maya of the three aspects; Sato – the goodness's: charity, compassion, contentment, Rajo – the desires: hopes, expectations, aspirations, and Tamo – the vices: lust, anger, greed, attachments, pride) and becomes one with Sat PaarBraham Pita Parmeshar. The human beings who dedicate their body, mind and wealth at the feet of SatGuru abide in Bandagi, attain Param Jyot Puran Parkash (the perfect radiance of divine light; His aura; God Himself) in their Hirda, acquire Pargateyo Jyot Puran Braham Gyan and become Jeevan Mukh (one who has found salvation while still in one's physical body). The human beings who dedicate their body, mind and wealth at the feet of SatGuru abide in Bandagi, achieve immensity and eternality in their Hirda and suffuse it with all divine virtues and powers, and becomes Sughadh Sujaani (wise and virtuous). This sacred and divine will of the complete dedication of body, mind and material wealth is described in many Saloks in GurBani:

**Tan man dhan sabh sa-up gur ka-o  
hukam mani-ai paa-ee-ai.**

(Sri Guru Granth Sahib Ji, Page No. 918)

**Tan man dhan arpa-o tisai parabhoo milaavai mohi.**

(Sri Guru Granth Sahib Ji, Page No. 256)

**Tan santan kaa dhan santan kaa  
man santan kaa kee-aa.  
Sant parsaad har naam dhi-aa-i-aa  
sarab kusal tab thee-aa. ||1||  
Santan bin avar na daataa bee-aa.**



**Jo jo saran parai saadhoo kee  
so paargaraamee kee-aa. rahaa-o.**

(Sri Guru Granth Sahib Ji, Page No. 610)

**Jis kaa tan man dhan sabh tis kaa**

**so-ee sugharh sujaanee.** (Sri Guru Granth Sahib Ji, Page No. 671)

The human beings who dedicate their body, mind and wealth at the feet of Sant-SatGuru are released from Bhavsagar (sea of Maya's deceptions; sea of ignorance) – i.e. the materialistic world, a trap of Maya – and are forever honoured in Dargah and achieve immortality. This is the only secret to acquiring GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai and Puran Bandagi. By acquiring GurParsaad a human being attains Simran Samadhi. By performing Simran while in Samadhi and in Sunn Samadhi, all Bajjar Kapaats of the human being are opened up and all Sat Sarovars are illuminated. Thus abiding in Simran, the human being conquers Maya, attains Puran Sachyari Rehat (total compliance with Sat) in one's Hirda and attains Param Pad (Param Padvi – the highest spiritual status).

In the same way, if we focus our attention upon our everyday actions we can save ourselves from the influence of Maya and convert our deeds into Sat Karams. To observe humility; to be compassionate with others; to keep away from lust, anger, greed, attachments and pride; to avoid getting trapped in the web of Trishna (desires); not to hurt anyone's feelings; not to cause suffering to anyone; to always be true; not to commit sinful deeds by mind or by body; to avoid slandering, backbiting or backstabbing anybody; to avoid being bribed; to avoid black-marketing; not to cause anyone any loss; not to use cuss words for anybody; to seek and to do good for all; to perform acts of Parupkaar; to help the poor and the needy in every way; to donate labour, wealth and material for help to the needy; to observe forbearance; to abide in Sat Santokh (divine contentedness; state where there is humility and an absence of desires); to neither commit nor tolerate cruelty; to always keep faith in fairness and to never shirk from being fair; to renounce evil and to concentrate upon the virtues etc. are all Sat Karams that, if we focus our attention upon them, can transform our deeds into Sat Karams and make our deeds emanate Dharam (righteousness; piety). That is to say, we can prepare our path of union with Sat PaarBraham Pita Parmeshar.



## **2. Gyan Khand:**

This is the stage where you read, recite and listen to GurBani, accept GurBani and then adopt it into practice in your everyday life. Every drop of the nectar of Puran Braham Gyan that kindles within you immediately becomes part of your everyday life. Whichever idea of GurBani you are able to bring into your comprehension, without losing a moment you imbibe it into your art of living. In this way, you begin to transform your everyday life. By virtue of this divine benevolence, your mind begins to cleanse, the grime upon the mind begins to wash away and fresh grime ceases to accumulate upon the mind; the mind begins to forsake evil and base ideas. The burden of your all past Asat Karams begins to lessen. When the acts of the human being begin to transform into deeds of Sat, and Sat begins to permeate into the deeds of the human being, then with Sat Karams gradually a stage arrives where the human being begins – by the grace of Sat PaarBraham Pita Parmeshar – to abide in Sato Birti and experience the spiritual awareness. GurBani pierces and enters Hirda of the human being. As and when the human being hears GurShabad, his or her Hirda is drawn toward Bairaag (detachment from the worldly matters). You begin to make spiritual progress. Your spiritual journey commences. The yearning to practise GurShabad in life begins to probe your Hirda. As you attempt to practise GurShabad in life, you begin to feel pleasure. You begin your transformation into an Antar Mukhi (inward-looking).

As the Bairaag grows, the longing to practise GurShabad becomes stronger; the devotion toward GurBani increases; the devotion in Guru deepens; the belief and faith in Guru reinforces; the craving to join Sat Sangat (congregation in the company of Sat, or of those who have transformed themselves into Sat by virtue of having attained salvation) intensifies; the yearning to perform Jaap of Naam enhances; the desire to perform Punn Karams (virtuous deeds) heightens; and the eagerness to perform acts of Parupkaar builds up. When one is so blessed, one's Bharam's (misconceptions; false religious notions and superstitions) begin to come to an end. The concentration of mind finds an upsurge. One begins being conscious of Maya. One begins experiencing how the Panj Dhoots keep the human being in their siege. The human being begins seeing shortcomings in one's everyday deeds. One begins differentiating between the good and the bad deeds. One gains understanding of



Trishna. One begins to realize how Trishna incites the human being into committing wrongs. One begins to figure out the deceptions of Maya. One finds out how Maya operates the world. One comes to the realization that the world is Bhavsagar, and a web woven by Maya. The blessed Sant SatGuru Kabir Patshah Ji describes this state, drawn from his own Bandagi, in this supremely elegant Salok:

**Raag ga-orhee chaytee.**

**Daykhou bhaa-ee ga-yaan kee aa-ee aandhee.**

**Sabhai udaanee bharam kee taatee**

**rahai na maa-i-aa baandhee. ||1|| rahaa-o.**

**Duchitay kee du-ay thoon giraanee moh balaydaa tootaa.**

**Tisnaa chhaan paree dhar oopar**

**durmat bhaandaa footaa. ||1||**

**Aandhee paachhay jo jal barkhai**

**tihi tayraa jan bheenaan.**

**Kahi kabeer man bha-i-aa pargaasaa**

**udai bhaan jab cheenaa. ||2||43||**

(Sri Guru Granth Sahib Ji, Page No. 331)

Just as a strong gale demolishes the hut made of dry straw and all the straw is scattered and blown away and the human being living in the hut finds himself in the situation of facing the peak of the storm without any shelter, in the same way when the gale of wisdom blows, it scatters away the web of Maya woven over the human being's mind. The human mind makes hectic attempts to fly out of the deceptive web of Trishna. Durmat (evil sense) is obliterated and there is enlightenment of Gurmat (Godly wisdom; wisdom revealed in GurBani). The Bharams of the human being are wiped out and the human being – forsaking double-mindedness – begins to advance toward single-mindedness and single-consciousness. Dubidha (double-mindedness; distortions and distractions of mind; disbeliefs) is eradicated and the human being receives enlightenment of Amrit in one's Hirda. Just like the rain follows the gale and drenches the human being in the scattered hut, in the same way – after the gale of wisdom has blown away the web of Dubidha, Bharam and Maya; and the human being has received the enlightenment of Gurmat in one's Hirda – the Hirda is drowned in this supremely powerful rain of wisdom, the rain of Amrit. The shelter built with the false worldly props comes crashing down. That is, the mind – until now enmeshed in the worldly supports – finds





the one true support of Sat PaarBraham Pita Parmeshar, and the mind becomes unswerving. The Bharams created by the worldly Moh Maya (temptations and attachments) are destroyed and the human being comes to recognize the one-and-only true shelter of Sat PaarBraham Pita Parmeshar. With the hut of Trishna crashing into the ground, the vessel of Durmat is smashed into pieces. Durmat comes to an end, and Gurmat gains the devotion, faith and belief of the human being. The human being forms bonds of faith, devotion and belief with Sat PaarBraham Pita Parmeshar. After the gale of wisdom, the ensuing showers of Amrit drench the human being's Hirda.

The human being realizes the magnificence of Sat PaarBraham Pita Parmeshar. The human being recognizes the magnificence of the supreme powers of Sat PaarBraham Pita Parmeshar. The human being appreciates the origin and the immensity and eternality of the Creation of Sat PaarBraham Pita Parmeshar. The human being learns the magnificence of air, water and fire created by Sat PaarBraham Pita Parmeshar in the universe. Air is Guru, and water is the progenitor of the world. The human being comes to understand the supremely true fact of how there cannot be any life in the universe without air and water. That is to say, the human being comes to realize how air is Guru and how water is the life-giver, and how life is sustained by these two elements. The human being begins to appreciate nature and the miracles of nature. The human being begins to appreciate the immensity and eternality of nature.

There are several Karam Bhumi's (places of activity; workplaces), and upon these Karam Bhumis there are many an air, water and fire, which lay the foundation of Karam Kand (deeds determining one's destiny in this as well as in coming births). There are many earths where life exists by the amalgamation of air, water, fire, earth and space. Upon these earths, Sat PaarBraham Pita Parmeshar has created many creatures in different Khani's (the sources of birth; there are 4 Khanis: Andaj – the egg, Jeraj – the womb, Setaj – the sweat, and Ootatbhuj – the earth) and of many Bani's (languages) and – having established their Karam Kands – governs these Creations by His supreme powers. Each of these distinct Creations have their own driving forces: Brahma – the supreme power of creation; Vishnu – the supreme power of sustenance; and Shiva – the supreme power of destruction. Thus, in all these Creations, there are several such forces of Brahma, Vishnu and Mahesh (Shiva).

Among these Creations are many god-Indras (kings of gods and



goddesses) ruling over various gods and goddesses. There are many solar systems. There are myriad suns and moons. Just as the earth we inhabit has a solar system about it, in the same way all these Creations possess their own solar systems. In all these Creations, the creatures originated from different Khanis and speaking different Bani's conduct their lives and accomplish their Karam Kands. Just as upon our earth and in our universe there have been countless Bhagats (devotees) – many of them existing even now and guiding the mankind – in the same way in all these Creations there are countless Bhagats pursuing virtue, wisdom and contemplation, immersed in their Bandagi and guiding the rest of the living-beings. Just as our earth has witness the birth of many Sidh Purakhs (accomplished beings; pure soul who have attained spiritual heights and powers) and Tapasvis (those who practise renunciation and meditation in order to find God), Braham Gyanis, Sants, Bhagats, SatGurus, Avataars (divine incarnates; the ten Guru Sahiban) and Khalsas (pure souls who have acquired Braham Gyan) such as Mahatma Buddha, in the same way all these Creations have given birth to several such Sidh Purakhs, Tapasvis, Braham Gyanis, Sants, Bhagats, SatGurus, Avataars and Khalsas like Mahatma Buddha, and are continuing to give birth to such great-beings.

There are innumerable gods and goddesses in the expanse of the Creation, innumerable demons, innumerable Rishis and Munis (saints and sages), innumerable kinds of storehouses of wealth and riches, oceans brimming with innumerable gems and jewels, innumerable spiritual lords and worldly kings, innumerable kinds of Khanis giving births to creatures, innumerable kinds of Banis spoken by these creatures, innumerable creatures with their Surat abiding in Dhyan, innumerable means of abiding in Dhyan and innumerable Sevak Jan (pure souls who place themselves in His service, deliver others from bonds of Maya and obtain them salvation); it is impossible for anyone to fathom it all.

The essence of all these divine words of Puran Braham Gyan expressed in this Pauri is this – Sat PaarBraham Pita Parmeshar Himself is eternal, infinite, Aprampaar (without a dimension or boundary), Apaar (immeasurable and omnipresent), Agam (imperceptible by the five human sensory functions) and Agochar (needing divine sight to be perceived and experienced), and all the Creations made by Him too are eternal, infinite. The human being discovers this supremely essential truth. In Gyan Khand, the human being



arrives at realization of the magnificence of the immensity and eternality of Sat PaarBraham Pita Parmeshar.

The human being realizes the magnificence of Naam of Sat PaarBraham Pita Parmeshar. The human being gains awareness of the magnificence of Naam Simran. The human being appreciates the magnificence of Naam Di Kamai. The human being grasps the magnificence of Puran Bandagi. The human being recognizes the magnificence of Puran Braham Gyan of GurBani. The human being perceives the magnificence of Sat. The human being comes to know of Sat Sangat. The human being finds out the magnificence of Sat Sangat. The human being realizes the Sangat of Sant. The human being discovers the magnificence of Sant. The human being understands the magnificence of SatGuru. The human being perceives the magnificence of Braham Gyani. The human being recognizes the magnificence of SatGuru Avataars (the ten SatGuru Patshahs). The human being gains understanding of those abiding in Jaap of Naam. The human being fathoms the magnificence of Suhaagan (those accepted as devotees in Dargah) and Sada Suhaagan (those who have attained Sada Suhaag – Puran Braham Gyan, Puran Tat Gyan and Param Padvi). The human being comprehends the magnificence of Sikh (disciple of Guru), Gursikh (pious Sikh) and Gurmukh (a soul in Bandagi; a soul in possession of GurParsaad of Naam). The human being becomes aware of the magnificence of Param Padvi, Sehaj Awastha (sublime state of mind absorbed in God's devotion) and Atal Awastha. The human being comprehends Puran Sachyari Rehat of Hirda. The human being apprehends Andherli Rehat (inner compliance with Truth; also called as Sat Ki Rehat or Puran Sachyari Rehat) which is the state of conquering Maya. The human being comes to appreciate the magnificence of the supreme states of Simran, Ajapaa Jaap, Samadhi, Sunn Samadhi and Simran with every cell of one's body. The human being gains insight into the magnificence of Sat Sarovars. The human being discerns the magnificence of all one's Bajjar Kapaats. The human being comes to realize the magnificence of GurParsaad.

The yearning to join Sat Sangat gets very strong. The longing to receive GurParsaad becomes very intense. The craving to join Sangat of Sant becomes very acute. The human being begins to experience Bairaag. The desire to obtain Darshan (glimpse with the inner, spiritual eye) of Sat PaarBraham Pita Parmeshar becomes quite profound. The longing to abide in Jaap of Naam and in Naam Di



Kamai becomes very forceful. Bani (GurBani) begins to guide you, and you enter the next stage in your Bandagi. The magnificence of the next stage is described in the next Pauri.

### 3. Saram Khand:

Saram means toil, hard labour and hard work. Therefore this stage is called the stage of great effort, labour and toil. The strong and intense eagerness of Jigyasoo leads him or her into practising GurShabad in life. You begin to make intense efforts toward spirituality. You begin to observe GurShabad in life. You begin in real earnest to put hard labour into achieving the true divine purpose of life – Jeevan Mukti.

This includes waking up in Amrit Vela (early hours earmarked for Simran of Naam), taking Ishnaan (inner bath with Amrit of Naam) and then sitting down for a prolonged observance of Naam Simran. Those Jigyasoos – the ones who have developed Bairaag and a strong urge to practise GurShabad – do not sleep beyond midnight. Such Jigyasoos renounce sleep and, waking up at 12 midnight, have Ishnaan and then abide in prolonged observance of Naam Simran. The environs post 12 am midnight are calm and peaceful. The destructive forces are exhausted and at rest. It is time for Jigyasoos to begin their Alakh Jagaona (to give their clarion call; usually a shout of ‘Alakh Niranjan’, meaning ‘the imperceptible, faultless One – God’). It is time for Jigyasoos to begin their Bandagi. Some Sants, the great-beings, advise that Simran performed at this time (12 midnight onwards) is highly beneficial. (This is also the personal experience of Dassan Dass, the narrator). Simran performed from 1 am till 5 am is the most rewarding. Simran performed between 1 am and 2 am earns as much Punn (spiritual reward) as cannot be earned even by donating a maund (40 kgs) of diamonds. Simran performed from 2 am till 3 am earns as much Punn as cannot be earned even by donating a maund of gold. Simran performed between 3 am and 4 am earns more Punn than can be earned even by donating a maund of silver. Simran performed between 4 am and 5 am earns so much Punn that cannot be earned even by donating a maund of copper. Simran performed from 5 am to 6 am earns much more Punn than can be earned even by donating a maund of iron. Thus, as the day advances, the Punn earned by Simran starts declining.

Thus, when the observance of GurShabad gains strength, the human being begins to be imbued with GurShabad. Practising



GurBani, the human being begins to acquire the colours of GurBani (i.e. begins to be influenced by GurBani). As one practises Naam, GurBani begins to enter the human being's Hirda. The human being begins to realize the greater depths of GurBani. One begins to get glimpse of Mansarovar (the eternal source of divine powers; the source of all life; Akaal Purakh Himself) in GurBani. The practice of Simran begins to mould the human being's mind. By practising Simran, the mind of the human being is wonderfully shaped. The mind stops entertaining evil ideas, and harbours only the divine and elegant ideas. The mind of the human being begins abiding in GurShabad. The mind begins to find perfect calm. The human beings, who abide in the service of SatGuru and observe SatNaam Simran, are imbued with true faith, devotion and trust. That is to say, the human beings who abide under the shelter of Sat Sangat of Puran Sant SatGuru and observe SatNaam Simran drench their Hirda with true faith, devotion and trust, and, by SatNaam, they begin to attain Chad Di Kalaa (eternal bliss). SatNaam begins to work within them. GurBani describes this supremely essential truth in the following Salok:

**Jo gurmukh naam dhi-aa-iday  
tinee charhee chavgan vannee. ||12||**

(Sri Guru Granth Sahib Ji, Page No. 591)

The Gurmukhs who abide in Dhyan of SatNaam are imbued with SatNaam. They achieve Chad Di Kalaa. The human beings who dedicate their body, mind and worldly wealth at the feet of SatGuru attain the state of Dhyan, and their Hirda is suffused with devotion of Sat PaarBraham Pita Parmeshar. The human beings who have only SatNaam as their sole shelter and refuge are imbued with SatNaam.

Saram (effort; toil) also brings out humility in a human being. Humility contains the key to Dargah. Humbleness of Hirda contains the key to Dargah. Sat PaarBraham Pita Parmeshar manifests Himself in a Hirda that is wrapped in humbleness. Only when humbleness suffuses one's Hirda does the human being attain Jeevan Mukti. Humbleness of Hirda denotes extreme humility abiding within Hirda of the human being. A Hirda wrapped in humbleness is GurParsaad. Such a Hirda is acquired by the grace of Sat PaarBraham Pita Parmeshar. The human beings who practise humbleness of Hirda in life acquire Puran Braham Gyan. The human beings who turn themselves into dust at the feet of the entire Creation attain Atam Ras Amrit (the highest form or the essence of Amrit; eternal bliss). Atam



Ras Amrit is attained only by a Jeevan Mukht-Puran Sant-SatGuru, and a Puran Brahm Gyani. That is to say, Sat PaarBrahm Pita Parmeshar manifests Himself in the form of Pargateyo Jyot in Hirda of such human beings who attain perfect humility in their Hirda and who wrap their Hirda in humbleness. This supreme and essential truth is revealed in many Saloks of GurBani:

**Kar kirpaa jis kai hirdai gareebhee basaavai.**

**Naanak eehaa mukat aagai sukh paavai. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 278)

**Barahm gi-aanee kai gareebhee samaahaa.**

(Sri Guru Granth Sahib Ji, Page No. 273)

**Barahm gi-aanee sagal kee reena.**

**Aatam ras barahm gi-aanee cheena.**

(Sri Guru Granth Sahib Ji, Page No. 272)

The dawn of humility on the human being penetrates Hirda, and the human being begins to abide in humility. He or she performs SatNaam Simran with a sense of humility, and practises humility in life. The human being who practises humility in life surrenders oneself completely at the feet of Gur (God) and Guru. With complete determination and resolve, with trust and belief, with faith and devotion the human being surrenders one's entire self before Guru, submits one's body, mind and worldly wealth at the feet of Guru and dedicates oneself in SatNaam Simran. He or she transforms one's everyday acts into deeds of Sat. With mind, words and actions, he or she is immersed in the service of SatGuru. He or she begins to dedicate Dasvandh (one-tenth of one's earnings) at Sat Charans (feet where Sat abides) of SatGuru – Dasvandh of one's time as well as of one's Dasan Nahuwan Di Kirat Kamai (earnings out of the ten nails of the hand, i.e., hard-earned money).

Humility erases ego of the human being. The destructive power of ego acts as a wall of Kur (falsehood) and prevents the human being from uniting with Sat PaarBrahm Pita Parmeshar. This wall of Kur comes crashing down by the divine weapon of humility. Humility carries the divine supreme power that destroys the human being's ego, and helps him or her attain GurParsaad of Jeevan Mukti. This supreme power of humility abides in Hirda, and at the feet of Sant Jan's (saintly and humble beings). This is why GurBani repeatedly manifests the magnificence of the feet of Sant Jans. The human beings who do Dandauth Bandhna (greeting by prostration) at the feet of



Sant Jans, kiss the feet of Sant Jans and adorn their foreheads with the dust at the feet of Sant Jans acquire extreme humility and humbleness of Hirda, which destroys their ego. Death of ego itself is Jeevan Mukti. This supremely essential truth is revealed time and again in GurBani:

**Kar saadhoo anjulee pun vadaa hay.**

**Kar dand-ut pun vadaa hay. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 13)

**Santeh charan maathaa mayro pa-ut.**

**Anik baar santeh dand-ut. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 889)

**Saadhoo kee hohu raynukaa apnaa aap ti-aag.**

(Sri Guru Granth Sahib Ji, Page No. 45)

**Ho-ay sagal kee raynukaa har sang samaava-o.**

(Sri Guru Granth Sahib Ji, Page No. 322)

**Sant janaa kee raynukaa lai maathai laava-o. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 812)

**Salok mehlaa 5.**

**Pahilaa maran kabool jeevan kee chhad aas.**

**Hohu sabhnaa kee raynukaa ta-o aa-o hamaarai paas. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 1102)

In Saram Khand a Jigyasoo practises GurShabad and practises humbleness of Hirda. The Sat Sangat of Sant Jans is GurParsaad. One earns great Punm by repeatedly bowing at the feet of Sant Jans and by doing Dandauth (prostration). By placing one's head at the feet of Sant Jans the human being purifies one's head. The humble beings who place their head at the feet of Sant Jans receive GurParsaad of Naam, Naam Simran, Naam Di Kamai and Puran Bandagi. Sant Jans regard themselves as dust at the feet of the whole Creation. That is, they become the embodiment of extreme humility. Thus, by accepting the dust at the feet of Sant Jans, by adorning this dust at one's forehead and by performing Ishnaan with it the human being acquires GurParsaad of Naam, Naam Simran, Naam Di Kamai and Puran Bandagi. Wherever Sant Jans place their feet, they make Dargah manifests itself upon earth. The Simran and Seva (humble and selfless service to others) performed in Sat





Sangat of Sant Jans is straightaway approved in Dargah. The human beings who hold SatGuru in high regard become Gurmukh. The human beings who hold Sat Sangat of SatGuru in high regard receive enlightenment of Naam in their Hirda. The human beings who surrender their body, mind and wealth at the feet of SatGuru receive GurParsaad and attain Jeevan Mukti. The human beings who practise humbleness of Hirda turn themselves into dust at the feet of the entire Creation, and become Sant Hirda (saintly-hearted). The blessed Bhai Lehna Ji practised humility and – by dedicating his body, mind and worldly possessions at the Sat Charans of the blessed SatGuru incarnate Nanak Patshah Ji and placing himself in the service of SatGuru Ji and receiving GurParsaad – manifested himself upon earth in the form of SatGuru Angad Dev Ji (SatGuru the second Patshah Ji). This is the sole secret to Bandagi. Thus, by virtue of serving SatGuru with your body, mind and worldly riches, you receive GurParsaad and your Bandagi enters the next higher stage.

Saram Khand is the stage of devotion toward Sat PaarBraham Pita Parmeshar. When the human being practises humbleness of Hirda in life, his or her language and speech turn very pleasant. When the human being practises extreme humility in life, his or her language and words turn very sweet. It is in the nature of Sant Jans to talk sweetly. It is in the nature of Sat PaarBraham Pita Parmeshar to speak sweetly. The human being who practises humility in life is imbued with the true affection of Sat PaarBraham Pita Parmeshar. He or she begins to see the Jyot of Sat PaarBraham Pita Parmeshar in Hirda of every living-being, and he or she comes to possess constant and unvarying true love toward the entire Creation. As a result, he or she acquires sweetness in his or her speech. There is no longer an enemy or a stranger to him or her. To speak sweetly is a supremely powerful divine virtue, and by finding this virtue the human being turns Ik Drisht (seeing all as equal; non-discriminatory). The person who speaks sweetly becomes friend to all. The person who talks sweetly has no enemy. The person who talks sweetly does not fixate on others' vices. The person who talks sweetly does not slander, backbite or backstab anybody. The person who talks sweetly never speaks harsh words. The person, who talks sweetly, serves Sat. Talking sweetly is a supreme virtue of Sat PaarBraham Pita Parmeshar and this virtue suffuses the Hirda of Sant Jans. Sat PaarBraham Pita Parmeshar does not ponder over the vices of any living-being. Sat PaarBraham Pita Parmeshar



disregards the vices of the human beings. Likewise is the nature of Sant Jans. GurBani describes the magnificence of talking sweetly in many Saloks. This supreme power of Sat PaarBraham Pita Parmeshar is revealed in GurBani:

**Mith bolrhaa jee har sajan su-aamee moraa.  
Ha-o sammal thakee jee oh kaday na bolai ka-uraa.  
Ka-urhaa bol na jaanai pooran bhagvaanai  
a-ugan ko na chitaaray.**

(Sri Guru Granth Sahib Ji, Page No. 784)

Rigorously practising GurShabad in life, a Jigyasoo moulds one's mind in the die of elegance. By moulding is meant that the Jigyasoo practises giving the mind an elegant cast. The Jigyasoo begins to weigh all one's Sat Karams in the balance of Sat. He or she keeps a keen eye on his or her everyday deeds. He or she realizes that all one's deeds must be Sat Karams. Only Sat Karams take his or her Bandagi forward. Asat Karams make a negative impact upon the human being's Bandagi. Asat Karams act as obstacles and cause impediment in the path of one's Bandagi. Asat Karams rob the human being of Amrit. Asat Karams are committed only because of the influence of Maya. That is to say, the Panj Dhoots compel the human being into committing Asat Karams. Thus, when a human being commits Asat Karams, the Panj Dhoots rob him or her of Amrit. The Panj Dhoots house themselves within the very body of the human being. GurBani reveals this supremely essential truth:

**Is dayhee andar panch chor vaseh  
kaam krodh lobh moh ahankaaraa.  
Amrit looteh manmukh nahee  
boojheh ko-ay na sunai pookaaraa.**

(Sri Guru Granth Sahib Ji, Page No. 600)

The Dhoot of lust resides in the region of sexual organs of the human being. The Dhoot of anger abides in the stomach of the human being. The Dhoots of greed and attachments make their home in the chest of the human being. The Dhoot of pride lives in the brain of the human being. These five Dhoots, in order to satisfy Trishna of the human being, compel the action organs of the human being into committing Asat Karams. These Panj Dhoots lead the body of the human being into the slavery of Panj Dhoots



and Trishna. When a human being, through Simran, accumulates the wealth of Naam, these Panj Dhoots make him or her commit Asat Karams and rob them of Amrit. Till such time as the human being doesn't vanquish Maya, these Panj Dhoots continue to rob him or her of Amrit. This is why GurBani commands the human being to keep a keen watch on one's actions and deeds:

**Agai karnee keerat vaachee-ai bahi  
laykhaa kar samjhaa-i-aa.**

(Sri Guru Granth Sahib Ji, Page No. 464)

By paying attention to one's actions and deeds, the mind of the human being becomes alert and doesn't allow the Panj Dhoots to influence it. Consequently, Asat Karams of the human being begin to decline and Sat Karams begin to add up, and as the human being's Bandagi attains higher stages, one's Surat too is uplifted, which causes all one's deeds to gradually transform into Sat Karams. When all of one's deeds become Sat Karams, the Panj Dhoots fail to rob him or her of Amrit. When the human being arrives at such a state, the vessel of one's human body begins to accumulate Amrit.

To begin with, this vessel of the human body is laid upside-down, and it is smeared with the grime of the wrongful deeds of the human being. Besides, this vessel has holes in it of lust, anger, greed, attachments, pride and Trishna. Amrit cannot be stored in an upside-down vessel. Amrit cannot be preserved in a vessel smeared with grime. The vessel having holes in it cannot hold Amrit. Therefore, to start with, the vessel must be set upright. Thereafter, the grime smeared upon the vessel has to be cleaned off. Then one must plug the holes in the vessel, and only after that the vessel can hold Amrit. In Saram Khand, the Jigyasoo toils and works hard to make the vessel right-side up. Then, by Simran and by Seva, he or she cleans off the grime upon the vessel. Further, by keeping a keen watch on one's actions, he or she plugs the holes in the vessel. Only then the vessel begins storing Amrit in it. When this vessel begins accumulating Amrit, the mind, Hirda and soul of the human being begin to purify.

With Simran, and practising Seva, and transforming one's actions into deeds of Sat, the mind, Hirda and soul of the Jigyasoo begin imbibing Amrit. Thus the mind, Hirda and soul begin to acquire an elegant look, and turn vice-free. Through Simran and Seva, the mind and Hirda of the human being are cleansed. The mind attains perfect



equilibrium. Hirda is purified. The human being receives GurParsaad. As the human being acquires GurParsaad, his or her Bandagi enters Karam Khand.

#### **4. Karam Khand:**

Once you make a complete surrender before Guru and dedicate your body, mind and wealth at the feet of Guru and receive GurParsaad, this acquisition of GurParsaad – by virtue of the eternal blessing and eternal grace – opens up all your Bajjar Kapaats. You are showered with GurKirpa. You are blessed with the grace of Sat PaarBraham Pita Parmeshar. The supreme power of GurParsaad comes into effect. The Kundalini Shakti (divine energy said to reside at the base of the spine, spreading into the entire body through the three energy-channels of Ida, Pingla and Sushmana and making corrections and purifications throughout the body) is awakened. Naam enters Sat Sarovars, and thereby the seven Sat Sarovars are illuminated. Simran settles down in Surat. Ajapaa Jaap takes a start. Unceasing Simran starts off within the human being. The vessel of body begins filling up with Amrit. You attain Samadhi. As soon as the human being sits down in the practice of Simran, he or she begins to hear Simran in one's Surat. As soon as the words of Kirtan (recitations), Katha (discourse) or GurBani fall into the human being's ears, he or she attains the state of Samadhi. The Surat of the human being is at once drawn into Kirtan, Katha or GurBani. Surat and Shabad are harmoniously unified. Surat is affixed in Shabad. The human being attains the state of constant, uninterrupted Simran. Ida, Pingla and Sushmana (the three energy-channels passing through the spinal column – Ida channels the negative charge, Pingla the positive charge and Sushmana the neutral charge) are energized. The Gyan Netter opens. With GurParsaad of SatNaam Simran, even the nerves of Ida, Pingla and Sushmana are readily illuminated. With the illumination of these nerves, one's Gyan Netter opens up and the human being attains the state of Samadhi.

**Sukhmanaa irhaa pingulaa boojhai  
jaa aapay alakh lakhaa-ay.  
Naanak tihu tay oopar saachaa  
satgur sabad samaa-ay. ||60||**

(Sri Guru Granth Sahib Ji, Page No. 944)



**Irhaa pingulaa a-or sukhmanaa teen baseh ik thaa-ee.**

(Sri Guru Granth Sahib Ji, Page No. 974)

The energy-channels of Ida, Pingla and Sushmana are an essential part of Suksham Dehi, which connect all Sat Sarovars of the human being, originating at the base of spine and meeting at Trikuti (the third eye or Gyan Netter; located at mid-forehead, it is one of the seven Sat Sarovars). The life-force of the human being resides in these three energy-channels. That is, the human life-force and all other human abilities are activated only through these nerves and Sat Sarovars. The human being derives all powers only through these three nerves and Sat Sarovars. These three nerves and Sat Sarovars alone form the basis of the human life. These three nerves and Sat Sarovars are energized only by GurParsaad of SatNaam. The basis of the human Surat, too, is these three nerves and Sat Sarovars. As these three nerves and Sat Sarovars are energized, the human being's Surat too attains higher stages.

When these three nerves are energized, Trikuti opens and Gyan Netter is lit up. These three nerves get energized when GurParsaad of SatNaam reaches them. When GurParsaad of SatNaam, flowing through these nerves, emerges from Sat Sarovars, all these Sat Sarovars too get energized. With this, all Bajjar Kapaats are opened up and the human being attains Samadhi. SatNaam imbues every cell of the body with its enlightenment. With GurParsaad, all these spiritual gains are easily accomplished.

The Jogi's (practitioners of Yoga; ascetics) practise awakening of Ida, Pingla and Sushmana through the discipline of Pranayam (respiratory control; a form of breathing exercises). Through this discipline, they draw the life-force up through Ida, down through Pingla and establish it in Sushmana. The Jogis employ this practice of Pranayam in order to activate the energy-channels of Ida, Pingla and Sushmana. Along with this, the Jogis also practise energizing the seven Sat Sarovars through the discipline of Yoga. The Jogis practise awakening of these Sat Sarovars, one Sat Sarovar at a time. All these exercises are very hard and need to be carried out for a long period of time, and only then one creates a possibility of awakening these Sat Sarovars and Ida, Pingla and Sushmana. It is heard that the Jogis concentrate upon a single Sat Sarovar for years at a stretch. Similarly, they practise for years on end to awaken Ida, Pingla and Sushmana.



Thus, the process of practising Yoga is very hard and must be carried out for long time, but a human being – by GurParsaadi GurKirpa (eternal grace through His blessings) and by practising SatNaam in life – easily makes all these accomplishments through Prema Bhagati (spiritual path of loving devotion).

The human being attains Suhaag (acceptance in the Divine Court as a devotee) in this stage. You are accepted in Dargah of Akaal Purakh as a Suhaagan (devotee), and your account of Naam is opened in Dargah of Akaal Purakh. The real divine Bandagi of the human being commences. The constant and uninterrupted Simran, Ajapaa Jaap, begins to accrue in your account of Naam in Dargah. The wealth of Naam begins to accumulate. When the human being abides for a long time in practising Naam, he or she attains Sunn Samadhi. The human being begins to realize the state of Sunn (complete, utter peace and calmness). The mind and Hirda attain perfect calm. The whims and fancies of the mind come to an end. The mind casts away all distractions. The mind ceases to exist. The mind is transformed into Param Jyot. Puran Jyot Parkash (the perfect radiance of divine light; God Himself) manifests itself in Hirda. Dehi (Suksham Dehi; astral body) turns Kanchan (pure-as-gold; disease-free); i.e. Dehi is rid of all maladies. The lust, anger, greed, attachments and pride come under control of the human being. Trishna is quenched. Hirda attains Sat Santokh. The lust for domination, youth, wealth and riches, speech, touch, slander, malice, spite and all other vices come to an end. The vessel (of Dehi) is cleansed and turns Kanchan. All the holes of vices in the vessel are plugged. The vessel starts brimming with Amrit. Amrit begins to splash in the vessel. Amrit begins to flow out of the vessel; i.e. Amrit begins to spill out of the human Dehi. The supremely powerful state of Kanchan-turned-Dehi is described in many Saloks in GurBani:

**Kanchan kaa-i-aa kasee-ai vannee charhai charhaa-o.**

(Sri Guru Granth Sahib Ji, Page No. 146)

**Jih parsaad aarog kanchan dayhee.**

**Liv laavhu tis raam sanayhee.**

(Sri Guru Granth Sahib Ji, Page No. 270)

**Kanchan kaa-i-aa jot anoop.**

(Sri Guru Granth Sahib Ji, Page No. 413)



**Kanchan kaa-i-aa kot garh vich har har sidhaa.**

(Sri Guru Granth Sahib Ji, Page No. 449)

**Kanchan kaa-i-aa jotee jot samaa-ee. ||6||**

(Sri Guru Granth Sahib Ji, Page No. 832)

**Kaho kabeer kanchan bha-i-aa**

**bharam ga-i-aa samudrai paar. ||4||3||**

(Sri Guru Granth Sahib Ji, Page No. 1103)

When the human Dehi turns Kanchan, the human being's Dubidha comes to an end. All Bharams are eradicated. Sat PaarBraham Pita Parmeshar manifests Himself only in a Kanchan-turned-Dehi. The Suksham Dehi of the human being is constantly bathed in Amrit. There is Parkash (divine light; manifestation of Nirgun Saroop) all around the human being. The blessing of Param Jyot Pura Parkash is obtained only in the Kanchan-turned-Dehi. The constant, uninterrupted Sehaj Samadhi of a Jigyaso too is achieved only in the Kanchan-turned-Dehi. The human being gets rid of all one's mental ailments, too, only after his or her Dehi turns Kanchan. The Surat, wisdom and intellect of the human being soar to great heights, and the human being arrives at a state attained by the gods and Sidh Purakhs. The Surat, wisdom and intellect of the human being begin to abide entirely within Gurmat.

This is a very high spiritual stage. This is the stage where Bandagi of the human being attains a very high level. You bring Panj Dhoots and Trishna under your hold. The real, vigorous battle with Maya begins and, with GurParsaad, you vanquish Maya and vanquish the mind. Naam permeates into every cell of your body. Every cell of the human body begins to throb with Naam. Every cell of the human body begins to radiate the divine light. Even the human eyes begin to emanate the divine light. Your Dassam Duaar opens up and you establish a direct connection with Akaal Purakh. With the opening of Dassam Duaar, you are able to glimpse your own Kanchan-turned-Suksham Dehi. With the opening of Dassam Duaar, the human being realizes Anhad Shabad Amrit (incessant fall of Amrit at Dassam Duaar along with Anhad Naad, the divine music). Anhad Shabad begins to play constantly at Dassam Duaar of the human being. Anhad Shabad, playing at Dassam Duaar of the human being, itself is Dhunatmak Naam Amrit (Naam Amrit, the divine energy, in a phonetic, musical form) of Sat PaarBraham Pita Parmeshar. GurBani





reveals the supremely essential truth about Anhad Shabad playing at Dassam Duaar:

**Anhad sabad dasam du-aar vaji-o  
tah amrit naam chu-aa-i-aa thaa. ||2||**

(Sri Guru Granth Sahib Ji, Page No. 1002)

**Dasam du-aaraa agam apaaraa  
param purakh kee ghaatee.**

(Sri Guru Granth Sahib Ji, Page No. 974)

This uninterrupted Anhad Shabad, Dhunatmak Naam Amrit playing at Dassam Duaar, itself is the divine Akhand Kirtan (unstuck recitation and musical chanting). Anhad means that which has no limits and bounds; that which never ceases; and that which is never-ending and goes on constantly. This Anhad Naad is not heard in the human ears. This Anhad Shabad is immensely powerful, and is played and heard only at Dassam Duaar of the human being. Within this supremely powerful Anhad Shabad, Dhunatmak Naam Amrit, the divine music of the entire nature and Amrit Bani (divine words) of Sat PaarBraham Pita Parmeshar reverberate. When this Anhad Shabad manifests itself every melody, of all the music, pales before it. When the human being concentrates upon the music of this Anhad Shabad, his or her Hirda and mind immediately attain complete peace.

The human beings, who reach such marvellous and supremely powerful stage of Karam Khand, are showered with the immense grace of Sat PaarBraham Pita Parmeshar. Their Surat, wisdom, mind and intellect soar to great spiritual heights. The state of Jigyasoos who reach such a supremely powerful stage cannot be described. This GurParsaadi Katha is merely a glimpse of this supremely powerful state of these great-beings. The human beings, who make claims of being able to describe this supremely powerful state, do so only because of their arrogance. For which they have to later repent. The human beings who arrive at this stage come to experience the immense supreme powers of Sat PaarBraham Pita Parmeshar, and as a result they begin to describe themselves as complete paupers. They begin to acknowledge that they are utterly ignorant, that everything is but the magnificence of Sat PaarBraham Pita Parmeshar. They efface themselves in their romance with the divine. They efface their own existence, and become one with Sat PaarBraham Pita Parmeshar.

In Karam Khand, the Jigyasoo is showered with immense, unbounded grace of Sat PaarBraham Pita Parmeshar, and endowed



with the supreme power of GurParsaad. In Karam Khand, Bandagi of the human being begins to account for in Dargah. The energy-channels of Ida, Pingla and Sushmana are activated and, with the acquiring of Ik-Boond-Amrit (a single drop of Amrit) in Trikuti, the human being attains Samadhi. The magnificence of Ik-Boond-Amrit is manifested in GurBani:

**Ayk boond gur amrit deeno taa atal amar na mu-aa.**

**Bhagat bhandaar gur naanak ka-o**

**sa-upay fir laykhaa mool na la-i-aa. ||4||3||14||**

(Sri Guru Granth Sahib Ji, Page No. 612)

The acquisition of Ik-Boond-Amrit in itself is a sign of the attainment of GurParsaad. Ajapaa Jaap begins only with the acquiring of Ik-Boond-Amrit. As the human being acquires Ik-Boond-Amrit, he or she attains Samadhi. As the human being acquires Ik-Boond-Amrit, he or she receives GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai and Puran Bandagi. As the human being acquires Ik-Boond-Amrit, he or she achieves Suhaag of Sat PaarBraham Pita Parmeshar. Only on acquiring Ik-Boond-Amrit does the Jigyasoo abide lastingly in SatNaam Simran, and begins to feel eternal bliss while practising Simran. With the prolonged abiding in Simran, the mind is calmed and the human being attains Sunn Samadhi.

By practising SatNaam while in Sunn Samadhi, the mind of the human being is cleansed. By practising Naam while abiding in Sunn Samadhi, the mind of the human being transforms into the embodiment of Jyot (the divine light within; soul). By practising SatNaam during Sunn Samadhi, one's Suksham Dehi becomes Kanchan. By practising SatNaam in Sunn Samadhi, Panj Dhoots are brought under control. By practising SatNaam in Sunn Samadhi, one's Trishna is quenched. By practising SatNaam in Sunn Samadhi, the human being vanquishes Trigun Maya. As the human being practises SatNaam in Sunn Samadhi, one's slavery of Maya comes to an end and Maya turns into a slave to the human being. By practising SatNaam in Sunn Samadhi, one's Hirda attains Puran Sachyari Rehat. By practising SatNaam in Sunn Samadhi, the human being transcends beyond Trigun Maya and becomes one with Sat PaarBraham Pita Parmeshar; because Sat PaarBraham Pita Parmeshar makes His abode only in Sunn Mandal (the domain of Sunn). The greatest and the supremely powerful Kalaa (art; skill) of Sat PaarBraham Pita Parmeshar is Sunn Kalaa (art of abiding in the state



of absolute calm). (GurParsaadi Katha of Sunn Kalaa is presented at Pauri 5 of Jap Ji Sahib. The Jigyasoos, who wish to delve deeper in the magnificence of Sunn Kalaa, may once again go through GurParsaadi Katha of Jap Ji Sahib Pauri 5). Sat PaarBraham Pita Parmeshar has created the whole Creation from Sunn Kalaa alone. Those human beings – the great-beings who become one with Sat PaarBraham Pita Parmeshar – too establish their abode in Sunn Mandal. The magnificence of Sunn Samadhi is immense, and many Saloks of GurBani manifest the magnificence of Sunn Mandal, Sunn Kalaa and Sunn Samadhi:

**Ot pot jan har ras raatay.**

**Sunn samaadh naam ras maatay.**

(Sri Guru Granth Sahib Ji, Page No. 265)

**Sunn samaadh anhat tah naad.**

(Sri Guru Granth Sahib Ji, Page No. 293)

**Salok.**

**Sargun nirgun nirankaar sunn samaadhee aap.**

**Aapan kee-aa naankaa aapay hee fir jaap. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 290)

**An-din raataa man bairaagee sunn mandal ghar paa-i-aa.**

(Sri Guru Granth Sahib Ji, Page No. 426)

**Sunn mandal ik jogee baisay.**

(Sri Guru Granth Sahib Ji, Page No. 685)

**Sunn samaadh mahaa parmaarath teen bhavan pat naaman.**

(Sri Guru Granth Sahib Ji, Page No. 634)

**Naamaa kahai chit har si-o raataa**

**sunn samaadh samaa-ugo. ||4||2||**

(Sri Guru Granth Sahib Ji, Page No. 972-973)

**Kaho kabeer jo naam samaanay**

**sunn rahi-aa liv so-ee. ||4||4||**

(Sri Guru Granth Sahib Ji, Page No. 1103)

By practising SatNaam while abiding in Sunn Samadhi, all Sat Sarovars of the human being are illuminated. By practising SatNaam



in Sunn Samadhi, all Bajjar Kapaats are opened up. By practising SatNaam during Sunn Samadhi, the entire body and every cell of the body is illuminated with SatNaam. By practising SatNaam in Sunn Samadhi, one's Dassam Duaar opens up. By practising SatNaam in Sunn Samadhi, the human being realizes Anhad Shabad Amrit. By practising SatNaam in Sunn Samadhi, Nirgun and Sargun become one, i.e. the human being is able to glimpse Nirgun in Sargun; just as the human body is Sargun and Param Jyot Puran Parkash is the form of Nirgun. The human beings, who achieve the unification of Nirgun and Sargun, are able to glimpse Nirgun Saroop within their own body. That is to say, they are able to glimpse the Parkash-aspect of their Sargun body. The human being comes into all spiritual experiences. Only in Sunn Samadhi does the Bandagi of the human finds approval in Dargah, and reaches its culmination. Only in Sunn Samadhi does the human being obtain Darshan of Akaal Purakh. The human being acquires Puran Braham Gyan and Tat Gyan too only in Sunn Samadhi. Even Atam Ras Amrit too is obtained by the human being only in Sunn Samadhi. Only in Sunn Samadhi does the human being become one with Sat PaarBraham Pita Parmeshar. Even Atal Awastha and Param Padvi too are attained by the human being only in Sunn Samadhi. The human being attains Jeevan Mukti too in Sunn Samadhi alone. Only in Sunn Samadhi the five sensory organs and the five action organs of the human being come to abide in Puran Hukam. Only in Sunn Samadhi the Ridhi-Sidhis (supernatural powers; these are obtained at early stages of Bandagi but, if indulged, stop further spiritual progress and become a major obstacle in the path to Sach Khand; these supernatural powers are used by Akaal Purakh for His administration of the universe and the use of such powers by a human being is violation of Hukam of Akaal Purakh) place themselves at the feet of the human being and serve him or her. Only in Sunn Samadhi is a human being blessed with GurParsaad to bestow Amrit upon others, and ordained with Seva of Maha Parupkaar. Puran Braham Gyani, Puran Sant and SatGuru are born from within Sunn Samadhi alone. This is why Sunn Samadhi has been called as Maha Parmarath (a great and divine purpose of life). Even Sat PaarBraham Pita Parmeshar has to bow before a mind and a Hirda absorbed in Sunn, and is compelled to manifest Himself in such Hirda. The state of Samadhi and Sunn Samadhi, itself, is the state of 'Liv Lagan'.



When a Jigyasoo, absorbed in Bandagi in Karam Khand, attains such a powerful state, his or her words undergo a revolution. The words spoken by him or her carry supreme force. His or her words are transformed into perfect Sat. His or her words are made to come true by the powers of Sat PaarBraham Pita Parmeshar. The words of such great beings hold ever-true. Such great beings have been called as Soorbeer (gallant), Bali (mighty) and Mahabali (supremely mighty) in GurBani:

**Soorbeer bachan kay balee.**

**Ka-ulaa bapuree santee chhalee. ||3||**

(Sri Guru Granth Sahib Ji, Page No. 392)

**Jin mil maaray panch soorbeer aiso ka-un balee ray.**

**Jin panch maar bidaar gudaaray**

**so pooraa ih kalee ray. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 404)

**Panjay badhay mahaabalee kar sachaa dho-aa.**

(Sri Guru Granth Sahib Ji, Page No. 1193)

Bandagi is a battle with Maya. Bandagi is GurParsaadi Khel (effort blessed by Guru and God) of vanquishing the Panj Dhoots of lust, anger, greed, attachments and pride. Bandagi is GurParsaadi Khel of defeating Trishna. Vanquishing lust, anger, greed, attachments and pride and eradicating Trishna takes a lot of toil. Battling with Panj Dhoots, bringing them under control and forever keeping them under one's hold, is a very tough endeavour. Conquering one's mind is a very big effort. Calming one's mind, eradicating all ambiguities of the mind, putting an end to the whims and fancies of the mind is a very difficult task. To rid one's mind and Hirda of all vices and to practise Puran Sachyari Rehat in life is a very arduous task. To turn Maya into one's slave is a formidable job. Therefore the human beings who win this battle against Maya are called as Bali, Mahabali and Soorbeer in GurBani. Such great beings bring Panj Dhoots under their hold. Such great beings extinguish their Trishna and attain Sat Santokh in their Hirda. Such great beings turn Maya into their servant and, assimilating themselves in Sat, become Sat Roop (embodiment of Sat). The words of such Sat-Roop-great-beings carry the grace of Sat PaarBraham Pita Parmeshar. The words of such great-beings are divine edicts. GurBani reveals this supremely essential truth:

**Jaa kaa kahi-aa dargeh chalai.**



**So kis ka-o nadar lai aavai talai. ||3||**

(Sri Guru Granth Sahib Ji, Page No. 186)

**Mayree baandhee bhagat chhadaavai  
baandhai bhagat na chhootai mohi.  
Ayk samai mo ka-o geh baandhai  
ta-o fun mo pai jabaab na ho-ay. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 1252)

The words of such Mahabali Soorbeers – the great-beings who become Puran Sants (perfect saints) – are divine will. Those who receive the grace of Sat PaarBraham Pita Parmeshar and receive GurParsaad no longer need to seek favour from any power or being. In their Hirda, suffused with Param Jyot Puran Parkash, Sat PaarBraham Pita Parmeshar manifests Himself. This is why GurBani terms a Braham Gyani as Parmeshar (the supreme lord), Gur Parmeshar (God and the supreme lord), Nirankaar and Vidhata (the ultimate authority; the maker of divine laws and divine constitution). Even Sat PaarBraham Pita Parmeshar has to bow before the words of such Mahabali Soorbeers, the great-beings. Sat PaarBraham Pita Parmeshar is under the hold of His Bhagats. A Bhagat has the capacity to undo the knots of past deeds of a human being. But even Sat PaarBraham Pita Parmeshar doesn't have the capacity to refuse the words of such Mahabali Soorbeer great-beings. This is why the words of such Mahabali-Soorbeer-great-beings carry a revolution within them. Their words are Puran Sat, and divine command. The words of such great beings prevail and come true.

SatNaam flows in every cell of the body of such Mahabalis and Soorbeers, and Akaal Purakh Himself abides in every cell of their body. Sat PaarBraham Pita Parmeshar manifests Himself in their Hirda. Such great-beings are also called as Pargateyo Jyot Braham Gyani. Every cell of their body has God assimilated in it.

Such Soorbeers, Mahabalis, true-to-their-word great-beings are ordained by Dargah of Sat PaarBraham Pita Parmeshar to perform Seva of Parupkaar and Maha Parupkaar. When they dedicate themselves in this Seva, this Seva begins to bear within it the supreme power of Sat PaarBraham Pita Parmeshar. Thenceforth, the Bandagi of such great-beings consists of nothing but leading the humankind on the path to salvation, leading others to Jaap of Naam, bestowing Jee-a Daan (bestowal of Puran Bandagi and Seva) upon others and engaging them in Bhagati, bestowing GurParsaad, bestowing Puran



Sat and serving Puran Sat. At this stage, while carrying out Seva, they begin to experience the supreme powers of Sat PaarBraham Pita Parmeshar. Such great-beings, who successfully accomplish their Seva, are felicitated in Dargah. The great-beings who are entrusted with such supremely powerful Seva are indeed fortunate. By performing Seva, one's Suksham ego (spiritual pride) is obliterated. The great-beings – who dedicate the entire credit and magnificence of their Seva at the feet of Sat PaarBraham Pita Parmeshar and at the feet of Guru – make further advances in their Bandagi. Those human beings – who, in their Seva, get greatly swayed by the supreme powers of Sat PaarBraham Pita Parmeshar and begin priding themselves – forfeit their Bandagi. Their pride causes their Bandagi to come to a halt. If they realize this supremely essential truth and seek forgiveness of Guru, once again they come to attain Chad Di Kalaa; but those who stay stuck in their pride and begin thinking highly of themselves have their Bandagi come to a standstill. Moreover, they forfeit this supremely powerful state. The human beings – who, while abiding in their Seva and experiencing the supreme powers of Sat PaarBraham Pita Parmeshar, regard it as their victory and become filled with pride – lose even after reaching the doorsteps of victory. The great-beings, who develop even greater humility with their Seva and suffuse their Hirda with humbleness, are the ones who turn out to be the winners. Such great-beings dedicate the entire praise earned by them at the feet of Sat PaarBraham Pita Parmeshar and Guru, and are blessed. Such great-beings dedicate the entire credit of their Seva at the feet of Sat PaarBraham Pita Parmeshar and Guru, imbibe even more humbleness in their feeling of humility, and become even-sweeter human beings. Thus, this GurParsaadi Khel is actually a game of losing in order to win. The great beings who forsake their victory – i.e. those who, while abiding in their Seva, emerge unscathed from their experience of realizing the supreme powers of Sat PaarBraham Pita Parmeshar and from the magnificence and splendour of these supreme powers, and who become even more humble, dedicate their entire credit and praise at the feet of Sat PaarBraham Pita Parmeshar and Guru and begin to regard themselves as utter paupers – make their Seva bear fruit and are blessed. But the human beings who, having realized the supreme powers of Sat PaarBraham Pita Parmeshar, develop pride in themselves fritter away all their gains. This is why GurBani describes this supremely essential truth:





**Jeet haar kee sojhee karee.**

**Ta-o is ghar kee keemat paree. ||7||**

(Sri Guru Granth Sahib Ji, Page No. 235)

**Kahat kabeer jeet kai haar.**

**Baho bidh kahi-o pukaar pukaar. ||5||1||9||**

(Sri Guru Granth Sahib Ji, Page No. 1159)

Therefore when in Bandagi, those who are blessed with Seva – when they come to realize the supreme powers of Sat PaarBraham Pita Parmeshar during their Seva and experience their magnificence and might – should become even more modest and practise even more humility and humbleness in their Hirda. Such beings in Bandagi should abide by these words of Puran Braham Gyan, and by so doing they will be blessed. After reaching this state, the human beings who do not lift their head from the feet of their SatGuru have their Bandagi readily approved in Dargah, and they easily accomplish triumph-in-losing. With immense, unbound grace of SatGuru their Bandagi finds acceptance in Sach Khand.

The great-beings, who attain this state, are hungry for Gyan (knowledge and wisdom). They are forever absorbed in the magnificence of Sat PaarBraham Pita Parmeshar. While performing Parupkaar and Maha Parupkaar, they immerse themselves in serving Puran Sat and in bestowing Puran Sat upon others. They interweave themselves in the magnificence of Akaal Purakh. Such great-beings transform themselves into the magnificence of Sat PaarBraham Pita Parmeshar. The biggest and the greatest magnificence of Sat PaarBraham Pita Parmeshar is a Puran Braham Gyani, SatGuru, Puran Sant, Puran Khalsa, the Avataars of Sat PaarBraham Pita Parmeshar and the Avataars of Kalki (incarnations of god Vishnu; Kalki is said to be his final incarnation, foretold to appear at the end of Kal Yuga). Such great-beings possess immense magnificence. They are the magnificence of Sat PaarBraham Pita Parmeshar, manifesting itself in the form of these great-beings upon earth. GurBani reveals this supremely essential truth:

**Saadh kee mahimaa barnai ka-un paraanee.**

**Naanak saadh kee sobhaa parabh maahi samaanee. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 271)

**Saadh kee upmaa tihu gun tay door.**



**Saadh kee upmaa rahee bharpoor.**

**Saadh kee sobhaa kaa naahee ant.**

**Saadh kee sobhaa sadaa bay-ant.**

(Sri Guru Granth Sahib Ji, Page No. 272)

**Barahm gi-aanee kaa ant na paar.**

(Sri Guru Granth Sahib Ji, Page No. 273)

The human being who has disciplined one's mind and Hirda – i.e. the great-being who has freed one's mind and Hirda of all vices, vanquished Maya and attained Puran Sachyari Rehat – possesses immense magnificence. Such great-beings transcend beyond Trigun Maya, become one with Sat PaarBraham Pita Parmeshar and attain immensity and eternity. The magnificence of such great-beings is indescribable. Such great-beings seem imbued with Naam in their look and appearance, and their Hirda is freed of all vices and assumes immense elegance. All the vices depart from Hirda of such great-beings, and all the virtues manifest themselves within their Hirda. All the supreme powers of Sat PaarBraham Pita Parmeshar manifest themselves in Hirda of such great-beings. All the virtues assimilate themselves in Hirda of such beings, and are transformed into the supreme powers.

The great-beings – who rid themselves of all vices by vanquishing Maya, and attain Jeevan Mukti by vanquishing their ego – turn invincible to all other forces in the entire Creation, and nothing can harm them. It is so because they turn themselves into a fount of all supreme powers. They can no longer be deceived by any destructive force. They are liberated from the clutches of Maya, and thus Maya can no longer trick them. Maya becomes their slave and, taking place at their feet, serves them. All Ridhis and Sidhis place themselves at the feet of such beings, ready to serve them. The great-beings who attain Param Jyot Puran Parkash in their Hirda and attain illumination of SatNaam in every cell of their body become impervious to harm by any destructive force. Such great-beings turn immortal. They become forever indestructible. They assimilate themselves in the eternal Sat PaarBraham Pita Parmeshar, and they themselves become eternal:

**Barahm gi-aanee sukh sahj nivaas.**

**Naanak barahm gi-aanee kaa nahee binaas. ||5||**

(Sri Guru Granth Sahib Ji, Page No. 273)



**Barahm gi-aanee sad jeevai nahee martaa.**

(Sri Guru Granth Sahib Ji, Page No. 273)

Braham Gyanis, the great-beings, abide in Sehaj Samadhi. They are forever instated in the state of Sehaj Samadhi. They become one with Sat PaarBraham Pita Parmeshar, and thus they become invulnerable. They become immortal for all the coming ages, and forever. Such great beings – whose mind is transformed into Jyot and whose Hirda attains Puran Sachyari Rehat – are proclaimed as Braham Gyanis by the blessed SatGuru incarnate Arjan Dev Patshah Ji in GurBani:

**Salok.****Man saachaa mukh saachaa so-ay.****Avar na paykhai aykas bin ko-ay.****Naanak ih lachhan barahm gi-aanee ho-ay. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 272)

Some of the divine virtues of a Puran Braham Gyani are described here. He or she is an elegant and great personality: whose soul, Hirda and mind are absorbed in Puran Sat; who serves nothing but Puran Sat; who sees Sat, hears Sat, speaks Sat, acts Sat and serves Sat; all whose actions and reactions are true; who abides in Puran Sachyari Rehat, who has attained the inner state of victory over Maya; who is beyond Maya, because Maya is Asat; who is an absolutely pure soul carrying Puran Parkash in one's Hirda. It is only by obtaining Darshan of Akaal Purakh that Puran Parkash begins to abide in one's Hirda; which purifies Hirda and gives birth to a Sada Suhaagan. Only such a Hirda that has attained the eternal blessing of Puran Param Jyot Parkash (the perfect radiance of divine light; God Himself) can become a Khalsa. Only such soul can acquire GurParsaad of Tat Gyan and Braham Gyan, and become a Puran Braham Gyani: who serves Akaal Purakh PaarBraham Parmeshar on constant basis; who enthralls oneself in the magnificence of the almighty PaarBraham Pita Parmeshar; who puts oneself completely in the service of the almighty PaarBraham Pita Parmeshar; who bestows upon others GurParsaad of Naam, Naam Simran, Naam Di Kamai, Puran Bandagi and Seva; who sees Parmatma (the supreme soul; God) everywhere and in everybody; who is Nirvair; who is Ik Drisht; who is Nirbhao; who has fully experienced Braham Gyan and Brahmata (divinity), and has realized it; who has attained Param Padvi; who has attained Atal



Awastha; who is a Sada Suhaagan; and, who abides forever in Mansarovar. Only a Puran Braham Gyani is Puran Sat – everything else is transient.

These great-beings attain Sat Chit Anand (bliss of the consciousness of Truth; eternal happiness). The magnificence of such great beings is described in Astpadi 8 of Sukhmani Bani. The human beings whose Hirda attains Puran Sachyari Rehat acquire Puran Braham Gyan, acquire Tat Gyan and acquire Atam Ras Amrit. Such great-beings attain Sada Suhaag. Such great-beings abide in Sach Khand.

## **5. Sach Khand**

The stage of Sach Khand is a supremely powerful spiritual state. The stage of Sach Khand carries immense magnificence. You instate yourself forever in the stage of Sach Khand when: you have achieved victory over Maya; your Hirda has attained Puran Sachyari Rehat; you have reached the stage of Jeevan Mukti; you have achieved the blessing of Atal Awastha; you have attained Param Padvi; and, you have transcended beyond Trigun Maya and attained Param Jyot Puran Parkash, Puran Braham Gyan and Puran Tat Gyan; when you have become Nirbhao and Nirvair – you have become Ik Drisht; when you have acquired the ability to see, hear, speak and act Sat, and have received GurParsaad to serve Puran Sat; when your Bandagi is considered accomplished and approved in Dargah of Akaal Purakh, and you have received the blessing of GurParsaad of Sada Suhaag, and you have been endowed with GurParsaad of Sada Suhaag; you have obtained Darshan of Sat PaarBraham Pita Parmeshar; when you have obtained Darshan of Nirgun in Sargun; when Sargun and Nirgun are unified for you; when, carrying out Seva, your ego is obliterated; when, performing Parupkaar and Maha Parupkaar, your Hirda is suffused with humbleness and your ego is erased; you have become one with Akaal Purakh; you have attained Jeevan Mukti; and, the supreme power of Sat PaarBraham Pita Parmeshar clearly manifests itself in action all around you. At this stage Akaal Purakh blesses you with all eternal, spiritual and divine treasures, and endows you with the right to bestow GurParsaad of all eternal, spiritual and divine treasures upon Sangat. You turn into a bestower of Amrit; you turn into a bestower of Bandagi and Seva. You become a bestower of GurParsaad and, aiding Sangat in accomplishing Bandagi and in attaining Jeevan Mukti, you immerse yourself in these services of



Maha Parupkaar with the help of these eternal, spiritual and divine treasures. The blessed SatGuru incarnate Arjan Dev Patshah Ji depicts such Braham-Gyani-great-beings as the supremely powerful form of Parmeshar (the supreme lord; God Himself) in Sukhmani Bani:

**Barahm gi-aanee ka-o khojeh mahaysur.**

**Naanak barahm gi-aanee aap parmaysur. ||6||**

(Sri Guru Granth Sahib Ji, Page No. 273)

**Barahm gi-aanee sarab kaa thaakur.**

(Sri Guru Granth Sahib Ji, Page No. 273)

**Barahm gi-aanee mukat jugat jee-a kaa daataa.**

**Barahm gi-aanee pooran purakh bidhaataa.**

(Sri Guru Granth Sahib Ji, Page No. 273)

**Barahm gi-aanee aap nirankaar.**

(Sri Guru Granth Sahib Ji, Page No. 273)

Braham Gyanis, the great-beings, are depicted as the supremely powerful ‘**sarab kaa thaakur**’. Braham-Gyani-great-beings are portrayed in the supremely powerful form of Daataa Kartaa (the Provider and the Creator; God). Braham Gyanis, the great-beings, are described in the supremely powerful form of the providers of salvation. Braham Gyanis, the great-beings, are manifested as the bestowers of Bandagi, and as the bestowers of the path to Bandagi. Braham Gyanis, the great-beings, are revealed as the supremely powerful form of ‘**pooran purakh bidhaataa**’. Braham Gyanis, the great-beings, are presented as the supremely powerful form of ‘**nirankaar**’. SatGuru incarnate Arjan Dev Patshah Ji has described the magnificence of Braham Gyani, the magnificence of Sadh (Sadhu; a saint with great spiritual accomplishments) and the supremely powerful magnificence of Apras Aparas (one that is untouched by Maya, and can lead others away from Maya) in Astpadi 7, 8 and 9 of Sukhmani Bani, and the supremely powerful magnificence of SatGuru in Astpadi 18. It is a humble prayer at the feet of Jigyasoos to pay attention to these Astpadis, and by so doing they will make their Bandagi very easy. Only by seeking shelter at the feet of such great-beings does one receive GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Seva. Only under the shelter of such great-beings does one easily accomplish Naam Di Kamai. Only under the shelter of such great-



beings does one easily vanquish Maya. Only under the shelter of these great-beings does one easily practise Puran Sachyari Rehat in one's Hirda. Only by abiding in Bandagi under the shelter of such great-beings does one readily attain all divine states.

This very state of assimilating oneself in Akaal Purakh is the state of Sach Khand. Sat PaarBraham Pita Parmeshar manifests Himself in Hirda of such great-beings. Wherever upon earth these great-beings make their presence, Dargah manifests itself at that place. The very Sangat of such great-beings is the supremely powerful Sat Sangat. In the very Sangat of such great-beings the supremely powerful magnificence of Sach Khand prevails. Maya cannot come anywhere near Sangat of such great-beings. Param Jyot readily manifests itself in Hirda of those who perform Simran in Sat Sangat of such great-beings. SatNaam readily enlightens Surat and Hirda of those who surrender themselves at the feet of such great-beings. The human beings who dedicate their entire self at the feet of such great-beings have all their Bajjar Kapaats opened up, and all Sat Sarovars readily illuminated. Those who dedicate themselves completely at the feet of such great-beings easily acquire Ik-Boond-Amrit. Those who make complete surrender at the feet of such great-beings easily attain Samadhi and Sunn Samadhi. Those who submit themselves completely at the feet of such great-beings easily attain the supremely powerful stage of Karam Khand.

The souls that reach Sach Khand are forever immersed in Prema Bhagati Bhav (feeling of loving devotion) of their Parmatma, and become truly powerful – having been blessed with the eternal divine treasures. Such souls forever assimilate themselves in the almighty PaarBraham Pita Parmeshar and, abiding in Sunn Samadhi, feel the bliss of the utmost state of being one with Akaal Purakh. Such souls can never conceal themselves from others. Such souls are manifested amongst the mankind by the almighty Sat PaarBraham Pita Parmeshar Himself as the greatest embodiment of the eternal, spiritual Maha Parupkaar in the entire world. They carry the message of eternal Sat to the humankind by performing eternal Maha Parupkaar. Such souls do not belong to any particular sect of the society. They are free from the worldly bonds of caste and religion, and serve the entire Creation and help each and everybody. Anyone who joins their Sangat undergoes a transformation. Such souls bestow GurParsaad upon their Sat Sangat, and with this GurParsaad many people are blessed



with Naam, Bandagi and Seva, and go on to achieve Mukti. Such souls visit the world in order to offer salvation to a large number of people, to take them across Bhavsagar – the sea of Maya – and to bring them to their real home.

Such souls – who become Sat Roop and appear on earth in the form of Pargateyo Jyot – manifest Sach Khand upon earth, and perform Parupkaar by bestowing Puran Braham Gyan and Puran Tat Gyan upon the humanity. Sat PaarBraham Pita Parmeshar manifests Himself upon earth in the form of such souls and cherishes His own Creation. Sat PaarBraham Pita Parmeshar is Rasik Bairagee (connoisseur of Ik Ras – the divine bliss – with detachment from worldly matters). This is His supremely powerful GurParsaadi Khel. He blesses and provides, makes us recite His Naam, makes us perform His Bandagi, lets us serve Him and then, manifesting Himself in the human being, performs Maha Parupkaar and cherishes the act of His own creation. First He makes the human being perform His Bandagi and showers him or her with His Nadar (kindness; divine grace and blessings) and then, manifesting Himself within that very human being, relishes His own Bandagi and Seva. This is how, in this supremely powerful act of His, He manifests His supreme powers within the human being and savours them. Once one reaches this supremely powerful state, the Param Jyot manifesting within the human being begins seeing nothing but the supreme force of Sat PaarBraham Pita Parmeshar prevailing everywhere in the entire Creation. This supremely powerful state is described in GurBani by Bhagat Namdev Ji:

**Sabh gobind hai sabh gobind hai gobind bin nahee ko-ee.**

(Sri Guru Granth Sahib Ji, Page No. 485)

The human beings, who attain this supremely powerful state of Sach Khand and become one with Sat PaarBraham Pita Parmeshar, apprehend the immensity-aspects of the Creation. Such great-beings – when they obtain Darshan of Akaal Purakh and obtain Darshan of Nirgun in Sargun – are able to fathom all Khands (regions; heavenly bodies), Mandals (planetary systems) and Brahamands (universes). Such great-beings – when they become one with Sat PaarBraham Pita Parmeshar – are able to glimpse all Khands, Mandals and Brahamands within their own self. Many Khands combine to form a Mandal – just as the earth, sun, moon and other planets combine to form the solar system – and many such Mandals





combine to form a Brahamand. Such great-beings get the glimpse of such Brahamands and, thereby, they acquire a clear insight into the infiniteness of the Creation. Many great-beings acquire even the supreme power to roam these Khands, Mandals and Brahamands in their Suksham Roop (astral form). This supreme power enables them to leave their physical body, in order to accomplish their deeds of Parupkaar in accordance with the Hukam of Sat PaarBraham Pita Parmeshar, and to return into their physical body after fulfilling such deeds of Parupkaar.

Such great-beings become Ik Drisht. They become Nirvair. They see only Sat PaarBraham Pita Parmeshar in all humankind. Such great-beings bring their all-five action organs and all-five sensory organs under Puran Hukam. All their deeds are performed under Puran Hukam. All their deeds turn into deeds of Sat, and are performed under the absolute will of God. They serve nothing but Puran Sat, and do nothing but Puran Sat. Their life is spent only in Parupkaar and Maha Parupkaar. They preach nothing but Puran Sat to the mankind; and deliver the mankind from the world of Bhavsagar. In such a state, the human being sees only the Hukam of Sat PaarBraham Pita Parmeshar in action everywhere. The human being sees Kartaa Purakh (the creator; God) Himself in action in the entire Creation. Such great-beings constantly make spiritual progress through serving Puran Sat. Their Seva becomes their Bandagi, and this Seva too is unending. Absorbed in Seva, they constantly advance their spiritual state; because, spiritual advancement too is never-ending. As these great-beings bestow GurParsaad upon the world and unite it with Bandagi of Sat PaarBraham Pita Parmeshar, their spiritual state keeps soaring to higher levels. Such great-beings come to possess immense magnificence. Therefore, the state of these great-beings is indescribable. Such a supremely powerful and immense state of Puran Bandagi may be experienced, but cannot be described. This supremely great state of abiding in Mansarovar can only be attained, and experienced, with Bandagi but cannot be described. The blessed Kabir Patshah Ji has revealed this supremely essential truth in his Bani:

**Kabeer charan kamal kee mouj ko kehi kaisae ounaman ||  
Kehibae ko sobha nehee dhaekha hee paravan ||121||**

(Sri Guru Granth Sahib Ji, Page No. 1370)



Such is the supremely powerful magnificence of 'Liv Lagan' that prevails in the five Khands of Bandagi. A human being is born with the ability to attain this supremely powerful and elegant state of Sat Chit Anand. Then, what befalls the human being, if he or she doesn't achieve this supremely mighty state? By not achieving 'Liv', the human being remains mired in Maya, wastes away one's priceless gem of a life and for an uncounted time stays stuck in the cycle of births-and-deaths. That is to say, stuck in the cycle of births-and-deaths the human being continues to take birth, spend a hellish lifetime in the slavery of Maya and die. During these births, for an unknown number of times, the human being also has to pass through other Juni's (species) in consequence of his or her deeds. The hellish life implies that, disconnected from Sat PaarBraham Parmeshar, a common human being spends one's entire life besieged by sufferings, distresses, troubles and problems, interspersed with a few fleeting successes and pleasures. Under the slavery of Maya a human being can never achieve permanent happiness – Sat Chit Anand. The perfect and permanent bliss can only be achieved through conquering Maya with one's Bandagi. Therefore, it is a humble prayer at the feet of all mankind to dedicate themselves in the deeds of Sat, so that they may make a success of their life by receiving GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Seva, and fulfil the mission of this human birth.



## Pauri 7

**Aanand aanand sabh ko kahai aanand guroo tay jaani-aa.  
Jaani-aa aanand sadaa gur tay kirpaa karay pi-aari-aa.  
Kar kirpaa kilvikh katay gi-aan anjan saari-aa.  
Andrahu jin kaa moh tutaa tin kaa sabad sachai savaari-aa.  
Kahai naanak ayhu anand hai aanand gur tay jaani-aa. ||7||**

(Sri Guru Granth Sahib Ji, Page No. 917)

## Pauri 8

**Baabaa jis too deh so-ee jan paavai.  
Paavai ta so jan deh jis no hor ki-aa karahi vaychaari-aa.  
Ik bharam bhoolay fireh dah dis ik naam laag savaari-aa.  
Gur parsaadee man bha-i-aa nirmal jinaa bhaanaa bhaav-ay.  
Kahai naanak jis deh pi-aaray so-ee jan paav-ay. ||8||**

(Sri Guru Granth Sahib Ji, Page No. 918)

In the present, dire times of Kal Yuga (epoch of darkness), the human being has come to believe in seeking his or her bliss in the material comforts. The major part of humanity is occupied in a vain attempt to seek bliss in worldly objects. Intoxicated by Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya), the human being has come to regard this very state of intoxication as his or her bliss. Slaving under Maya, the human being has become oblivious to ‘Sat’ (‘eternal Truth’; God Himself) – the basis of life – and has begun to believe that his or her bliss lies in seeking possession of wealth, riches, properties, estates and every other material of worldly comforts, and in their consumption. Caught in the trap of Maya’s slavery, the human being is frittering away one’s life in the fruitless endeavour to seek bliss in domestic ties and worldly relationships, and in regarding this fruitless pursuit as the very source that will lead to his or her bliss. Bogged down in the slavery of Maya, the human being is unaware of the machinations of Maya and thinks of the very shackles of Maya as his or her bliss. The human being considers achieving the worldly comforts a glorious feat, and flaunts



them as his or her Chad Di Kalaa (eternal bliss). Some human beings are intoxicated by lust. They regard the intoxication of lust as their sole bliss, and are blind to the supremely essential truth that the Dhoot of lust (lust, anger, greed, attachments and pride are the Panj Dhoots – the five thieves) is wasting away their body. Some human beings are drunk in their pride. Drunk in false pride and ego, they think of their inebriation as bliss and stay ignorant of the supremely essential truth that the Chandaal of ego (lust, anger, greed, attachments and pride are termed as Chandaals, i.e. lowlives or villains) is charring their body from within. Some human beings adopt as their Guru (teacher and mentor) the Chandaal of anger, and carry on scorching their inner self in the blazes of rage. Some human beings busy themselves in accumulating wealth, riches, properties and estates and – drunk in their greed and avarice – think of themselves as having achieved Chad Di Kalaa. Some human beings squander away their priceless human life inebriated in the domestic attachments and busily preening these illusory relationships. The human beings – leading their intoxicated lives under the slavery of Maya, and thinking only of the acquisition of worldly comforts and materials as their Chad Di Kalaa – are unaware of this supremely essential truth that they are mired in the swamp of Maya and are wasting away their human birth. Barring the Suhaagans (those accepted as devotees in Dargah – the divine court) and Sada Suhaagans (those who have attained Sada Suhaag, i.e. Puran Braham Gyan, Puran Tat Gyan and Param Padvi), the entire rest of humanity is laid inebriated, benumbed and paralyzed by Maya. Trishna (desires) and Panj Dhoots (the five Chandaals – lust, anger, greed, attachments and pride) are holding the entire humanity unconscious under their slavery. The entire humanity is intoxicated in the deception of Maya and regards this state of drunkenness as its sole bliss. The entire humanity considers as bliss all the little, fleeting comforts that it obtains by abiding in the slavery of Maya.

The entire humankind, held in the trance of Maya, has in this fashion come to find pleasure in their small and fleeting material achievements. The whole humankind, seeking bliss in little worldly pleasures, is ignorant of Sat. Unmindful of the supremely essential truth of what the real bliss is, the entire mankind has chosen to be guided by lust, anger, greed, attachments and pride in its desire to satisfy Trishna. The entire humankind is ignorant of the supremely true fact that it can never attain bliss while in the slavery of Maya. Rather, abiding in the slavery of Maya, it never finds an end to its



suffering, distress and troubles. Under the slavery of Maya, a human being commits all kinds of Asat Karams (untruthful deeds; deeds against Sat) and writes one's own woeful destiny. These dark deeds lead the human being to a future filled with suffering, distress and problems. When a human being performs Sat Karams (the deeds of Sat; truthful deeds) under Sato Birti (Sato intent; Sato is the goodness aspect of Maya, characterized by the qualities of piety, divinity, contentedness and forbearance) of Maya, he or she reaps Punn (spiritual reward) and, as a reward for these Punn Karams, he or she might also earn the worldly materials and comforts, but cannot attain the divine and everlasting bliss. Sat PaarBraham Pita Parmeshar (Truth, the Transcendent Lord and Creator of the Universe) has endowed the human beings with the capacity to perform both Sat and Asat Karams. All the deeds committed under Rajo Birti (Rajo intent; Rajo Birti is the tendency to follow one's desires; Trishna) and Tamo Birti (Tamo intent; Tamo Birti is the tendency to be led by the lust, anger, greed, attachments and pride) are Asat Karams. The deeds performed under Sato Birti (piety, divinity, contentedness and forbearance) are Sat Karams and become a source of Punn for the doer. The Rajo and Tamo Birtis are Chandaal Birtis (lowly and villainous intents), and all the deeds committed under these Birtis cause the doer to write a dark destiny for oneself. The Sato Birti of Maya is divine, and the deeds performed under it lead the human being to meeting with SatGuru (Truth Guru; Truth manifested as a teacher and mentor). Every material comfort and pleasure that a human being achieves in one's life is a result of one's good destiny, written solely by the deeds performed under Sato Birti.

Just as a farmer reaps from his field the crop of the same kind of which he plants the seeds – if he sows wheat, he reaps nothing but wheat; if he plants rice, he reaps nothing but rice as a result – in the same way, if the farmer sows thorns in his field, he will grow nothing but thorns. He cannot expect the crop of wheat when he has sown thorns. If he plants a sapling of acacia (a thorny tree), he will reap nothing but the spikes of acacia; he cannot expect his acacia tree to bear mangoes. The human life, too, is like the farmer's field. In this field of human life, the human being harvests the fruits corresponding to the kind of seeds that he or she has sown through one's deeds. If one sows Sat Karams, he or she will harvest happiness, peace, prosperity and Bandagi (submission before God; the passage to spiritual attainments). If one sows Asat Karams, nothing but



sorrows, distress, troubles and wants shall prevail in his or her life. If a human being adopts the Chandaals (lowlives; villains) of lust, anger, greed, attachments and pride as one's Guru and – abiding under the slavery of these Chandaals – commits deeds to satisfy one's Trishna, he or she will sow nothing but the barbs of sorrows, distress, problems, troubles and wants. Therefore, all the regrets in our life are the results solely of our own deeds. The good and bad occurrences in our life are caused solely by our own actions. The moments of happiness and sorrows earned by every one of us in our life are the fruits resulting solely from the deeds committed by ourselves. The joys and regrets befalling our life are caused solely by our own deeds. The sorrows, distress, troubles, problems and strife in our life are the results solely of our own deeds. In accordance with the supremely powerful divine Vidhan (set of laws) of Karma (destiny determined by one's own good and bad deeds), all through our lives we reap the fruits of our deeds, and then continue to wander in Chaurasi De Ged (recurrent births-and-deaths in 8.4 million species). As long as the account of one's deeds doesn't get squared up, the human being continues to wander in Chaurasi De Ged. It means that, the human being isn't released from the bonds of births-and-deaths until one's account of deeds is fully settled. When the human body meets its end, and the soul departs from the body, it carries the burden of all such deeds and, at its next destination, begins to account for its deeds all over again. This chain continues until the human soul is freed of the burden of one's deeds. Just as a human being continues to pay until he or she is free of all the worldly debts acquired in this life, in the same way the human being has to bear the consequences of one's deeds until his or her account has been squared up. GurBani (Gur's words or God's words; Sri Guru Granth Sahib Ji) reveals the absolute truth about this supremely powerful Vidhan of Karma:

**Jayhaa beejai so lunai karmaa sand-rhaa khayt.**

(Sri Guru Granth Sahib Ji, Page No. 134)

Therefore please always hold this supremely powerful Vidhan of Karma uppermost in your mind when you commit a deed. Please hold this supremely powerful and absolute truth firmly in mind that your destiny will turn out to be a pleasant one only if you write it well with your own deeds. If you write it with dark deeds, all you will encounter is suffering, distress, sorrows, pain, problems and troubles. That is to say, the deeds committed under the slavery of lust, anger, greed, at-



tachments and pride for satisfying one's Trishna script a dark destiny for the human being. The entire humankind is busy writing a dark destiny for itself by committing deeds under the influence of lust, anger, greed, attachments and pride, aiming to satisfy its Trishna. There are countless human beings who are well aware that they are going to have to face the consequences of their acts. But despite being so aware, they are busy ruining their destiny. There are countless such human beings who read GurBani and listen to Kirtan (recital of GurBani in chanting) everyday, and are fully aware of the Vidhan of Karma, but still engage themselves constantly in darkening their destiny by adopting lust, anger, greed, attachments and pride as their Guru, and by committing sinful deeds under these Chandaals. There are countless human beings who call themselves religious, and even propagate religion, but still do not refrain from marring their destiny. For such human beings, the blessed SatGuru Sahib Ji has revealed this supremely essential truth in Asa Di Var (a collection of 24 Pauris written by Guru Nanak Ji; part of Sri Guru Granth Sahib Ji) that, when one is aware of the supreme truth about Vidhan of Karma, he or she ought to refrain from ruining one's fate. At least those human beings who are aware of this supreme truth – that they are going to have to account for their deeds – ought to refrain from marring their destiny.

**Jit keetaa paa-ee-ai aapnaa saa ghaal buree ki-o ghaalee-ai.**

(Sri Guru Granth Sahib Ji, Page No. 474)

**Fareedaa jay too akal lateef kaalay likh na laykh.**

**Aapnarhay gireevan meh sir neenvaan kar daykh. ||6||**

(Sri Guru Granth Sahib Ji, Page No. 1378)

The blessed Baba Farid Ji (a Sufi poet-saint) too has showered immense kindness upon the entire humanity through the revelations of this supreme and essential truth in his supremely powerful poetry. Baba Farid Ji too reaffirms this supreme and essential truth, that when people are aware of the Vidhan of Karma, they should restrain themselves from staining their destiny. If, before committing a deed, a human being looks within oneself to reflect whether the deed one is going to commit isn't a Kur Karam (act of falsehood; Asat Karam), he or she might save oneself from committing such a deed. If a human being comes to realize beforehand that the deed one was going to commit happens to be a Kur Karam, this realization can prevent him or her from blackening one's destiny. Thus when a human being





becomes aware that a deed happens to be a Kur Karam, he or she ought to avoid staining their destiny through committing this deed. That is to say, GurBani the Guru decrees that one must desist from committing Kur Karams and from staining one's destiny, as eventually he or she must account for one's black deeds. It is the outcome entirely of these dark deeds that a human being faces pain, strife, sorrow, hardships, troubles, problems and failures in one's life. Therefore, it is a humble prayer at the feet of the entire humankind to forever abstain from writing their destiny with dark deeds. Let your deeds always be Sat Karams so that all these deeds may lead you to obtaining GurParsaad (eternal bliss and eternal grace).

Maya is keeping the whole world enmeshed in its thick web, woven of Trishna and of lust, anger, greed, attachments and pride. When the soul departs the body of a human being, all the Asat Karams committed under the influence of Maya ensure that his or her next birth is never a pleasant one. Therefore please do not accumulate Asat Karams as these lead you away from Sat PaarBraham Parmeshar. Please accumulate Sat Karams so that your next birth takes you closer to the sacred feet of Sat PaarBraham Parmeshar. Only a rare human being comes to realize the devastating machinations of Maya. In order to explain this disastrous ploy of Maya, the blessed SatGuru Sahib in GurBani has portrayed the human body as akin to a farmer's field. Through this supremely powerful and divine proclamation, he makes an endeavour to explain to the human beings how they can be saved from this gravely destructive trap of Maya. The deeds of the human being are like the acts of a farmer. The human mind is akin to the farmer's plough. Just as the farmer ploughs his field in order to prepare the ground for sowing the crop, in the same way a human being sows the seeds of one's destiny by committing deeds in accordance with the thoughts present in one's mind. Just as the farmer labours hard to plough the field, to sow the seeds in the tilled field and to irrigate the field with water, and then one day his efforts bear fruit when the crop stands ready to be harvested and becomes a means of his livelihood; in the same way, the thoughts arising in the mind of the human being become the cause of his or her deeds and, by sowing the seeds of these deeds in the field of one's body, he or she earns the right to reap the harvest that manifests in the form of his or her destiny. Just as the toil and labour of the farmer represent his truly noble conduct, in the same way the human mind (the plough) needs to be imbued with the thoughts of pure and noble conduct. Every Sat



Karam – that a human being performs in one’s everyday life, and then dedicates in the service of Sat with pure thoughts – bears a highly satisfying outcome, and the fruits of such a deed are immensely sweet. Sat Karams performed with pure intentions bring immense prosperity, and the divine impact of such prosperity makes the human life pleasant and delightful. Therefore, please perform only Sat Karams in your private life as well as in your public life and dedicate these deeds in the service of Sat with pure and sacred intentions, and then your life will turn pleasant, your income will bring forth the divine prosperity, and you will never face scarcity. Only by sowing the seed of SatNaam (Truth manifested as the Name of God) can the human mind abide in pure and noble conduct. SatNaam itself is the Beej Mantar (the Seed Mantra – Ik Oankaar Sat Naam – ‘One God whose name is Sat’). SatNaam alone assimilates within itself all the immense supreme powers. Only by sowing the seed of SatNaam all these divine supreme powers manifest themselves in the human Hirda (literally meaning heart, Hirda actually denotes the Anhat Chakra located near the heart; Hirda is one of the seven Sat Sarovars and more a part of our spiritual being than of our physical body). SatNaam alone is the womb to all Creation. SatNaam alone is the ultimate Gur (God) and Guru. Therefore the divine decree manifested in GurBani dictates that the human beings sow only the seed of SatNaam. Just as a farmer – after ploughing the field and before sowing the seeds – levels the field and prepares the ground for sowing, in the same way, before the human mind (the plough) contemplates performing a deed, the human being should adopt a pure and noble conduct, abide in Sat Santokh (divine contentedness; state where there is humility and an absence of desires) and imbue one’s Hirda with thoughts of humility. By so doing, the human mind will always perform Sat Karams, and will be shielded from the sin of committing Asat Karams. The seed of SatNaam in the mind, Sat Santokh, and humility in Hirda are the only things that can shield the human being from the blows of Maya (in the form of Chandaals of lust, anger, greed, attachments and pride). Only the seed of SatNaam in the mind, Sat Santokh, and humility in Hirda can save the human being from a hellish life. SatGuru Sahib reveals this absolute truth in this supremely powerful Salok (verse) of GurBani:

**Man haalee kirsaaanee karnee saram paanee tan khayt.**

**Naam beej santokh suhaagaa rakh gareebhee vays.**

**Bhaa-o karam kar jammsee say ghar bhaagath daykh. ||1||**



**Baabaa maa-i-aa saath na ho-ay.**

**In maa-i-aa jag mohi-aa virlaa boojhai ko-ay.**

(Sri Guru Granth Sahib Ji, Page No. 595)

The web woven by Maya – the deadly and calamitous web woven by Trishna and its gravely disastrous force, and by the highly destructive Dhoots (thieves: lust, anger, greed, attachments and pride) that the human being employs to satisfy Trishna – also termed as Bhavjal (sea of Maya’s deceptions; sea of ignorance) in GurBani – is drowning the whole world within it. Amongst the millions in the entire humanity, only a rare human being attains comprehension of this highly disastrous web, and finds liberation from the bonds of Maya. Only by performing Sat Karams does the human mind attain a pure and noble conduct, and the human being arrives at the comprehension of this gravely destructive ploy of Maya. Only by sowing the seed of SatNaam does a human being come into possession of GurParsaad. Only by sowing the seed of SatNaam does a human being give birth to devotion, dedication, faith and trust within oneself. Only when a human being is imbued with faith, trust and devotion and sows the seed of SatNaam, he or she finds the Sangat (congregation; following) of a ‘Sat’ Guru (Truth manifested as guide and mentor), through whom one receives GurParsaad of SatNaam, SatNaam Simran (meditation upon SatNaam), SatNaam Di Kamai (putting SatNaam in practice in one’s life), Puran Bandagi (complete surrender before God) and Seva (humble and selfless service to others). Having received GurParsaad, as the human being practises SatNaam Simran and as his or her Surat (consciousness; mind) is uplifted, he or she realizes the supremely powerful state of Param Anand (the supreme bliss). It is only by the supreme power of GurParsaad that a human being attains the states of Samadhi (deep trance-like state, where there is no thought, nothing except pure consciousness) and Sunn Samadhi (silent, deep meditation; a state free of thoughts, even free from the effects of time and space) and all Sat Sarovars (the seven sources of Amrit, or of the spiritual energy inside the human body) of the human being are awakened; all Bajjar Kapaats (divine doors, that once opened, channel Amrit into the body and establish connection between the human being and Akaal Purakh) are opened up; SatNaam permeates every cell of the body; all Kamals (lotuses; also called as Chakras or the energy points located within the Suksham Dehi – the astral body – of the human being; Sat Sarovars) come into bloom; the body is suffused with Amrit



(our essence or the life-element; the divine energy; pure soul); Hirda realizes Param Jyot Puran Parkash (the perfect radiance of divine light; His aura; God Himself); the human being experiences and realizes Param Aanand; the bonds of Maya are shattered; the mind and Hirda realize perfect calm; the human being obtains Darshan (vision with the inner, spiritual eye) of Akaal Purakh (Immortal Being; God); the human being becomes one with Akaal Purakh; the human being attains Jeevan Mukti (deliverance from the cycle of life and death; salvation); the human being attains Atam Ras Amrit (the highest form or the essence of Amrit; eternal bliss) and Puran Braham Gyan (perfect divine wisdom). This supreme and essential truth is repeatedly revealed and reaffirmed in GurBani:

**Jaa kai simran sabh kachh paa-ee-ai birthee ghaal na jaa-ee.**

(Sri Guru Granth Sahib Ji, Page No. 617)

**Antar kapat chukaavahu mayray gursikhahu  
nihakpat kamaavahu har kee har ghaal  
nihaal nihaal nihaal. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 977-978)

The final destination of Bandagi is the attainment of Param Anand by the human being. This Param Anand is nothing but Sat Chit Anand (bliss of being in consciousness of Truth, the highest consciousness; eternal happiness). The realization of Param Anand signifies forever the end of all sorrow, distress, troubles and hardships of the human being. The realization of Param Anand denotes an end of the human mind, and the transformation and manifestation of mind into Jyot (the divine light within). The realization of Param Anand signifies the quenching of the human being's Trishna, and the human being having forever attained the state of Sat Santokh. The realization of Param Anand means bringing the Panj Dhoots (the five thieves: lust, anger, greed, attachments and pride) under one's control, conquering Maya and getting rid of the slavery of Maya. The realization of Param Anand denotes the state where Maya abides at the feet of the human being, and serves the human being. The realization of Param Anand means conquering of the mind by the human being. The realization of Param Anand suggests attainment of Puran Sachyari Rehat (total compliance with Sat) in Hirda of the human being. The realization of Param Anand represents manifestation of Param Jyot Puran Parkash in Hirda of the human being. The realization of Param Anand signifies suffusion of all sacred and divine virtues and supreme



powers in the human being's Hirda. The realization of Param Anand denotes SatNaam Amrit suffused in every cell of the human body. The realization of Param Anand conveys opening up of all Bajjar Kapaats of the human being, and manifestation of Anhad Shabad (incessant fall of Amrit at the Dassam Duaar along with Anhad Naad – the divine unstruck music of five primal sounds played on divine musical instruments) at Dassam Duaar (the tenth door; the Crown Chakra; once opened, it establishes a connection between the human being and the Akaal Purakh). The realization of Param Anand indicates attainment of Darshan of Akaal Purakh by the human being and attainment of Puran Braham Gyan, Puran Tat Gyan (perfect divine knowledge; understanding of the divine ways) and Atam Ras Amrit. The realization of Param Anand signifies attainment of salvation from the bonds of births-and-deaths, and attainment of Jeevan Mukti by the human being. The realization of Param Anand indicates the human being forever establishing oneself in Atal Awastha (the stage of unshakable faith). The realization of Param Anand denotes the attainment of Param Padvi (the highest spiritual status) by the human being. Therefore it is a humble prayer at the feet of the entire humanity to firmly hold this supremely essential truth in mind: that the realization of Param Anand bears immense magnificence.

Please hold this supremely essential truth firmly in mind that Param Anand can never be achieved through acquisition of worldly objects. Please inscribe this supremely powerful Puran Braham Gyan upon your Hirda that the acquisition of worldly materials and comforts does not mean Chad Di Kalaa, and Chad Di Kalaa is attained only by acquiring GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai and Puran Bandagi. Chad Di Kalaa denotes the attainment of supremely powerful state of Param Anand. Chad Di Kalaa implies accomplishment of Simran in every cell of the body. Chad Di Kalaa means forever assimilating oneself in Sat PaarBraham Parmeshar, and attaining Param Padvi by quelling Maya. Please do not make a blunder of confusing the acquisition of worldly materials and comforts with the attainment of Chad Di Kalaa. Please do not degrade this supremely powerful state of Chad Di Kalaa by mistaking it for the fleeting worldly pleasures and objects obtained through abiding in the slavery of Maya. The human beings who, wittingly or unwittingly, declare the acquisition of worldly materials and comforts as Chad Di Kalaa commit a sin before Dargah (divine court). This supreme truth is known in the entire Sikh Sangat of the world, that Chad Di Kalaa is attained only through Naam (the Name – representing God and all His Creation). Every day one comes



across the following words being repeatedly proclaimed in Gurdwaras: **Nanak naam chad di kalaa, tere bhaa-nay sarbat da bhalaa.** Despite being aware of this truth, those who act otherwise and regard acquisition of worldly comforts and objects as Chad Di Kalaa; those who do not have SatNaam in their Hirda but still pose themselves as having achieved Chad Di Kalaa; aren't such human beings guilty of lying and indulging in sin, and answerable in Dargah? Rather, Chad Di Kalaa is the supremely powerful state of Param Anand, of Sat Chit Anand. Chad Di Kalaa is the ultimate and supremely powerful stage of the attainment of Puran Braham Gyan and Atam Ras Amrit.

It is absolutely true that only those human beings that Sat PaarBraham Parmeshar showers with His benevolence are able to attain this supremely powerful state of Param Anand. Only those human beings who receive Nadar (kind eye; divine grace and blessings) of Sat PaarBraham Parmeshar find GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai and Puran Bandagi. Only a human being who is bestowed by Sat PaarBraham Parmeshar with His supreme and mighty grace acquires the supreme power of GurParsaad, and arrives at the stage of Puran Bandagi. This supremely powerful and divine blessing of Puran Bandagi is attained only through GurKirpa (eternal grace) of SatGuru and Sat PaarBraham Pita Parmeshar, and through GurParsaad. Only such a human being – who receives Nadar of SatGuru and of Sat PaarBraham Pita Parmeshar – acquires this supremely powerful fortune and, by practising it rigorously in one's life, his or her Bandagi finds approval in Sach Khand (the realm of ultimate, absolute Truth). This supremely essential truth is repeatedly affirmed in GurBani:

**Jin ka-o nadar karam tin kaar.**

**Naanak nadree nadar nihaal. ||38||**

(Sri Guru Granth Sahib Ji, Page No. 8)

**Nadar karay taa paa-ee-ai sach naam guntaas. ||3||**

(Sri Guru Granth Sahib Ji, Page No. 53)

**Nadar karay kai aapnee aapay la-ay milaa-ay jee-o. ||8||**

(Sri Guru Granth Sahib Ji, Page No. 72)

**Naanak jis nadar karay tis mayl la-ay**

**saa-ee suhaagan naar. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 90)

**Gur parsaa-dee ko nadar nihaalay.**

(Sri Guru Granth Sahib Ji, Page No. 111)



**Jis no nadar karay saa sohagan ho-ay. ||4||10||**

(Sri Guru Granth Sahib Ji, Page No. 351)

**Nadar karay taa satgur milai.**

**Paranvat naanak bhavjal tarai. ||4||18||**

(Sri Guru Granth Sahib Ji, Page No. 354)

**Karam hovai taa param pad paa-ee-ai**

**kathay akath kahaanee. ||3||**

(Sri Guru Granth Sahib Ji, Page No. 422)

**Pooraa satgur taan milai jaan nadar karay-ee.**

(Sri Guru Granth Sahib Ji, Page No. 422)

**Nadar karahi jay aapnee taa nadree satgur paa-i-aa.**

(Sri Guru Granth Sahib Ji, Page No. 465)

**Bin satgur kinai na paa-i-o bin satgur kinai na paa-i-aa.**

**Satgur vich aap rakhi-on kar pargat aakh sunaa-i-aa.**

(Sri Guru Granth Sahib Ji, Page No. 466)

The human being, who receives ‘Nadar’ of Sat PaarBraham Pita Parmeshar, is led by Sat PaarBraham Pita Parmeshar into Sangat of a Poora (perfect) SatGuru. The human being – who has performed Sat Karams in previous births and has performed Bandagi in previous lifetimes, and whose Sat Karams and Bandagi are now bearing fruit – is admitted by Sat PaarBraham Pita Parmeshar into Sat Sangat (Sangat where Sat manifests itself in the form of the human beings who have attained Jeevan Mukti) of a perfect Sant (saint) SatGuru. Only through admission in Sangat of a SatGuru does one come to receive GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Seva. Only through acquiring this supreme power of GurParsaad does the Bandagi of a human being become feasible. Only by seeking the shelter of a perfect SatGuru it becomes possible for a human being to practise Gur Shabad (divine words; GurBani). Only under the shelter of a perfect SatGuru do the supreme powers of Ida, Pingla and Sushmana (the three energy-channels passing through the spinal column; Ida channels the negative charge, Pingla the positive charge and Sushmana the neutral charge) get energized; and the human being acquires Ik Boond Amrit (a single drop of Amrit), becomes a Suhaagan (accepted as a devotee in Dargah) and attains Samadhi and Sunn Samadhi. Once the human being arrives at this stage, only then all one’s Bajjar Kapaats are opened up, all seven Sat Sarovars are illuminated, and Bandagi of the human being enters ‘Karam Khand’ (the stage of receiving divine benignity or grace).





Only under the shelter of a perfect SatGuru, and through practising GurShabad and performing Simran and Seva, the mind of the human being is cleansed; the Panj Dhoots come under one's hold; Trishna is quenched; and – having attained Puran Sachyari Rehat in Hirda and having manifested Param Jyot Puran Parkash in Hirda – the human being vanquishes Maya. Only by the grace of SatGuru and only with GurParsaad does the human being come to obtain Darshan of Sat PaarBraham Pita Parmeshar, acquire Puran Braham Gyan, Puran Tat Gyan and Atam Ras Amrit and accomplish one's Bandagi; and, having become Sada Suhaagan (eternal Suhaagan, denoting the attainment of Puran Braham Gyan, Puran Tat Gyan and Param Padvi) and having attained Param Padvi, the human being becomes Jeevan Mukht (attains salvation while still in physical body). This alone is Puran Sat (absolute, eternal Truth). This alone is the secret to Puran Bandagi.

Sunk in Maya, the humankind is besieged with Bharams (delusions; misconceptions, incorrect religious notions and superstitions). That, which is not Sat, is a Bharam. That, which is Asat (untruth), is a Bharam. The widespread Bharams in the world are the biggest obstacle in the path of one's Bandagi. Bharams give birth to Dubidha (dilemmas; double-mindedness, distractions of mind and disbeliefs) in life of the human being. A human being in the clutches of Dubidha can never have complete faith, devotion and trust in Gur and Guru in his or her Hirda. Dubidha makes the life of a human being a living hell. The blessed SatGuru incarnate the fifth Patshah Ji has revealed Puran Braham Gyan about Dubidha is this Salok, and shown guidance to the mankind:

**Ga-orhee mehlā 5.**

**Jo is maaray so-ee sooraa.**

**Jo is maaray so-ee pooraa.**

**Jo is maaray tiseh vadi-aa-ee.**

**Jo is maaray tis kaa dukh jaa-ee. ||1||**

**Aisaa ko-ay je dubidhaa maar gavaavai.**

**Iseh maar raaj jog kamaavai. ||1|| rahaa-o.**

**Jo is maaray tis ka-o bha-o naahi.**

**Jo is maaray so naam samaahi.**

**Jo is maaray tis kee tarisnaa bujhai.**

**Jo is maaray so dargeh sijhai. ||2||**

**Jo is maaray so dhanvantaa.**

**Jo is maaray so pativantaa.**



Jo is maaray so-ee jatee.  
 Jo is maaray tis hovai gatee. ||3||  
 Jo is maaray tis kaa aa-i-aa ganee.  
 Jo is maaray so nihchal dhanee.  
 Jo is maaray so vadbhaagaa.  
 Jo is maaray so an-din jaagaa. ||4||  
 Jo is maaray so jeevan muktaa.  
 Jo is maaray tis kee nirmal jugtaa.  
 Jo is maaray so-ee sugi-aanee.  
 Jo is maaray so sahj dhi-aanee. ||5||  
 Is maaree bin thaa-ay na parai.  
 Kot karam jaap tap karai.  
 Is maaree bin janam na mitai.  
 Is maaree bin jam tay nahee chhutai. ||6||  
 Is maaree bin gi-aan na ho-ee.  
 Is maaree bin jooth na dho-ee.  
 Is maaree bin sabh kichh mailaa.  
 Is maaree bin sabh kichh ja-ulaa. ||7||  
 Jaa ka-o bha-ay kirpaal kirpaa nidh.  
 Tis bha-ee khalaasee ho-ee sagal sidh.  
 Gur dubidhaa jaa kee hai maaree.  
 Kaho naanak so barahm beechaaree. ||8||5||

(Sri Guru Granth Sahib Ji, Page No. 237)

Through the word ‘is’ above, SatGuru incarnate the blessed fifth Patshah Ji manifests the description of Dubidha. The word ‘is’ above represents Dubidha. While in Dubidha, the human being doesn’t accomplish Bandagi. While in two minds, the human being doesn’t accomplish Bandagi. Only with single-mindedness and single-consciousness it becomes possible for a human being to accomplish Bandagi. Being blessed of single-mindedness and single-consciousness is GurParsaad. The human beings who receive GurParsaad are, by GurKirpa, able to extricate themselves from Dubidha; find the blessing of complete faith, devotion and trust towards Gur and Guru; and accomplish their Bandagi. The human beings who cast away their Dubidha are the ones who acquire Puran Braham Gyan. A human being who vanquishes Dubidha:

1. That human being is a ‘sooraa’, i.e. such a human being turns into a Soorma (brave warrior) as he or she achieves victory over lust, anger, greed, attachments, pride and



Trishna. Bandagi is nothing but a battle with Maya. This battle is between Chandaal of lust, Chandaal of anger, Chandaal of greed, Chandaal of attachments and Chandaal of pride on one side, and the human mind on the other side. The human being relies upon these five Chandaals to fulfil one's Trishna, and commits deeds under the slavery of these five Chandaals. The human being – who overcomes these five Chandaals and attains Sat Santokh – is able to quench one's Trishna; and the five Chandaals place themselves at the feet of such a human being and abide in his or her slavery. Maya becomes a slave to such a supreme and mighty Soorma. The human being that vanquishes Dubidha frees oneself of all vices, and achieves victory over Maya. Such a human being immerses oneself in Sat PaarBraham Parmeshar and transforms oneself into Ik Drisht.

2. That human being becomes '**pooraa**'. That is, the human being who vanquishes and casts away Dubidha accomplishes one's Andherla Teerath (pilgrimage of the inner self) and, practising Puran Sachyari Rehat in one's Hirda, attains Puran Awastha (state of spiritual perfection). The Bandagi of such a human being accomplishes, and finds acceptance in Dargah. Param Jyot Puran Parkash manifests itself in Hirda of such a human being. Such a human being becomes one with Akaal Purakh, and acquires Puran Braham Gyan and Tat Gyan. Such human being is transformed into a Puran Braham Gyani, Puran Sant (perfect saint), SatGuru, Khalsa (pure soul with spiritual attainments) and Gurmukh (God's expression manifested as a human being; a person completely dedicated in the service of Gur and Guru; a soul in Sach Khand).
3. That human being earns respect in Dargah. Such a great-being, who is acclaimed in Dargah, earns respect upon earth too. Such a human being gathers Sat Sangat around him or her upon earth. Such a human being performs acts of Parupkaar (selfless acts for benefaction of humanity) and Maha Parupkaar (guiding the mankind on the path of Bhagati and Jeevan Mukti) that benefit many amongst the humankind. Such a human being is divinely ordained to perform Seva of bestowing GurParsaad upon earth. Sat PaarBraham Parmeshar ordains such a perfect great-being with Seva to bestow Puran Sat, and heralds him or her in every direction. Sat PaarBraham Parmeshar endows such a great-



being with the divine right to bestow GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Seva; and ordains him or her with Seva to bestow the supreme power of GurParsaad. Puran Sat prevails in the Sat Sangat of such a great-being. Sat renders itself, and the magnificence of Sat manifests itself, in the Sat Sangat of such a great-being; and Suhaagans are born in such a Sat Sangat. The magnificence of the Sat Sangat and of the aegis of such a great-being is heralded throughout the universe.

4. That human being brings all one's sorrows and distresses to an end. His or her bonds of Karma are shattered. His or her sins are eradicated, the grime upon the mind is washed away, and the mind takes the form of Jyot. He or she conquers the mind. He or she conquers Maya. His or her Hirda becomes saintly. His or her Hirda attains Puran Sachyari Rehat. The human being that vanquishes and casts away Dubidha accomplishes one's Bandagi, earns Raj Jog and makes a success of his or her life. Raj Jog means that the human being achieves victory over Maya and earns honour in Dargah, while still engaged in domestic life and involved in the worldly affairs. He or she attains Sehaj Awastha (sublime state of mind absorbed in God's devotion). His or her life is forever transformed into bliss.
5. That human being becomes Nirbhao (fearless). That is, the human being who vanquishes Dubidha frees oneself from the bonds of Moh Maya (temptations of worldly objects, and attachments). Detached from the worldly relationships and objects, such a human being is delivered from the bonds of attachments. Such a human being comes to realize the truth behind the pretence of relationships. He or she realizes the Braham Gyan that all worldly relationships are false. He or she also realizes the Braham Gyan that there is no gain in accumulating worldly objects; neither is there any fear left in his or her mind of losing these objects, relationships or comforts.
6. Naam enters every cell of the body of that human being. All Bajjar Kapaats of such a human being are opened up. All Sat Sarovars are illuminated, and the entire body is suffused with Amrit. Dassam Duaar becomes ajar, and the human being receives Anhad Shabad Amrit (incessant fall of Amrit at the Dassam Duaar, along with Anhad Naad, the divine



- music of five primal sounds). The human being attains Sunn Samadhi, and his or her mind attains perfect calm. The human being becomes a rightful owner of the wealth of Naam. The human being acquires the key to the treasure of GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai and Puran Bandagi.
7. That human being acquires the divine treasures of Ridhi-Sidhis (supernatural powers; achieved at a very early stage of Bandagi but, if indulged, stop any further spiritual progress and become a major roadblock in the passage to Sach Khand. These powers are used by Akaal Purakh for His administration of the universe, and use of such powers by individuals is a violation of the Hukam of Akaal Purakh) at his or her command. That is to say, the human being who casts away Dubidha has Ridhi-Sidhis at his or her beck and call, and these abide in his or her service. Maya turns itself into a slave to such a human being. Such a great-being is honoured in Dargah, and also respected upon earth.
  8. That human being attains Jeevan Mukti. He or she is released from the cycle of births-and-deaths. His or her Trishna is quenched. All the Chandaals, of the form of lust, anger, greed, attachments and pride, come under his or her hold. The mind is cleansed. The mind is vanquished. The human being is rid of the bondage of Maya. The bonds of Karma are broken. The account of one's deeds is squared up. His or her soul is freed of the burden of one's deeds, and is forever assimilated in the Nirgun Saroop (infinite divine power, beyond the three attributes of Maya) of Sat PaarBraham Parmeshar. Such a human being acquires all divine treasures. Such a human being acquires GurParsaad to perform Seva of Parupkaar and Maha Parupkaar. Such a human being turns into an immensely fortunate person. He or she forever attains Sehaj Samadhi (continual state of Samadhi – awake or asleep). The words of such a great-being are divine words. He or she acquires Puran Braham Gyan. He or she acquires Puran Tat Gyan. He or she acquires Atam Ras Amrit. The conduct – and all the deeds – of such a human being transform into Sat Karams. All the deeds of such a human being are directed only towards Parupkaar and Maha Parupkaar of the mankind.



While in Dubidha, the human being cannot rid oneself of vices; rather he or she gets more and more trapped in vices. While in Dubidha, the grime settled upon the mind of the human being doesn't wash away; rather the mind becomes grimier and grimier. While in Dubidha, the mind of the human being doesn't get cleansed; rather the mind gets further and further ensnared in the web of Maya. Struck with Bharams and looking to satiate Trishna, the human being gets more and more mired in lust, anger, greed, attachments and pride. The Bandagi of the human being besieged by Dubidha isn't accepted in Dargah. Howsoever much recitals and renunciations a Dubidha-stricken human being might perform, his or her Seva doesn't find favour in Dargah. Because, Seva performed while in Dubidha isn't done with single-mindedness and single-consciousness, and therefore such a Seva isn't approved in Dargah. Hence, such rites and rituals do not carry any value in Dargah and do not free the human being from the bonds of births-and-deaths. The disastrous grime of vices upon the mind doesn't wash away and, therefore, the human being doesn't find deliverance from the bonds of births-and-deaths. The human beings – who focus their attention upon Sat Karams and base their life upon Sato Birti – are showered by Sat PaarBraham Parmeshar with His grace. Only those human beings that Sat PaarBraham Pita Parmeshar is gracious upon: He blesses them with His GurKirpa and GurParsaad; He demolishes their Dubidha, extricates them from Dubidha, and turns them into Ik Drisht (seeing all as equal; non-discriminatory). Only an Ik Drisht human being attains Jeevan Mukti. Only an Ik Drisht human being acquires Puran Braham Gyan. Only an Ik Drisht human being attains Atam Ras Amrit.

Therefore it is a humble prayer at the feet of the whole mankind to adopt the deeds of Sat in your life. Please adopt the teachings of GurBani in all your deeds. Please immerse your mind and your consciousness in SatNaam Simran. Cast away your Bharams. Vanquish your Dubidha. Make Sato Birti the basis of your life. With Sat Karams, you will assuredly receive the grace of Sat PaarBraham Parmeshar, and acquire GurParsaad. You will find admission in Sangat of a Puran Sant. You will assuredly receive GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai and Puran Bandagi. You will attain Suhaag. You will attain Sada Suhaag. You will accomplish your Bandagi and attain Jeevan Mukti.



## Pauri 9

**Aavhu sant pi-aariho akath kee karah kahaanee.  
 Karah kahaanee akath kayree kit du-aarai paa-ee-ai.  
 Tan man dhan sabh sa-up gur ka-o hukam mani-ai paa-ee-ai.  
 Hukam mannihu guroo kayraa gaavhu sachee banee.  
 Kahai naanak sunhu santahu kathihu akath kahaanee. ||9||**

(Sri Guru Granth Sahib Ji, Page No. 918)

Sat PaarBraham Parmeshar (Truth, the Transcendent Lord and Creator of the Universe) is infinite and boundless. Sat PaarBraham Parmeshar is eternal. That is why no Sant (saint), Bhagat (devotee), SatGuru (Truth Guru), Avataar (divine incarnate), Braham Gyani (possessing divine wisdom), Pir (holy person with spiritual attainments) or Paigambar (prophet; seer) has so far been able to fully comprehend the blessed Sat PaarBraham Parmeshar. The magnificence of Sat PaarBraham Parmeshar is Aprampaar (without limits or bounds). The magnificence of Sat PaarBraham Parmeshar is eternal and immense. Some Sants – the great-beings – even claim that Sat PaarBraham Parmeshar is so immense that He cannot fathom His own immensity. These are His Sants and His Bhagats who, absorbed in His magnificence, convey this supreme truth that Sat PaarBraham Parmeshar is as immense as to be unfathomable to all. The Sants – who experience and come to realize this supreme and essential truth during their Bandagi (submission before God) – are the only ones who uphold this supreme truth that the Katha (story; discourse) of Sat PaarBraham Parmeshar, too, is Akath (indescribable). Even when a Sant attempts to describe his or her experiences during Bandagi of Sat PaarBraham, the people do not believe them. If the rare human being – one who has attained Sach Khand (the realm of ultimate, absolute Truth) through one's Bhagati (devotion) – attempts to describe the magnificence of Sach Khand to people, the people refuse to believe him or her. The experience of Sants – the great-beings – who have been able to realize the bliss of Sunn Samadhi (silent, deep meditation; a state free of thoughts, even free from the effects of time





and space) is entirely impossible to describe. The supreme delight and the supreme bliss that the Sants and Suhaagans (those accepted as devotees in Dargah – the divine court) experience in Sunn Samadhi and in the profoundness of Mansarovar (the eternal source of divine powers; the source of all life; Akaal Purakh Himself) are impossible to describe in words. It is impossible to completely describe the extremely delightful experiences that the Sants and Suhaagans have when – through prolonged observance of Sunn Samadhi – they transcend the boundaries of time; behold the divine spectacles; and obtain Darshan (glimpse with inner eye) of SatGurus, Avataars, Sants, Bhagats, Pirs and Paigambar. It is impossible to describe in words the experiences of Sants and Suhaagans while they abide in Mansarovar and receive Darshan of Sat PaarBraham Parmeshar. When a Sant or a Bhagat makes even an attempt to describe these divine experiences, people refuse to believe his or her words. If someone – held dear by SatGuru and deeply immersed in one's Bandagi – attempts to describe such amazing experiences, no one even tries to listen to him or her, or to believe his or her words. Only a Sant believes the words of another Sant. Only a Suhaagan believes the words of another Suhaagan. Only a Sada Suhaagan (one who has attained eternal Suhaag, i.e. Puran Braham Gyan, Puran Tat Gyan and Param Padvi) believes the words of another Sada Suhaagan. Only a Braham Gyani can recognize another Braham Gyani. This is the sole reason that SatGuru Patshah Ji, in this supremely powerful Salok (verse), addresses Sants – the great-beings – with '**Aavhu sant pi-aariho akath kee karah kahaanee**'.

Only a Puran Sant is aware of the experiences of spirituality that he or she has, or would have, undergone during one's Bandagi and after acceptance of one's Bandagi in Dargah. The entire GurBani (Gur's words or God's words; Sri Guru Granth Sahib Ji) is nothing but a collection of the experiences of SatGuru Sahibs (the ten SatGuru Patshah Ji's) and of Sants and Bhagats, undergone by them during their own Bandagi, and later while performing Seva (humble and selfless service) of Sangat (congregation; gathering of followers). All that is written in GurBani is nothing but GurParsaadi Katha (discourse graced by God and Guru) of their own experiences undergone by all SatGuru Sahibs, Sants and Bhagats. Everything in GurBani has been composed under Puran Hukam (absolute Will of God), is Puran Sat and Puran Braham Gyan (perfect divine wisdom); GurBani reveals the supremely essential truth of how the Katha of Akath



manifests itself. SatGuru Sahiban have bestowed immense benevolence upon the mankind through manifestation of this divine GurParsaadi Katha upon earth, and later by presenting it in the written form for the salvation of the whole mankind.

The Katha of Akath cannot be told. The Katha of Akath cannot be described in words. The Katha of Akath can only be experienced. The blessed Sant SatGuru Kabir Patshah Ji reveals this supremely essential truth in GurBani:

**Kabeer charan kamal kee ma-uj ko kahi kaisay unmaan.  
Kahibay ka-o sobhaa nahee daykhaa hee parvaan. ||121||**

(Sri Guru Granth Sahib Ji, Page No. 1370)

When the Charan Kamals (lotus feet; sacred feet) of the blessed Sarab Kalaa Bharpoor (possessor of supreme and divine abilities) Sat PaarBraham Parmeshar manifested themselves in Hirda of the blessed Sant SatGuru Kabir Patshah Ji, and in this state the experiences that he had of the pinnacle of spirituality, of Param Anand (supreme bliss) and of Sat Chit Anand (bliss of being in consciousness of Truth, the highest consciousness; eternal happiness) – he found himself unable to describe such a state, and therefore declared that such a supremely powerful state cannot be expressed and can only be experienced. It means that the Katha of Akath cannot be expressed through speech, or be described in written words. The Katha of Akath manifests itself in Hirda of a saintly being. The Katha of Akath manifests itself upon earth in Sangat of a Puran Sant, SatGuru and Puran Braham Gyani. The Katha of Akath manifests itself in this world when Sangat of a Puran Sant, SatGuru and Puran Braham Gyani – under the supremely mighty aegis of such a great-being – is showered with GurParsaad and attains Chad Di Kalaa (eternal bliss) and when Suhaagans and Sada Suhaagans take birth in such a magnificent Sat Sangat (Sangat in the presence of Sat, or where Sat manifests itself in the form of the human beings who have attained Jeevan Mukti). The Katha of Akath manifests itself upon earth when Suhaagans and Sada Suhaagans attain Samadhi (deep trance-like state, where there is no thought, nothing except pure consciousness) and Sunn Samadhi in Sangat of a Puran Sant, SatGuru and Puran Braham Gyani and – by virtue of the supremely powerful grace of GurParsaad – enjoy the bliss of Amrit (our essence or the life-element; the divine energy) and immerse themselves deep in Mansarovar.



**Ih sansaar bikaar sansay meh tari-o barahm gi-aanee.  
Jisahi jagaa-ay pee-aavai ih ras akath katha tin jaanee. ||2||**

(Sri Guru Granth Sahib Ji, Page No. 13)

**Karam hovai taa param pad paa-ee-ai  
kathay akath kahaanee. ||3||**

(Sri Guru Granth Sahib Ji, Page No. 422-423)

**Akath kahaanee tinee jaanee jis aap parabh kirpaa karay.**

(Sri Guru Granth Sahib Ji, Page No. 545)

When a human being receives GurParsaad and attains Chad Di Kalaa, and his or her Bandagi reaches Karam Khand (the stage of receiving divine benignity or grace) and Sach Khand (the magnificence of the five Khands or realms of Bandagi – Dharam Khand, Gyan Khand, Saram Khand, Karam Khand and Sach Khand – is described in GurParsaadi Katha of Pauri 6), then, abiding in Samadhi and Sunn Samadhi, the seven Sat Sarovars (the seven sources of Amrit, or of the spiritual energy inside the human body) are illuminated and all the Bajjar Kapaats (divine doors; once opened, these doors channel Amrit into the body and establish connection between human being and Akaal Purakh) are opened up; Naam permeates every cell of the body; Puran Parkash (the perfect radiance; His aura; aura around the enlightened ones) of Param Jyot (the divine light; God Himself) manifests itself in one's Hirda; the human being acquires Dib Drisht (divine vision; also called as Trikuti – the third eye, or Gyan Netter – the wisdom eye); the human being vanquishes Maya and attains Puran Sachyari Rehat (perfect adherence to Sat) in one's Hirda; the human being transcends beyond Trigun Maya (Tri-aspect Maya: Sato – the goodness viz. charity, compassion, contentment; Rajo – the desires viz. hopes, expectations and yearnings; and Tamo – the vices viz. lust, anger, greed, attachments and pride) and obtains Darshan of Akaal Purakh (the Immortal being; God); the human being – His devotee – becomes one with Nirgun Saroop (the supreme power beyond the three attributes of Maya; God); the human being becomes Jeevan Mukh (one who has attained deliverance while still in one's physical body); the human being acquires Puran Braham Gyan and Puran Tat Gyan (perfect understanding of the divine ways); and this is how the magnificence of Sat PaarBraham Parmeshar assumes the form of such great-beings and transpires upon earth as Katha of Akath. Katha of Akath



manifests upon earth in the form of such great-beings – Puran Braham Gyanis, Puran Khalsas (pure souls possessing Puran Braham Gyan), Puran Sants and SatGurus. Thus Katha of Akath manifests itself upon earth whenever a Puran Sant, SatGuru, Puran Khalsa and Puran Braham Gyani takes birth as a divine incarnate. Therefore the only way for a human being to experience Katha of Akath is to accomplish Puran Bandagi (complete surrender before God) and immerse oneself in this supremely powerful state, and only then one can obtain a glimpse of this supremely powerful Katha.

The question arises (**‘kit du-aarai paa-ee-ai?’**) where do we go, and who do we seek, in order to manifest this supremely powerful Katha of Akath within ourselves. The question has already been answered by the blessed SatGuru Sahib: **‘Aavhu sant pi-aariho akath kee karah kahaanee’**, i.e. it is the door of a Puran Sant where we receive GurParsaad of the all-powerful Puran Bandagi. It is only the Sangat of a Puran Braham Gyani where one can obtain the supremely powerful GurParsaad of SatNaam (Truth as a manifestation of the Name of God), SatNaam Simran (meditation upon SatNaam), SatNaam Di Kamai (putting SatNaam in practice in one’s life) and Puran Bandagi. It is only the Sangat of a Puran Sant, SatGuru and Puran Braham Gyani where Suhaagans and Sada Suhaagans are born; and the Katha of Akath manifests itself only in such a supremely powerful Sangat. The human beings – His devotees who are showered by Sat PaarBraham Parmeshar with His grace – alone find the Sangat of a Puran Sant. The human being – whose deeds are the deeds of Sat, and whose Sat Karams (the deeds of Sat; truthful deeds) begin to weigh so much that Sat PaarBraham Parmeshar is obliged to shower His grace upon him or her – becomes the fortunate one, and his or her Sat Karams then lead one into the Sangat of a Puran Sant where, upon performing Seva, he or she is blessed with GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai and Puran Bandagi. The human beings, who dedicate their body, mind and worldly wealth at Sat Charans (feet where Sat abides) of these great-beings, receive GurParsaad. The human beings who make Puran Samarpan (complete submission) at Sat Charans of such a Puran Sant receive the illumination of SatNaam in their Surat (consciousness) and attain Suhaag. This is the only secret to achieving Puran Bandagi, which is revealed and repeatedly reaffirmed as Param Sat Tat (supreme and essential Truth) in GurBani:



**Man tan dhan jin parabh dee-aa rakhi-aa sahj savaar.  
Sarab kalaa kar thaapi-aa antar jot apaar.**

(Sri Guru Granth Sahib Ji, Page No. 47)

**Tan man dhan arpa-o tisai parabhoo milaavai mohi.  
Naanak bharam bha-o kaatee-ai chookai jam kee joh. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 256-257)

**So sayvak sayvaa karay jis no hukam manaa-isee.  
Hukam mani-ai hovai parvaan  
taa khasmai kaa mahal paa-isee.**

(Sri Guru Granth Sahib Ji, Page No. 471)

The human beings who – in their Bandagi – dedicate their body, mind and wealth at Sat Charans of SatGuru are the only ones who obtain Darshan of Sat PaarBraham Parmeshar. Bandagi is surrender. That is, Bandagi can only be achieved by surrendering one's entire self and seeking shelter at the feet of SatGuru. By making Puran Samarpan at Sat Charans of SatGuru, the supreme power of Param Jyot Puran Parkash (the perfect radiance of divine light; His aura; God Himself) manifests itself in Hirda of the human being. This Param Jyot assimilates within itself Sarab Kalaa's (all supreme and divine abilities) of Sat PaarBraham Parmeshar. Sat PaarBraham Parmeshar has endowed Param Jyot with His Sarab Kalaas, i.e., with all His supreme powers. This Param Jyot is Sat PaarBraham Parmeshar Himself manifesting in Hirda of the human being. Those virtuous human beings who make Puran Samarpan readily attain Sehaj Samadhi (continual state of Samadhi – awake or asleep). Sehaj Samadhi is the highest state of Samadhi. Sehaj Samadhi itself is the attainment of Param Padvi (the highest spiritual status). Sehaj Samadhi itself is Atal Awastha (the stage of being instated in unshakable faith). Sehaj Samadhi itself is Turia Awastha (the state of having transcended beyond the three attributes of Maya; the fourth and final stage of spiritual accomplishment, also called as Chautha Pad). Sehaj Samadhi itself is Puran Awastha (state of spiritual perfection). Sehaj Samadhi is attained by vanquishing Maya. Sehaj Samadhi is attained through Darshan of Sat PaarBraham Parmeshar. As the human being attains Sehaj Samadhi, he or she also comes to acquire Puran Braham Gyan and Puran Tat Gyan, and is ordained in accordance with Dargahi Hukam (the Divine Will) to serve the humanity with Maha Parupkaar (guiding the mankind on the path of



Bhagati and Jeevan Mukti). Sehaj Samadhi itself is Puran Parkash of Param Jyot in one's Hirda.

The human beings who make Puran Samarpan at Sat Charans of their SatGuru bring all their Bharam's (delusions; misconceptions and superstitions) to an end and rid themselves of Bhao (fear). That, which is not Sat, is a Bharam. That, which is untrue, is a Bharam. Therefore the human beings making Puran Samarpan at Sat Charans of their SatGuru receive the radiance of Param Jyot in every cell of their body, and every cell of their body begins to resound with SatNaam. They are imbued with Puran Sachyari Rehat – both outwardly and at their inner self – and all their untruthful deeds come to an end. The human beings who make Puran Samarpan at Sat Charans of their SatGuru rid themselves of Moh (temptation of worldly attachments). The root of all fear is nothing but Moh. Every human being, at all times, lives in some fear or another. The fear of losing material objects, the fear of souring of worldly relations with one's near and dear ones, the fear of losing wealth and possessions etc. besiege the human being at all times. The fear is nothing but Moh of the human being toward this world. By making Puran Samarpan at Sat Charans of SatGuru, the fear is banished and the human being becomes Nirbhao (fearless).

The human beings who make Puran Samarpan at Sat Charans of their SatGuru receive immense blessings of Sat PaarBraham Parmeshar; Sat PaarBraham Parmeshar Himself leads them into following His Hukam (Divine Will), brings them to reciting His Naam, imbues them with His own colours (i.e., imparts them with His own qualities), gets them to accomplish their Bandagi, and approves their Bandagi in Dargah.

### **Puran Samarpan at Sat Charans of SatGuru begets GurParsaad of Puran Bandagi.**

**Pooraa parabh aaraadhi-aa pooraa jaa kaa naa-o.**

**Naanak pooraa paa-i-aa pooray kay gun gaa-o. ||1||**

SatGuru the benevolent, the blessed fifth Patshah Ji, through immense kindness has blessed us with the key to Dargah in this final Salok of Sukhmani Sahib Ji (Sukhmani Bani – the composition by SatGuru the fifth Patshah Arjan Dev Ji comprising of 24 Astpadis;



part of Sri Guru Granth Sahib Ji). He has revealed to us the secret to winning the GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Seva, Parupkaar (selfless acts for benefaction of humanity) and Maha Parupkaar. This final Salok of Sukhmani Sahib Ji contains the essence of the entire Sukhmani Bani, and of the entire GurBani. The true Patshah Ji has handed us the key to Dargah in this Salok. SatGuru the true Patshah Ji tells us, that in order to manifest Katha of Akath in our Hirda and to experience it explicitly, we need to acquire:

- ÷ GurParsaad of SatNaam
- ÷ GurParsaad of SatNaam Simran
- ÷ GurParsaad of SatNaam Di Kamai
- ÷ GurParsaad of Puran Bandagi

This supremely powerful GurParsaad instates us in ‘Karam Khand’ and, through SatNaam Di Kamai, leads us into Sach Khand and begets us Puran Bandagi. While abiding in Sach Khand and performing SatNaam Di Kamai, it leads us to victory over Trigun Maya, quenches our Trishna (desires) and assimilates us in Nirgun Saroop of Akaal Purakh; it begets us:

- ÷ GurParsaad of Puran Awastha
- ÷ GurParsaad of Atal Awastha
- ÷ GurParsaad of Param Padvi
- ÷ GurParsaad of Puran Braham Gyan
- ÷ GurParsaad of Puran Tat Gyan
- ÷ GurParsaad of becoming one with Param Jyot Puran Parkash of the blessed Sat PaarBraham Parmeshar Ji, and of assimilating ourselves in the eternal divine power

All of these divine blessings are obtained by the human beings who ‘**Pooraa parabh aaraadhi-aa**’, i.e., have made Puran Samarpan at Sat Charans of SatGuru. Puran Bandagi leads towards Puranata (completeness; perfection), and Puranata is nothing but assimilating oneself in the eternal, divine supreme power. We cannot experience Puranata without Puran Bandagi. We cannot experience the eternal, supreme divine power that prevails throughout the universe.





As long as we do not realize Puranata, it is implicit that we remain subjugated under Maya and continue to be slave to Maya. It means, that, we continue to be Manmukh (self-willed; self-centred). Only once we achieve Puranata do we bring ourselves within Hukam and become Gurmukh (God's will manifested as a human being; a person dedicated in the service of Gur and Guru); we conquer Maya; we defeat Maya.

The realization of Puranata makes us indistinct from the Puran (complete; perfect; the blessed Sat PaarBraham Parmeshar). '**Pooraa**' represents the immense, eternal supreme divine power that can be realized only through Puran Samarpan. The human beings who make Puran Samarpan with their body, mind and wealth before Gur (God) and Guru, and dedicate themselves with total trust, complete faith and unconditional devotion at Sat Charans of their Guru are the only ones who achieve Puran Bandagi and attain Puranata.

Bandagi is very easy and simple. Sat PaarBraham Parmeshar is abidingly simple. All you need to do is make Puran Samarpan at Sat Charans of SatGuru, and you will attain Puranata. The key to Dargah simply is the Puran Samarpan at Sat Charans of SatGuru. It is an utter Param Sat Tat, that, the human beings who make Puran Samarpan assuredly attain Puranata. The blessed SatGuru the true Patshah Ji, by imparting this supremely powerful Puran Braham Gyan upon us, has made it very simple and easy for us to attain Jeevan Mukti (deliverance from the cycle of life and death; salvation). Please hold this Param Sat Tat firmly in your mind that these are the words of SatGuru, and are Puran Sat (absolute Truth). These words of SatGuru, written in this supremely powerful Salok, are a divine promise made by SatGuru. If we make Puran Samarpan of our entire self at Sat Charans of SatGuru, we are bound to achieve Puranata as a matter of invariable Truth.

Many people have a question in their mind, that although they perform much Simran and Seva and have been doing so for a very long time, but are still to experience any spiritual progress. The mind yet is unsettled and distracted. The mind yet is ill at peace.

The answer is quite simple. Simply ask yourself this: Do I hold someone as my Sant, my SatGuru; and have I made Puran Samarpan at Sat Charans of my SatGuru? Have I made Puran Samarpan of my whole self with faith, devotion and trust at Sat Charans of SatGuru? Have I dedicated my body, mind and physical wealth at Sat Charans



of SatGuru with full trust, total faith, and utter devotion without seeking anything in return? Have I earned the grace of GurParsaad?

If the answer to these questions is ‘yes’, then we are making progress on the way to success in our spiritual life, and all we need is to stay on this path. If the answer is ‘no’, then you haven’t even begun your Bandagi. Bandagi commences only when one receives GurParsaad; without GurParsaad one cannot embark upon one’s Bandagi. Without GurParsaad the human being cannot attain the state of Chad Di Kalaa. It is only with GurParsaad that one’s account of Bandagi opens in Dargah. One cannot receive GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai and Puran Bandagi without earning the grace of Sant the SatGuru.

The dedication of one’s body implies Seva, and SatNaam Simran. This is the very first divine condition of undertaking Puran Bandagi, and an essential divine stipulation of the process of Puran Bandagi. To utilize one’s body for SatNaam Simran means setting aside one-tenth part of one’s time each day for SatNaam Simran. SatNaam Simran is the highest service unto Akaal Purakh. SatNaam Simran focuses our Surat, mind and Hirda upon Naam (His Name – representing God and all His Creation) and leads us into Samadhi and Sunn Samadhi. With SatNaam Simran the mind attains equanimity and perfect tranquillity. The mind is eradicated. With SatNaam Simran our mind, Surat, Hirda, the entire body and every cell of the body receive the enlightenment of SatNaam. The entire body is suffused with SatNaam Amrit. Every cell of the body is imbued with SatNaam. All our Bajjar Kapaats become ajar. All our Sat Sarovars are illuminated, and there is a constant stream of Amrit flowing in our body. Our Kundalini Shakti (divine energy, said to reside at the base of the spine and spreading into the entire body through the three energy-channels of Ida, Pingla and Sushmana making corrections and purification throughout the body) is awakened. We plunge into our battle with Maya, in order to vanquish it.

The dedication of one’s mind means accepting the words of SatGuru as Sat Bachans (the words of Truth; divine words), and relentlessly observing them with complete trust, faith and devotion. The true devotion is the devotion devoid of any demand or expectation. The devotion, accompanied by demands, isn’t Bandagi. The devotion, which carries expectations, becomes conditional. That is, the devotion that bears demands is trade, not Bandagi. Therefore,



dedication of mind is nothing but to regard the words of SatGuru as Sat Bachans, and to accept them without any question, doubt or disbelief. The day we find answers to all our questions, our mind clears and becomes free of all Dubidhas (disbeliefs and dilemmas; double-mindedness) and Bharams. When we attain Samadhi, SatNaam gets inscribed in our Surat, and Ajapaa Jaap (state where Simran carries on without effort on the part of the being) initiates, then – by the grace of GurParsaad – our Bandagi arrives in Karam Khand. The account of our Bandagi is opened in Dargah.

The sole reason of our spiritual failure is our refusal to accept the words of SatGuru as Sat Bachans. We need to have complete trust, resolve, faith and devotion in the words of SatGuru. If we lack in us the complete trust, devotion and faith toward SatGuru, and do not follow the words of SatGuru, then we cannot expect to achieve success in the path of finding the eternal Sat. To disregard the words of SatGuru is to disregard Gurmat (divine wisdom; wisdom revealed in GurBani). To disregard Gurmat is to follow Manmat (own wisdom; will of the mind) and Sansarik Mat (worldly wisdom; materialism), which do not lead the human being toward any spiritual success. Therefore we must completely renounce our own Mat (Manmat) and Sansarik Mat, and adopt the divine Mat, i.e. Gurmat, in all our action and deeds. Only then we shall become worthy of focusing our attention upon the deeds of Sat. Only the deeds of Sat make us worthy of dedicating our mind and body to SatGuru. Only the deeds of Sat make us worthy of completely dedicating our body and physical wealth at the feet of SatGuru. The utmost act of Sat is the act of SatNaam Simran. Only by SatNaam Simran does a human being acquire the capacity to dedicate one's mind and worldly wealth. Dedication of one's mind to SatGuru is the second part of Puran Bandagi, and an essential divine stipulation, for attaining Puranata and achieving Puran Bandagi.

The last part of Puran Bandagi is the dedication of one's worldly wealth to SatGuru. It means the dedication of a one-tenth part of one's earnings to SatGuru. This, too, is an essential divine stipulation. SatGuru is exceedingly kind. He has left it to our discretion, and has decreed us to offer only a-tenth parts of our earnings and time. When we offer the tenth-parts of our time and earnings to SatGuru, He augments it to 100% by adding the rest 90% from His own treasures, and deposits it in our account. Therefore paying just 10%, i.e.



rendering Dasvandh (one-tenth), and receiving 100% isn't a bad deal. Not just this, but what we pay as Dasvandh gets multiplied hundreds-and-thousands-fold, and comes back only to us.

If we render as Dasvandh more than 10%, then according to the divine rule of Dasvandh, we become eligible to receive much more munificence; although, only a rare and extraordinary soul renders more than 10%. On the contrary, we have experienced in Sangat that the hardest task for most people is to part with their wealth. Therefore, those who do not render Dasvandh fail to attain Puran Bandagi. Those who render as Dasvandh more than 10% earn that much more benefit. If we pay 20% as Dasvandh, SatGuru is obliged to fulfil and make it 200%. Thus the more Dasvandh one pays, the more benefits he or she reaps.

Those who render Dasvandh of their time to SatGuru, but do not dedicate their mind and wealth to SatGuru, achieve very limited spiritual progress. Dedicating one's mind to SatGuru is the most-essential part of Bandagi. When we dedicate our mind to SatGuru, we automatically surrender our body and wealth to our SatGuru. By dedicating our mind to SatGuru we receive the divine blessing and the supreme ability to follow the words of SatGuru, and we can easily adhere to Gurmat. Through adherence to Gurmat, we are blessed with Braham Gyan of the importance of dedicating our body and mind to SatGuru, and we achieve the capacity to make Puran Samarpan before SatGuru. Therefore if we find it hard to make Puran Samarpan before SatGuru, dedicating our mind to SatGuru is the easiest way to make a start. Dedicating our mind at the feet of SatGuru will, by itself, carry us toward Puran Samarpan and will make us worthy of attaining Puran Bandagi.

GurParsaad alone is the supremely powerful and divine blessing for attaining Puran Bandagi. The foremost of the blessing of GurParsaad is the GurParsaad of SatNaam. Please keep this Param Sat Tat firmly and unambiguously in mind that GurParsaad of SatNaam is Puran (complete; perfect) in itself, and can only be acquired by making Puran Samarpan at the feet of SatGuru.

Puran Bandagi is nothing but Puran Samarpan at Sat Charans of SatGuru. SatNaam alone is the perfectly divine supreme power. 'Sat' alone assimilates within itself the entire presence of Sat PaarBraham Parmeshar and His Sarab Kalaas. SatNaam alone holds all divine treasures and the supreme powers of Sat PaarBraham Parmeshar.



(The magnificence of the word ‘Sat’ is described in the first Pauri). The human beings who engage themselves in SatNaam Simran with complete faith, devotion and trust receive GurParsaad. This is the meaning of ‘**pooraa jaa kaa naa-o**’, which can be achieved only by making Puran Samarpan at Sat Charans of SatGuru. ‘**Naanak pooraa paa-i-aa**’ denotes the attainment of Puran Bandagi. Following are the consequences of acquiring GurParsaad of Puran Bandagi:

- It leads us towards Puran Bodh (perfect understanding of the universe).
- It transforms our Hirda into Sat Hirda (Hirda where Truth abides).
- Our body is suffused with SatNaam Simran. Every cell of our body is imbued with SatNaam Simran.
- Our Hirda attains Puran Sachyari Rehat.
- We become capable of vanquishing Maya and conquering our mind.
- We become capable of transforming our own mind into Param Jyot Puran Parkash and suffusing it with Atam Ras Amrit (the highest form or the essence of Amrit; eternal bliss) and with Amrit of Puran Tat Gyan and Puran Braham Gyan.
- All our Bajjar Kapaats become ajar.
- All our Sat Sarovars are illuminated and become active.
- Our body begins to exude Amrit. We become Amritdhari (holder of Amrit; a Puran Braham Gyani, Puran Sant and SatGuru; to become Amritdhari is to reach the final stage of Puran Bandagi) in true divine sense of the word.
- When all of these come to transpire through GurParsaad, we are forever assimilated in Nirgun Saroop, and are immersed in the constant and never-ending Sehaj Samadhi.



## Pauri 10

**Ay man chanchlaa chaturaa-ee kinai na paa-i-aa.  
 Chaturaa-ee na paa-i-aa kinai too sun man mayri-aa.  
 Ayh maa-i-aa mohnee jin ayt bharam bhulaa-i-aa.  
 Maa-i-aa ta mohnee tinai keetee jin thag-ulee paa-ee-aa.  
 Kurbaan keetaa tisai vitahu jin moh meethaa laa-i-aa.  
 Kahai naanak man chanchal  
 chaturaa-ee kinai na paa-i-aa. ||10||**

(Sri Guru Granth Sahib Ji, Page No. 918)

The human mind is very fickle. The human mind never stays quiet. The human mind constantly chatters. There is a never-ending stream of good and bad thoughts in the human mind. The human mind is very swift. The human mind races with great agility. The human mind can cruise to any place in the world, and come back, in a single moment. The fickleness of the human mind alone is the biggest problem of the human being. The fickleness of the human mind alone is the cause of all pain, strife and troubles of the human being. It is the fickleness of the human mind that incites the human being to commit Asat Karams (untruthful deeds; deeds against Sat). It is the fickleness of the human mind that leads the human being to commit Asat Karams. It is the fickleness of the human mind that causes the human being to deserve a place in hell. The fickleness of the human mind alone is the biggest enemy of the human being. The fickleness of the human mind alone is the biggest flaw of the human being. The human being with a less fickle mind is drawn more towards Sat Karams (the deeds of Sat; truthful deeds). The human being with a highly fickle mind stays more absorbed in Asat Karams. That is to say, the human being with a highly fickle mind possesses a Birti comprised more of the Rajo and Tamo aspects of Maya (Maya represents the worldly temptations; all physical perceptions are nothing but illusions created by Maya. Maya is said to comprise of three aspects: Sato – the goodness viz. charity, compassion, contentment; Rajo – the desires viz. hopes, expecta-



tions and yearnings; and Tamo – the vices viz. lust, anger, greed, attachments and pride). The human being with a less fickle mind possesses a Birti that leans more toward the Sato aspect. The mind of the human being with a largely Rajo-and-Tamo Birti is more absorbed in guile. The trickeries of the human mind alone are the biggest issue with the human being. A wily human being cannot attain Bandagi (submission before God). A human being mired in guile becomes prey to Manmat (one's own wisdom), Sansarik Mat (worldly wisdom; materialism) and Durmat (evilness), and forsakes Gurmat (Godly wisdom; wisdom revealed in GurBani). Such a human being cannot apprehend Gurmat. Such a human being is incapable of embracing Gurmat. A wily mind is like a wild horse, impossible for a human being to tame. The Asat Karams of a human being always weigh him down. When a human being commits Asat Karams, he or she accumulates poison. A human being commits Asat Karams under the influence of the Chandaals (lowlives; villains) of lust, anger, greed, attachments and pride in order to quench his Trishna (worldly desires). Therefore, whenever a human being commits Asat Karams, he or she ingests poison. The Rajo and Tamo Birtis are amongst the biggest vices of the human being. The fickleness of the human mind draws it towards the Rajo and Tamo Birtis. Therefore, the fickleness of the human mind, too, is one of the biggest vices of the human being. The fickleness of mind fills the human mind with wiliness. The wiliness of mind leads the human being away from Gurmat, and towards Manmat, Sansarik Mat and Durmat. Therefore, the wiliness of the human mind is one of the biggest vices of the human being. The wiliness of the human mind incites the human being to commit Asat Karams. Therefore, the wiliness of mind is a big vice of the human being. The human being's vices make him commit Asat Karams. To commit Asat Karams is to collect poison in the vessel of the human body. Forsaking Sat Karams, and committing Asat Karams, is akin to forsaking nectar and gathering poison. SatGuru Sahib (the Truth Guru) reaffirms this Param Sat Tat (supreme and essential Truth) in this Salok (verse) of GurBani (God's words; Sri Guru Granth Sahib Ji):

**Ham avgun bharay ayk gun naahee  
amrit chhaad bikhai bikh khaa-ee.**

(Sri Guru Granth Sahib Ji, Page No. 1406)





The fickleness and the wiliness of mind act to poison the human life. The fickleness and the wiliness of mind are like a poisonous insect living within the human body. This insect of fickleness and wiliness acts to spew poison into the human life, as well as to gather more and more poison. A mind filled with fickleness and wiliness absorbs nothing but poison, and remains devoid of Amrit (our essence or the life-element; the divine energy; pure soul). The fickleness and wiliness of mind besiege the human being with Dubidha (double-mindedness; disbeliefs), and make him directionless. That is to say, the fickleness and wiliness make the human mind recklessly wander in the whole world. The fickleness and wiliness give birth to Bharams (misconceptions; incorrect religious notions and superstitions) in the human mind, and the Bharams lead the human being into Dubidha. A Dubidha-stricken human being can never accomplish one's Bandagi. Bandagi is the single-mindedness, and the single-consciousness. Being in two-minds, or in several minds, one can never attain Puran Parkash (the perfect brightness of the supreme light; His aura around the enlightened beings) of SatNaam (Truth as a manifestation of the Name of God). The human mind and the human Hirda (Anhat Chakra located near the heart; one of the seven Sat Sarovars; more a part of our spiritual being than of our physical body) attain Puran Parkash of SatNaam only through ridding themselves of Bharams and Dubidha. The blessed SatGuru Sahiban reiterate and reaffirm Katha (discourse) of the gravely destructive forces of the fickleness and the wiliness of mind in GurBani:

**Ih man chanchal vas na aavai.  
Dubidhaa laagai dah dis dhaavai.  
Bikh kaa keerhaa bikh meh raataa  
bikh hee maahi pachaavani-aa. ||4||**

(Sri Guru Granth Sahib Ji, Page No. 127)

**Saadho ih man gahi-o na jaa-ee.  
Chanchal tarisnaa sang basat hai  
yaa tay thir na rahaa-ee. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 219)

**Chanchal mat ti-aagai panch sanghaarai. ||3||**

(Sri Guru Granth Sahib Ji, Page No. 226-227)

**Man karhalaa toon chanchlaa chaturaa-ee chhad vikraal.**



**Har har naam samaal toon har mukat karay ant kaal. ||6||**

(Sri Guru Granth Sahib Ji, Page No. 235)

**Kaho kabeer chanchal mat ti-aagee.**

**Kayval raam bhagat nij bhaagee. ||3||1||19||**

(Sri Guru Granth Sahib Ji, Page No. 327)

**Man chanchal baho chotaa khaa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 362)

**Chanchal man dah dis ka-o dhaavat achal jaahi thehraano.**

(Sri Guru Granth Sahib Ji, Page No. 685)

**Panch chor chanchal chit chaaleh.**

(Sri Guru Granth Sahib Ji, Page No. 1021-1022)

**Manmukh chanchal mat hai antar bahut chaturaa-ee.**

(Sri Guru Granth Sahib Ji, Page No. 1414)

An ordinary human being cannot discipline his mind. The human mind cannot be restrained. Bandagi is nothing but to discipline the mind. The human being who disciplines one's mind becomes a Sadhu (saint; one who has attained perfection in one's Hirda). This mind, aflame in the blaze of Trishna, constantly gathers the poison of Asat Karams under the influence of the Tamo Birti of Maya (i.e. lust, anger, greed, attachments and pride). Trishna abides in every cell of the human body. Trishna assimilates in every breath of the human being. Trishna dominates the human brain. Trishna reigns over the human mind. The human being is slave to Trishna. Trishna takes the place of Guru (mentor) of the human being, and compels him to commit Asat Karams. Trishna gives rise to the fickleness of human mind. Trishna also gives birth to the wiliness of human mind. Every human being burns in the furnace of Trishna all his life until he dies, but even so his Trishna remains unsatisfied. The gravely destructive force of Trishna is at the root of his whole struggle. The utterly disastrous force of Trishna is the cause of all grief, strife and suffering of the human being. The entire humanity, in the whole world, is ablaze in the fire created by this utterly pernicious force of Trishna. This gravely deleterious force of Trishna has stung the peace of mind of the entire humanity with its venom. Because Trishna doesn't get satisfied, the entire humanity continues to ingest poison in their mind. A fickle mind



is directionless. A fickle mind engages itself in guile and in wiliness. A mind engrossed in guile and wiliness presents a ghastly (gravely dangerous and terrifying) look. A fickle mind belongs to a Manmukh (self-willed; self-centred person). A wily mind is the mind of a Manmukh. A Manmukh human being remains stuck in Manmat. A Manmukh doesn't look up to SatGuru. That is, a Manmukh human being doesn't seek shelter at the feet of SatGuru. A Manmukh doesn't embrace Gurmat. He embraces his own Manmat, Sansarik Mat and Durmat. All the deeds committed by a Manmukh are Asat Karams. To be Manmukh is a great curse. A fickle and wily mind is a great curse for the human being. A fickle mind always suffers. That is to say, a Manmukh human being with a fickle and wily mind always collects poison in his life because of his Asat Karams committed in the slavery of the five Chandaals (lust, anger, greed, attachments and pride). Being Manmukh is the sole cause of all grief, strife and suffering of the human being.

The highly destructive five Chandaals (lust, anger, greed, attachments and pride) are at the root of the fickleness and the wiliness of human mind. Only by renouncing the fickleness and wiliness of mind, Trishna is quenched and it becomes possible to annihilate the five Chandaals (lust, anger, greed, attachments and pride). That is, only upon quenching of Trishna the five Chandaals (lust, anger, greed, attachments and pride) come to their end. Trishna alone is basis of the fickleness and wiliness of mind; therefore, only by quenching Trishna the fickleness and wiliness of the human mind are ended, and the five Chandaals are destroyed.

That human being alone, who disciplines his mind, quenches his Trishna. That human being alone, who disciplines his mind, brings the fickleness and wiliness of mind to end. That human being alone, who conquers his mind, quenches his Trishna. That human being alone – who forsakes Manmat, forsakes the fickleness and wiliness of mind, seeks shelter at the feet of SatGuru and acquires the GurParsaad (eternal bliss and eternal grace) of SatNaam, SatNaam Simran (meditation upon SatNaam), SatNaam Di Kamai (adherence to SatNaam in life), and Puran Bandagi (complete surrender before God) – quenches his Trishna and brings the five Chandaals under his hold. The mind cannot be disciplined without GurParsaad. The mind is brought under control only with GurKirpa (eternal grace) of SatGuru.



Puran Bandagi is nothing but to conquer the mind. Puran Bandagi is nothing but the end of Manmat. Puran Bandagi is nothing but the end of the mind. The end of mind itself signifies the manifestation of Param Jyot Puran Parkash (the perfect radiance of divine light; His aura; God Himself) in one's Hirda. The end of mind itself represents victory over Maya. The end of Manmat itself denotes the enlightenment of Gurmat. It denotes the end of mind, and the enlightenment of Gur (Sat PaarBraham Pita Parmeshar – Truth, the Transcendent Lord and Creator of the Universe). The five human action-organs have their basis in the five human sensory-organs. The five human sensory-organs find their basis in the human mind. The foundation of the human mind lies in the human Mat (intellect; wisdom). If the human Mat is Manmat, it means that the human being is slave to Maya. If the human Mat is Durmat, the human being abides in the slavery of Maya. If the human Mat is Sansarik Mat, even then the human being is slaving under Maya. The foundation of the human mind lies in the brain of the human being. And the human brain has its basis in Param Jyot Puran Parkash. When Manmat comes to an end, the mind too is eliminated. Manmat, Durmat and Sansarik Mat come to their end. The basis of Manmat, Durmat and Sansarik Mat lies in the physical world. The physical world is the game-plan of Maya. Therefore, to conquer mind is to conquer the world itself. As the mind ends, and Manmat, Durmat and Sansarik Mat are eradicated; all five human sensory-organs subjugate themselves under Gurmat. When this happens, all five human action-organs devote themselves in performing Sat Karams. The human brain becomes fully active, and Puran Braham Gyan (entire divine wisdom) and Puran Tat Gyan (the entire divine knowledge; understanding of the divine ways) manifest themselves within the human being. Param Jyot manifests itself, and the human being is heralded as Pargateyo Jyot (a manifested divine light; a soul that becomes the pure divine light of God Himself) and Puran Braham Gyani (in possession of Puran Braham Gyan). In this way, all five human sensory-organs and all five action-organs begin to abide under Puran Hukam (absolute divine will or command).

Maya is a sweet poison. As the flies attach themselves to the sweet molasses (lumped brown sugar), and buried in the molasses come to the end of their lives, in the same way the human being is trapped in the web of Maya and, caught in this web, wastes away one's life. The worldly relationships, the worldly objects, the worldly estates, the



worldly titles and affairs are like the sweet molasses. The worldly relationships, the worldly objects, the worldly estates, the worldly titles and affairs keep the human being trapped in their web of temptations, wherein caught the human being loses all cognizance of escape; or, even when cognizant, is so utterly caught-up in this disastrous game-plan of Maya that he becomes unable to escape and, staying stuck in this Bhavjal (sea of deceptions), meets the end of his life. The temptation for Maya is a sweet poison. The temptation denotes the attachments of Maya. The attachments of Maya represent the lust for worldly relationships, worldly objects, worldly estates, worldly titles and affairs etc. The attachments of Maya represent the fear and the worry of losing the worldly relationships, worldly objects, worldly estates, worldly titles and affairs etc. The human being, who is absorbed in the attachments of Maya, is ignorant of the gravely destructive nature of Maya. Maya keeps the entire world trapped in its web of attachments. Maya is the demon that possesses no teeth, but devours the entire world by keeping it bound in its web of attachments. It is as if the entire world is consumed in the stomach of the attachments of Maya. There are many human beings aware of the supreme fact that no material object will accompany them at the end of their life, but even then waste away their life chasing after these material objects and relationships. SatGuru Sahiban in GurBani have repeatedly reaffirmed the Param Sat Tat of this disastrous game-plan of Maya:

**Gurh mithaa maa-i-aa pasri-aa  
manmukh lag maakhee pachai pachaa-ay. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 41)

**Maa-i-aa mamtaa mohnee jin vin dantaa jag khaa-i-aa.  
Manmukh khaadhay gurmukh ubray  
jinee sach naam chit laa-i-aa.**

(Sri Guru Granth Sahib Ji, Page No. 643)

The Rajo and Tamo aspects of Maya represent its horrendous and demonic form. The demon of Maya traps Manmukhs in its web of attachments and devours them. Only Gurmukhs (the souls whose expressions are God's expressions; the souls in Puran Bandagi; the souls in Sach Khand) achieve victory over Maya and rid themselves of the slavery of Maya. Many Jigyasoos – having acquired GurParsaad, and absorbed in SatNaam Simran Di Kamai – are able



to glimpse this demonic form of Maya when they are in Samadhi (deep trance-like state, where there is no thought except pure consciousness) during practice of Simran. Many Jigyasoos are also able to glimpse the Panj Dhoots (the five thieves – lust, anger, greed, attachments and pride) in their Chandaal form. The Chandaals of lust, anger, greed, attachments and pride reside within the very body of the human being. The human beings who make Puran Samarpan at the feet of SatGuru are able to glimpse these destructive Dhoots of Maya. These five Chandaals keep the human being deluded and trapped in the gravely disastrous web of Maya, and are constantly in the act of supplying him the sweet poison of Maya. GurBani is Puran Braham Gyan. GurBani is Puran Sat. Therefore those human beings – who practise GurBani in life, practice SatNaam Simran in life, acquire GurParsaad and make Puran Samarpan at Sat Charans (feet where Sat abides) of their SatGuru, serve their SatGuru and practice Naam Dhyan (Simran of Naam with deep concentration and detachment from all-else) – are able to glimpse these five Chandaals as they flee their body. Many human beings, absorbed in their Bandagi and abiding in Samadhi and Sunn Samadhi (silent, deep meditation; a state free of thoughts, even free from the effects of time and space), are, by the grace of their SatGuru, able to clearly perceive their ongoing battle with Maya. Many souls, absorbed in their Bandagi, during their practice of Samadhi and Sunn Samadhi are presented by SatGuru Sahiban with divine weapons that aid them in defeating Maya and prove useful in dispelling Kur (falsehood) prevailing upon the earth.

**Tarisnaa maa-i-aa mohnee sut bandhap ghar naar.**

**Dhan joban jag thagi-aa lab lobh ahankaar.**

**Moh thag-ulee ha-o mu-ee saa vartai sansaar. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 61-62)

**Tarai gun bikhi-aa andh hai maa-i-aa moh gubaar.**

(Sri Guru Granth Sahib Ji, Page No. 30)

**Maa-i-aa jayvad dukh nahee sabh bhav thakay sansaar.**

(Sri Guru Granth Sahib Ji, Page No. 39)

It is because of the attachments that the human being forms worldly relationships, and because of the attachments that the human being undergoes all sufferings in life. The attachments are the sweet



poison. Because of ingesting the sweet poison of the attachments throughout his life, the human being remains in the delusion that all his worldly relationships are real. Because of the sweet poison of the attachments, the human being always occupies himself in savouring and grooming these worldly relationships. Because of the sweet poison of the attachments, the human being remains occupied all his life in tending to these worldly relationships. Because of the sweet poison of the attachments, the human being occupies himself all his life in building assets and estates in order to make these worldly relationships pleasurable for him. The wealth, youth, assets, speech (i.e., the power of oratory), touch, glamour, indulgence, consumption etc. are all different forms of the sweet poison of the attachments that destroy the human being by entangling him in the destructive web of vices. One must grasp the truth that the worldly ties that one has formed in this lifetime are not new relationships. Because of the bonds of his past deeds, a human being has several times already passed through these relationships. Your sons and daughters, father and mother, and all other affiliations of this lifetime are not formed for the first-time. Stuck in the bonds of life-and-death, and in accordance with your destiny, you have taken birth one more time to account for these relationships. A human being cannot break the shackles of these relationships. The number of times that a human being must be born in Kal Yuga (the epoch of darkness) is in excess of 200, 300 or even 400. In between these human births, how many times a human being of Kal Yuga must be born in Juni's (low-life species) is incalculable. The human being, who has already taken 200 human births, and assuming an average age of 80 years in each lifetime, has already attained the human age of 16,000 years by these calculations. In the same way, the human being who has taken 400 human births has attained 32,000 years in human age. However, according to GurBani, a Maya-stuck human being's account is described for 100,000 births. GurBani reaffirms this Param Sat Tat:

**Jis parabh apnaa visrai  
so mar jammai lakh vaar jee-o. ||6||**

(Sri Guru Granth Sahib Ji, Page No. 761)

If one also adds to this the lifetime spent wandering in Juni's, this period becomes unimaginably long. That is to say, a human being in Kal Yuga has been wandering in human births and in Juni's for





an uncountable time. The root cause of all this wandering is the sweet poison of the attachments that the human being doesn't tire of drinking, and therefore continues to wander in the human births and in Juni's for an incalculable time. Just imagine, that if a human being has not satiated his Trishna after enjoying 16,000 or 32,000 years of human life, will he be able to quench it in this birth? Just think, that if a human being is not satiated of enjoying the material objects and the worldly ties and relationships in his 16,000 or 32,000 years of human lifetime, will he be satiated by enjoying these false objects and ties for a few more years of human life? The very nature of the sweet poison of the attachments is such that, howsoever much one drinks it, it doesn't satisfy the human being's thirst and hunger for the material objects and relationships. Since the human being's Trishna doesn't quench even after spending such a long time in the human births while in the slavery of Maya, Maya has therefore been termed as poison in GurBani. Since a human being is not satiated after enjoying the material objects and worldly ties and relationships for even such a long time in human births, the human being is thus not released from the bonds of Karma and is not delivered from the bonds of life-and-death. This is the reason Maya has been termed as '**Bikhi-aa**'. Under the slavery of Maya, and deceived by the sweet poison of Maya, the human being remains incognizant of Puran Sat and repeatedly takes birth and dies. Intoxicated by the sweet poison of Maya, the human being remains oblivious of Sat PaarBraham Parmeshar and continues to wander in the cycle of births-and-deaths for an immeasurable time.

It is immensely astonishing that the human being doesn't satiate of the sweet poison of Maya even after having consumed the sweet poison of Maya for such a long period of human life; neither does he realize to abstain from drinking this sweet poison of Maya. Maya is so deceiving a demon, that let alone a common slave-to-Maya human being, even those who recite GurBani, perform daily Nitnem (ritual recitals and prayers) of reading the Panj Banis (the five selected religious texts of Sikhism), make readings of Sukhmani Sahib (the composition by SatGuru the Fifth Patshah Arjan Dev Ji, comprising of 24 Astpadis) and Jap Ji Bani (the composition by the blessed SatGuru incarnate Nanak Patshah Ji; appears at the very beginning of Sri Guru Granth Sahib) and even listen to Kirtans (chanting) of Bani (GurBani) several times a day are, surprisingly, unaware of this disastrous game-plan of Maya and do not realize to renounce Maya.



The sole reason for this is that the human being remains constantly enmeshed in the wiliness of his mind. Self-absorbed in the wiliness of his own mind, the human being fails to take cognizance of the sweet poison of the thieving Maya, even having made recitals of GurBani-the-Gurmat.

Even Maya is a creation of Sat PaarBraham Parmeshar.

**Aykaa maa-ee jugat vi-aa-ee tin chaylay parvaan.**

**Ik sansaaree ik bhandaaree ik laa-ay deebaan.**

(Sri Guru Granth Sahib Ji, Page No. 7)

Sat PaarBraham Pita Parmeshar was instated in Sunn Samadhi for 36 Yugas before origin of the Creation; and then from Sunn came the idea of becoming plural-from-singular. This idea alone became the genesis of Maya, and Maya came into existence. It is very important to understand this Param Sat Tat, that wherever in GurBani the word ‘Ik’ or ‘1’ appears, it represents nothing but the immense and eternal power of Sat PaarBraham Pita Parmeshar. And then with ‘Aykaa’, i.e. the union of Sat PaarBraham Pita Parmeshar and Maya, Maya got impregnated and gave birth to three forces. According to GurBani, these three forces came to be called Brahma, Vishnu and Mahesh.

**Sunnahu barahmaa bisan mahays upaa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 1037)

In this Salok, the blessed SatGuru incarnate Nanak Patshah Ji describes tale of the origin of three disciples from the union of Sat PaarBraham Pita Parmeshar and Maya. A son takes birth from the union of the father’s sperm and the mother’s blood. Thus, a son is born only by the physical alliance of the mother and father. But Sat PaarBraham Pita Parmeshar has no physical attribute, as Sat PaarBraham Pita Parmeshar has no shape, colour or figure. Sat PaarBraham Pita Parmeshar is formless. Sat PaarBraham Pita Parmeshar has no form except that of the immense supreme power. Similarly Maya too has no physical body, and Maya too has no form except that of a force. Therefore when from the union of these two powers – i.e. the Suksham (astral; non-physical) forms of Maya and Sat PaarBraham Pita Parmeshar, whose union too is Suksham – Maya was impregnated, it resulted in the birth of the three forces. This is why these three forces came to be called the three disciples. Therefore it is an utterly true fact that with the union of father’s sperm and



mother's blood only the biological offspring takes birth; and the disciples are the ones born with the grace of Shabad (divine words; GurBani). From the union of the two Suksham elements, only disciples are born. From the union of Param Tat Sat Tat (element of supreme essence and Truth) of SatGuru and of Param Tat Sat Tat of the disciple, the bond of Guru-and-disciple is formed. Therefore, from the union forged by the divine element and Maya, the three forces were born that are addressed in GurBani as Brahma, Vishnu and Mahesh. The blessed SatGuru incarnate Nanak Patshah Ji describes these three forces – born of the union of the Suksham elements – as the three disciples.

These three forces, born of the supreme element of the supreme power through impregnation of Maya, were tasked by Sat PaarBraham Pita Parmeshar with three important functions: Brahma was endowed with the power to create everything in the Creation, and therefore Brahma is the creator of all in the Creation; Vishnu was entrusted to look after and run the entire Creation; and Mahesh, also called Shiva, was endowed with the power to destroy the Creation. The progenitor of these three forces is the boundless supreme power of Sat PaarBraham Pita Parmeshar Himself. These three forces operate only within the Vidhaans framed by Sat PaarBraham Pita Parmeshar. Thus these three forces are not boundless. These three forces carry out their affairs in accordance with the Hukam of the One, who is boundless and eternal. Since these three forces are born from the impregnation of Maya, therefore Maya is their birth-giver. This is why every physical entity in the whole Creation is nothing but Maya. This is why the world is called Bhavsagar. The blessed SatGuru incarnate Arjan Dev Ji describes the destructive form of Maya in this Salok:

**Aasaa Mehlaa 5.**

**Maathai tarikutee darisat karoor.**

**Bolai ka-urhaa jihbaa kee foorh.**

**Sadaa bhookhee pir jaanai door. ||1||**

**Aisee istaree ik raam upaa-ee.**

**Un sabh jag khaa-i-aa**

**ham gur raakhay mayray bhaa-ee. Rahaa-o.**

**Paa-ay thag-ulee sabh jag johi-aa.**

**Barahmaa bisan mahaaday-o mohi-aa.**

**Gurmukh naam lagay say sohi-aa. ||2||**

**Varat naym kar thaakay punharchanaa.**



**Tat tirath bhavay sabh dharnaa.  
 Say ubray je satgur kee sarnaa. ||3||  
 Maa-i-aa mohi sabho jag baadhaa.  
 Ha-umai pachai manmukh mooraakhaa.  
 Gur naanak baah pakar ham raakhaa. ||4||2||96||**

(Sri Guru Granth Sahib Ji, Page No. 394)

Sat PaarBraham Pita Parmeshar has created Maya in the form of a cruel woman, whose forehead is lined with rage-filled creases, and who, in her rage, has manifested herself enticingly before the entire world and has beguiled the entire world with her treachery. Maya is an intoxicating herb that renders the human being senseless, and in his state of senselessness the human being commits his entire life to the slavery of Maya. The human being is the highest creation of Akaal Purakh (the Immortal Being; God) that, once created, is left at the mercy of this enticing web of Maya. Only the human species is endowed with the ability to obtain Darshan (vision with the inner, spiritual eye) of Sat PaarBraham Pita Parmeshar and attain the blessing of Puran Braham Gyan. This is why the human birth is called a priceless gem. But the human being gets easily enmeshed in the Maya's web, woven with lust, anger, greed, attachments and pride; and this is how Maya turns the human being into her servant and destroys him. Only a human being bestowed with the grace of Sat PaarBraham Pita Parmeshar is rescued and saved by Him from the slavery of Maya. It is the supreme power of the grace of Sat PaarBraham Pita Parmeshar alone that can save the human being from the treacherous manifestation of Maya. Even Brahma, Vishnu and Mahadev (Shiva) have been enticed and held captive by Maya in her web of slavery. That is to say, even Brahma, Vishnu and Mahesh are but slaves to Maya. The human beings who seek shelter of SatGuru are bestowed by Sat PaarBraham Pita Parmeshar with His grace and, becoming Gurmukh – i.e. dedicating their body, mind and wealth at the feet of SatGuru and acquiring GurParsaad – are shielded from the clutches of Maya by the influence of this supreme power. The sixty-eight pilgrimages, fasts, recitals are all outwardly religious symbols, and are all outwardly observances. By adorning one with these outwardly symbols, no human being can escape the wrath of Maya. By these outwardly observances no human being can conquer and vanquish Maya. Only those human beings who become Gurmukh – i.e. who renounce Manmat, seek guidance of SatGuru



and adopt Gurmat – are victorious over Maya. Such human beings, seeking shelter of SatGuru and receiving GurParsaad, are held by their arms by Sat PaarBraham Pita Parmeshar, extricated from this Bhavsagar of Maya and assimilated in Him; Manmukhs fritter away their lives in the slavery of Maya.

In this supremely powerful Salok of Puran Braham Gyan, the blessed SatGuru incarnate Arjan Dev Ji makes it clear that Brahma, Vishnu and Mahesh are subjugated by Maya. Salvation is available only to those who transcend beyond Trigun Maya (Maya of the three attributes – Rajo, Tamo and Sato), and it can only be achieved by seeking shelter at the feet of SatGuru. It is because SatGuru is indistinct from Sat PaarBraham Pita Parmeshar, who lies beyond Trigun Maya. There is no distinction between SatGuru and Sat PaarBraham Pita Parmeshar. This Param Sat Tat is established as Puran Braham Gyan and manifested in many Saloks of GurBani:

**Barahmaa bisan mahaaday-o tarai gun rogee  
vich ha-umai kaar kamaa-ee.  
Jin kee-ay tiseh na cheeteh bapurhay  
har gurmukh sojhee paa-ee. ||2||**

(Sri Guru Granth Sahib Ji, Page No. 735)

**Barahmaa bisan mahays tarai moorat  
tarigun bharam bhulaa-ee. ||16||  
Bur parsadee tarikutee chhootai  
cha-uthai pad liv laa-ee. ||17||**

(Sri Guru Granth Sahib Ji, Page No. 909)

Here ‘**tarai gun**’ and ‘**tarigun**’ represent (Trigun) Maya; and when a human being’s ‘**tarikutee**’ (Trikuti – the inner eye providing the divine vision; also called the third eye or Gyan Netter) becomes illuminated by his having attained ‘**cha-uthai pad**’ (Chautha Pad – the fourth state beyond the Trigun Maya), then he acquires GurParsaad and his Surat unifies with Naam of Sat PaarBraham Pita Parmeshar. Trikuti is one of the centres of the Suksham supreme power, located at the middle of the human being’s forehead, and it is the place where the nerves of Ida, Pingla and Sushmana (the three energy-channels passing through the spinal column – Ida channels the negative charge, Pingla the positive charge and Sushmana the neutral charge) join together. Ida, Pingla and Sushmana begin at the



human being's Kundalini (the base of the spine; storehouse of the Kundalini Shakti or the divine energy that spreads into the entire body through the three energy-channels of Ida, Pingla and Sushmana amending and purifying the body), pass through the spine and arrive at the forehead. When Naam – after illuminating all Sat Sarovars (sources of Amrit or the spiritual energy; there are seven Sat Sarovars within the human body), and illuminating Ida, Pingla and Sushmana – arrives in Trikuti, the powers of Ida, Pingla and Sushmana get awakened, and as these three powers merge the human being's Trikuti is opened up. Through opening up of Trikuti, the human being attains the state of 'liv' (Liv – state of absorption in divine thoughts; state where the human consciousness is absorbed in the divine), and Bandagi of the human being arrives at 'Chautha Pad'. Thus, attainment of this particular state itself is defined as the acquiring of GurParsaad. It is only upon arriving at this state that the human being's Bandagi commences, and becomes Puran (Puran Bandagi). It is upon arriving at this state that the human being's account of Bandagi is opened in Dargah (the divine court), and his wealth of Naam begins to accumulate. Brahma, Vishnu and Mahesh abide within Trigun Maya itself. They have not attained 'Chautha Pad'. They only abide in the service of Maya. This Param Sat Tat is explicitly revealed in GurBani.

In GurBani, the Sant SatGuru Kabir Patshah Ji equates Maya to a serpent:

**Aasaa Iktukay 4.**

**Sarpanee tay oopar nahee balee-aa.**

**Jin barahmaa bisan mahaaday-o chhalee-aa. ||1||**

**Maar maar sarpanee nirmal jal paithee.**

**Jin taribhavan dasee-alay gur parsaad deethee. ||1|| Rahaa-o.**

**Sarpanee sarpanee ki-aa kahhu bhaa-ee.**

**Jin saach pachhaani-aa tin sarpanee khaa-ee. ||2||**

**Sarpanee tay aan chhoochh nahee avraa.**

**Sarpanee jeetee kahaa karai jamraa. ||3||**

**Ih sarpanee taa kee keetee ho-ee.**

**Bal abal ki-aa is tay ho-ee. ||4||**

**Ih bastee taa basat sareeraa.**

**Gur parsaad sahj taray kabeeraa. ||5||6||19||**

(Sri Guru Granth Sahib Ji, Page No. 480)



Nothing is mightier in the world than the serpent-Maya. It is so powerful as to use its might to deceive even Brahma, Vishnu and Mahadev. This serpent-Maya has stung the whole world by enticing it into its web. That is to say, under Maya's allure the whole world abides in its slavery. Maya makes the whole world chase it, and trapped in its web the human being constantly burns in the fire of discontent. Only Sat Sangat (gathering in the presence of Sat or among those who have attained Jeevan Mukti and are thus part of Sat) can save a human being from this disastrous fire and its destructive influences. Sat Sangat is the place where the supreme power prevails in the presence of SatGuru. Sat Sangat is the Sangat where Puran Sat manifests itself. Sat Sangat is the gathering under the auspices of a Puran Jyot Parkash-Pargateyo Jyot-Puran Braham Gyani. Thus, under these supremely powerful auspices, the destructive forces of Maya lose their steam, because Maya is slave to these great-beings and is at the command of these great-beings. In the Sangat of such great-beings, the supreme power of GurParsaad takes effect. Maya has but to bow before this supreme power of GurParsaad. Therefore, Maya becomes slave to those Sat Sangi's (those who have found admission in Sat Sangat) who acquire GurParsaad and conquer Maya. Therefore, one needn't fear the disastrous aspect of Maya. All you must do is seek Bandagi of Sat PaarBraham Pita Parmeshar, pray to receive GurParsaad and keep one's mind focussed on performing deeds of Sat. This will deliver you from the slavery of Maya, and then Maya will turn into your slave. Then all the force and all the might of Maya can do you no harm. You will attain Jeevan Mukti (deliverance from the cycle of birth-and-death; salvation). You will attain Sehaj Samadhi (continual state of Samadhi – awake or asleep). All this becomes possible only by joining the Sangat of all-capable the-perfect SatGuru. The blessed SatGuru Sant Kabir Ji describes the GurParsaadi Katha (discourse graced by God and Guru) of his Bandagi in GurBani through this Salok of Puran Braham Gyan. One must consider and contemplate this Param Sat Tat that the serpent-Maya has even held Brahma, Vishnu and Mahesh in its slavery through its might. Thus it is a Param Sat Tat that even Brahma, Vishnu and Mahesh – the three disciples – are subjugated by Maya. Therefore, the entire world is Maya; from Maya the world originates; by Maya the world is sustained; and through Maya the world is destroyed.





Brahma, Vishnu and Mahesh, the three disciples, follow the Hukam of Sat PaarBraham in order to carry out their affairs. The force of Brahma creates the world in accordance with the Hukam of Sat PaarBraham Pita Parmeshar. The force of Vishnu arranges to look after and nurture the world in accordance with the Vidhaan created by Sat PaarBraham Pita Parmeshar. The force of Mahesh runs its death-court in accordance with the Vidhaan created by Sat PaarBraham Pita Parmeshar, and destructs every creation in the universe at its pre-determined time. Sat PaarBraham Pita Parmeshar has accorded only to Himself the supreme power to create the Vidhaans of Vidhi (the ultimate authority). This is why these three forces are called disciples, because they are not empowered to make the divine Vidhaans and they must follow the Vidhaans created by Sat PaarBraham Pita Parmeshar to carry out their functions. Thus the creation, the sustenance and the destruction of the entire Creation takes place only in accordance with the Vidhaans created by Sat PaarBraham Pita Parmeshar. Throughout the entire universe, and over every creation, it is the Hukam of Sat PaarBraham Pita Parmeshar that prevails. The plural-from-singular Sat PaarBraham Himself abides within, and prevails over, His every creation.

Sat PaarBraham Pita Parmeshar abides within every creation in His Nirgun Saroop (the infinite divine power that lies beyond the Trigun Maya). It is this force of Nirgun Saroop that dwells within every living being and operates every living being. But this force isn't apparent to any living being. In the same way that this supreme power is also located in Sat Sarovars in the Suksham Dehi (astral body; Suksham is part of the human soul and source of all energy running the senses and the physical functions of the body; this spiritual energy comes from the Sat Sarovars) inside the human being. These Sat Sarovars, established within the human being's Dehi and part of the supreme force, are all invisible. But when the Bajjar Kapaats (divine doors; once opened, these doors channel Amrit into the body and establish connection between human being and Akaal Purakh) of the human being are opened up and these Sat Sarovars get illuminated by GurParsaad of Naam, then the human being is able to hear the throbbing of Naam within his body. When Dassam Duaar (the tenth door; the Crown Chakra; once opened, it establishes link between the human being and Akaal Purakh) is opened up, the human being begins to hear the music of Anhad Naad (the un-struck divine music



played on divine musical instruments). The eyes begin to perceive Parkash. The radiance of Parkash from within Dehi becomes apparent. The human being obtains Darshan of Nirgun Saroop of Akaal Purakh. The human being begins receiving Puran Braham Gyan. The human being begins receiving Darshans of SatGuru incarnates, of Sant-great-beings, of Braham Gyani-great-beings; and begins having many similar experiences. All these divine experiences are immensely amazing to the Jigyasoos. All these divine experiences provide clear evidence of the presence of the Nirgun force of Sat PaarBraham Pita Parmeshar within the human body, and clear evidence that that the human body is being operated by this Nirgun force. But the human eye doesn't perceive any of it. All this is perceived only through Bandagi. Therefore, to those who do not have such explicit experiences, all this is an unimaginable tale.

To reveal and experience the secrets of this amazing and divine state, to achieve and enjoy all such divine experiences and to make a success of this life, the human being ought to perform Dandaut (prostration) at the feet of Sat PaarBraham Pita Parmeshar and thank Him – a thousand times in every moment, at every instance and with every breath. The supreme power of Sat PaarBraham Pita Parmeshar alone is flawless. The supreme power of Sat PaarBraham Pita Parmeshar alone is all-perfect. The supreme power of Sat PaarBraham Pita Parmeshar alone is boundless, and absolutely pure. The supreme power of Sat PaarBraham Pita Parmeshar alone is Sat from the very beginning, Sat throughout the ages, and Sat forever. By acknowledging this boundless supreme power of Sat PaarBraham Pita Parmeshar and by surrendering one's entire self before this boundless supreme power with complete faith and devotion, the human being can attain an immensely high spiritual state.



## Pauri 11

**Ay man pi-aari-aa too sadaa sach samaalay.  
 Ayhu kutamb too je daykh-daa chalai naahee tayrai naalay.  
 Saath tayrai chalai naahee tis naal ki-o chit laa-ee-ai.  
 Aisaa kamm moolay na keechai jit ant pachhotaa-ee-ai.  
 Satguroo kaa updays sun too hovai tayrai naalay.  
 Kahai naanak man pi-aaray too sadaa sach samaalay. ||11||**

(Sri Guru Granth Sahib Ji, Page No. 918)

For one's spiritual advancement, it is extremely important for a human being to understand the reality of his domestic life. To understand the magnificence of spirituality, it is extremely essential for a human being to unravel the mystery of his domestic life. In order to walk the path of spirituality, it is utterly essential for one to know, understand and accept Param Sat (the supreme Truth) of the reality of human bonds, relationships, ties, affiliations etc. It is extremely imperative to know, understand and accept the Param Sat of how Maya-Moh (the temptations and attachments of Maya) in domestic life turns a human being's life into hell. It is very essential for a human being to have an awareness of the Param Sat Tat (divine essence of the supreme Truth) as to how the Chandaal (lowlife; villain) of Maya-Moh proves effective in wasting away the substance of human life, from birth of the human being until his death. A common human being remains enmeshed in his own family all his life. A common human being spends all his life embroiled in his family matters. The entire humanity regards their domestic ties as the ultimate reality, and devotes their entire life in observing and preserving these ties.

A newborn baby at her birth is unfettered by the worldly bonds. A newborn baby has no attachments to the worldly matters or to her family. If you place your hand upon the newborn baby's head where her Dassam Duaar (the tenth divine door; once opened, it establishes link between the human being and Akaal Purakh) lies, you will experience Amrit streaming endlessly from her Dassam Duaar. You will feel this Amrit, exuding from the Dassam Duaar, as ripples of



warmth in your palm. The whole humankind can experience this supernatural phenomenon. A newborn baby is a treasure-house of Amrit. Maya has no influence over a newborn baby. All Bajjar Kapaats (the divine doors located at various places in the human body that, once opened, channel Amrit into the body and establish connection between the human being and Akaal Purakh) of a newborn baby are ajar. All Sat Sarovars (the sources of Amrit or spiritual energy; there are seven Sat Sarovars within human body) of the newborn baby are awakened. Before birth, in her mother's womb, the baby is in a state of Liv (the state of absorption in divine thoughts; the state where human consciousness is absorbed in the divine) with Sat PaarBraham Parmeshar (Truth, the Transcendent Lord and Creator of the Universe). This is why a newborn baby is said to be in the image of Parmatma (the supreme soul; God). This is why every human being gets involuntarily drawn toward a newborn baby. This is why, upon seeing a newborn baby, our mind is involuntarily attracted to her. This Param Sat Tat is repeatedly reaffirmed by the blessed SatGuru Sahiban (the ten SatGuru Patshah Ji's) in GurBani (Gur's words or God's words; Sri Guru Granth Sahib Ji):

**Garabh kunt meh uradh tap kartay.**

**Saas saas simrat parabh rahtay.**

(Sri Guru Granth Sahib Ji, Page No. 251)

**Garabh jon meh uradh tap kartaa.**

(Sri Guru Granth Sahib Ji, Page No. 337)

**Maat garabh meh aapan simran day**

**tah tum raakhanhaaray.**

(Sri Guru Granth Sahib Ji, Page No. 613)

**Antar garabh uradh liv laagee**

**so parabh saaray daat karay.**

(Sri Guru Granth Sahib Ji, Page No. 1013-1014)

In her mother's womb, the child is suspended upside down. The child's head faces downward, and her feet are turned upwards. In this state in her mother's womb, the child is constantly absorbed in Samadhi (a deep trance-like state, where there is no thought except pure consciousness). In the mother's womb the child is constantly immersed in Simran (meditation upon God). The mother's womb is referred to in GurBani as the abyss-of-hell. The mother's womb is



an ocean of woes. The stay of the child in the mother's womb is akin to living in dregs. Living in this hell in her mother's womb, the upside-down child is at perfect calm and immersed in Samadhi of Naam (the Name – representing God and all His Creation) of Sat PaarBraham Parmeshar. The child in her mother's womb is completely immersed in meditating upon the feet of Sat PaarBraham Parmeshar. This Param Sat Tat is reaffirmed in GurBani by the SatGuru Sahiban:

**Garabh kund narak tay raakhai bhavjal paar utaaray.**

(Sri Guru Granth Sahib Ji, Page No. 210)

**Garabh jon vistaa kaa vaas.**

(Sri Guru Granth Sahib Ji, Page No. 362)

**Maat garabh dukh saagro pi-aaray**

**tah apnaa naam japaa-i-aa.**

**Baahar kaadh bikh pasree-aa pi-aaray**

**maa-i-aa moh vadhaa-i-aa.**

(Sri Guru Granth Sahib Ji, Page No. 640)

Before birth (in existence as a soul), the child is fully aware of herself and of divinity; that is, the soul is fully aware of all her past births and of all the good and bad, pure and evil deeds committed in these past births. She is aware of how many human births she already has wasted away. She is aware of the length of period she has spent wandering in the cycle of births-and-deaths. She is also aware of how many times she has passed through the 8.4 million Juni's (low-life species), and how much time she has spent in the Juni's. She is also fully aware of all her previous human births. Before birth, while in her mother's womb, the child is fully conscious of the entire cosmos. With so much awareness, the soul before taking birth fully recognizes the great significance of the human birth. Therefore, before taking birth, the soul of the child promises to herself that she will not let this birth go futile. Thus with all this knowledge, she is mindful of why she is being born as a human being and what she needs to accomplish in this birth and how. She is conscious that, once born, she must attain Bandagi (submission before God) and attain Jeevan Mukti (deliverance from the cycle of birth-and-death; salvation).

Thus suspended upside down in her mother's womb – in the abyss-of-hell, in an ocean of woes, in dregs-like surroundings – and aware of complete Braham Gyan (the divine wisdom) about herself,



the unborn child is in a state uninfluenced by Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya). But, outside the mother's womb, the entire domestic environment is steeped deep in the influences of Maya. The entire kinfolk including parents, siblings, grandparents, uncles and aunts of the child is mired in slavery of Maya. The entire family is enmeshed in the deceptive web of Maya. Everyone in entire family is completely absorbed in accomplishing their Karam Kaand (deeds determining one's destiny in this as well as in coming births) to satisfy their Trishna (worldly desires) under slavery of the five Chandaals (lust, anger, greed, attachments and pride) in accordance with deeds committed by them in their past lives. In essence, the entire family is occupied in completely destructing themselves in slavery of Maya, trying to satisfy their Trishna by adopting the five Chandaals as their Guru (teacher; mentor). When the child is born in such Maya-struck surroundings, she begins to cry from her very birth. If the child doesn't cry, she makes everyone anxious of her not crying. As soon as the child emerges in the outside world, her Liv with Sat PaarBraham Parmeshar – that she was immersed in while in Samadhi in mother's womb – is broken. Because of the breaking of her Liv with Sat PaarBraham Parmeshar, the child begins to cry from her birth. Because, before taking birth and in Samadhi in her mother's womb, the child becomes aware that now she must join the outside world steeped in slavery of Maya, therefore she cannot help herself from crying upon her entry in the outside world. In the outside world and oblivious of the devastating game-plan of Maya, the doctors and nurses aiding in her birth and the family members present at her birth are immensely pleased to hear her cry. This Param Sat Tat is repeatedly reaffirmed in GurBani:

**Ray nar garabh kundal jab aachhat  
uradh dhi-aan liv laagaa.  
Mirtak pind pad mad naa ahinis  
ayk agi-aan so naagaa.  
Tay din sammal kasat mahaa dukh  
ab chit adhik pasaari-aa.  
Garabh chhod mitar mandal aa-i-aa  
ta-o narhar manhu bisaari-aa. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 93)



Thus, the newborn child is forced to live amongst her kith and kin bogged down in disastrous influences of Maya. The newborn child is helpless as Sat PaarBraham Parmeshar hasn't bestowed upon her ability to speak and express her inner feelings. While the newborn child bears the image of Parmatma, she is incapable of putting forth her entire knowledge into words. She is unable to speak and describe what she sees and feels. Thus, by keeping the newborn child bereft of the power of speaking, as if she has been pushed into the quagmire of Maya in order to account for her previous Karam Kaands in accordance with the Vidhan of Karma (laws determining one's destiny in accordance with one's good and bad deeds). At the mercy of her deeply Maya-struck family, gradually the child loses her entire knowledge. The entire awareness that she possessed before birth in her mother's womb gets gradually eclipsed by Maya. All her Bajjar Kapaats get shut. All Sat Sarovars get overshadowed by the influence of Maya. Born suffused-with-Amrit, the child begins to get mired in Maya. By the time her power of speaking takes hold, she has already buried herself in slavery of Maya. Gradually the lust, anger, greed, attachments and pride grip her in their clutches. Soon the child is imbued in colours of her Maya-struck kith and kin and slips into slavery of Maya. Thus the child, born in God's image, becomes slave to Maya. From now on, she occupies herself in accounting for her Karam Kaand in slavery of Maya and, like the rest of her family, commits her entire lifetime to the slavery of Maya until the time she passes away.

There is only one situation under which life of the child can be rescued. If the child is born in an atmosphere of Bandagi, her life-story can take a wonderful turn. That is, if the child's parents are immersed in Bandagi, her life-story can turn out to be a magnificent one. If both parents of the child are saintly-souls, her life can turn out to be extremely charming. If both parents of the child are GurParsaad-possessing and Bandagi-immersed Suhaagans, the child's life can be saved from being wasted away. A mother, who happens to be a Suhaagan, gives birth to a blessed-saintly-soul from her womb. The children born of parents, who are saintly-souls, too turn out to be the Bandagi-absorbed souls. A child born of such parents too goes on to become a saint. But not every parent can be a saintly-soul; because saintly-souls are only one amongst tens of millions. Therefore the possibility of a saintly-soul child getting born becomes considerably less. So, in the situation, what steps must the parents take to ensure that the influence of Maya upon their children is reduced? For





the good of their children, and for their own good, it is very necessary that the parents embrace Sato-Gun's. At the very least if the parents focus their attention on deeds of Sat, it will do good to them as well as to their children. Therefore, if the parents ensure always the presence of enlightenment of GurBani around the newborn child, the influence of Maya upon the child can be lessened. That is to say, if the newborn child is made to hear as much of GurBani as possible, her soul will maintain its equanimity and child will come under less of an impact from Maya. Were the parents to place the newborn child in their lap and perform as much SatNaam Simran as they can, the child will come under a lessened impact of Maya. If GurBani is made to play all the time at low volume in the newborn child's room, it can have an amazing effect upon the child. If both parents practise SatNaam Simran, it will make a marvellous effect upon the child.

In this fashion, the human being remains trapped in the game-plan of Maya and remains shackled in the bonds of births-and-deaths. He or she gives account of many deeds, as well as commits many new deeds that he or she must account for in times to come. This is how the human soul carries burden of these deeds from one birth to another, then to still another and so on for countless births. In all these births one finds new families, forges new relationships, finds new parents and gets entangled in all other ties and bonds. In this way, in all one's past births and up to this birth, there have been countless parents, countless siblings and countless other relations; countless bonds made and broken, countless deeds accounted for and countless deeds committed afresh. In essence, this chain continues until one attains Jeevan Mukti. In every new birth of the human being, same saga is repeated. The game of Karam Kaand begins anew followed by the slavery of Maya and, carrying on in slavery of Maya, to his or her eventual death. When life comes to end, no relation, bond, tie, family, kith or kin accompanies the human being in this disastrous game-plan of Maya. When the human being comes to the end of his life, only his good and bad deeds accompany his soul. None of his close relations and bonds of his parents or siblings survives; neither do his estates and worldly possessions – that he spent and wasted away a lifetime accumulating – accompany him.

Thus, the human being's relationships, bonds, ties and affiliations aren't originated in this birth alone, but have been carrying on from several previous births. Because all these relationships, bonds, ties



and affiliations are made and broken only to account for one's Karam Kaand, therefore all these relationships, bonds, ties and affiliations are false. Not only this, but all the wealth, riches, estates and worldly assets acquired over one's lifetime too do not accompany a human being at the time of his death. This Param Sat Tat is repeatedly reaffirmed in GurBani. The blessed SatGuru incarnate Nanak Patshah Ji reaffirms reality of the whole world in this supremely powerful Salok (verse) of Puran Braham Gyan (perfect divine wisdom) in Asa Di Vaar (a collection of 24 Pauris written by Guru Nanak Ji):

**Salok Mehlaa 1.**

**Koorh raajaa koorh parjaa koorh sabh sansaar.**

**Koorh mandap koorh maarhee koorh baisanhaar.**

**Koorh su-inaa koorh rupaa koorh painhanhaar.**

**Koorh kaa-i-aa koorh kaparh koorh roop apaar.**

**Koorh mee-aa koorh beebie khap ho-ay khaar.**

**Koorh koorhai nayhu lagaa visri-aa kartaar.**

**Kis naal keechai dostee sabh jag chalanhaar.**

**Koorh mithaa koorh maakhi-o koorh dobay poor.**

**Naanak vakhaanai bayntee tudh baajh koorho koorh. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 468)

These divine words of Param Sat inherently forming part of the divine Vidhans (constitutions; set of laws) have forever been governing the entire Creation. The words spoken by the Avataars (divine incarnates), Sants (saints), Braham Gyanis (possessing Braham Gyan) and SatGurus are Atal Sat (the invariable Truth). The utterances of the Avataars, Sants, Braham Gyanis and SatGurus are Puran Sat, Puran Braham Gyan, and a divine Hukam (the divine will or command). Therefore, every word recorded in GurBani is Puran Sat (the absolute Truth), Puran Braham Gyan, and the immutable divine Hukam. In this Salok of Puran Sat, the blessed SatGuru incarnate Nanak Patshah Ji declares the whole expanse of this Creation as nothing but Kood (falsehood). Kood implies deception. Kood implies Bharams (misconceptions; incorrect religious notions and superstitions). Kood implies falsehood. Kood implies that which isn't Sat (the eternal Truth; God Himself). Kood implies that which is Asat (not Sat). Kood implies that which isn't abiding. Kood implies something that is transient. Kood implies something that mutates with time. Something that takes birth in Kaal (space-time) will assuredly meet its end in Kaal. Since this



world too is created and is being created in Kaal, therefore this world too is Kood. Since the world is Kood, therefore every object present in the world, and the entire humanity, is perishable; therefore every entity in this world is Kood. Since this world is created in Kaal and constantly mutates, therefore every creation present in the world is mutable and is mutating every moment; the end of this world is certain, i.e. the end of every creation in this world is certain. Because every creation in the world is death-bound, transient and Asat; therefore every creation in the world is Kood. It implies that every creation in the world is Asat, anything but Sat, perishable, false, and nothing but a Bharam and a delusion. The foremost example of this Param Sat is presented by the beginning and the end of the human life. We clearly and constantly observe this Sat in our everyday life. Every day several new lives begin, and several old lives come to end. Not just this, from birth of the human being till his death, constant mutation of the human body and human life is Puran Sat, and this Param Sat begs no proof. Similarly, every creation belonging to the 8.4 million species (4.2 million upon land and 4.2 million underwater) constantly witnesses countless births and countless deaths. Every day in this world new creation are born and destroyed. The whole world, in every moment and every instant, undergoes transformation. Every creation in the world, in every moment and every instant, is headed for its destruction.

It is completely true that, in accordance with their Karam Kaand and destiny, many great sovereign, valiant, mighty, pious and impious rulers were born in the world, who established mighty empires upon this earth, reigned over them and then met their end in Kaal. In myriad regions of the earth, regimes were established and destroyed. Even in present times when democracies are in vogue, country after country is openly witnessing constant establishing and toppling of regimes. Just as all rulers, dynasties and regimes take birth and then meet their end, in the same way subjects of these rulers too take birth and die. The palaces and mansions and all the worldly riches of these rulers too meet their end in Kaal. Because all worldly riches, palaces and mansions are destructible, and rulers who enjoy them and all their subjects are perishable; therefore all of this is Kood, i.e. the entire expanse of the world is short-lived, Asat and false. The gems and jewels, gold and silver and such other priceless worldly objects too are short-lived, and so too are those human beings that possess them, adorn them (as ornaments etc.) and put them in use. That is to say, from the viewpoint of spirituality, these expensive objects carry no



value; neither is any spiritual importance attached to those who adorn and possess them. From the viewpoint of spirituality, the gems, gold and silver are merely as valuable as sand.

The bond of husband-and-wife too is Kood. That is, the relationship between a husband and his wife too is Asat. The bond of husband-and-wife, held sacrosanct by the world, too is Asat. The bond of husband-and-wife too is false. The bond between those husband and wife couples who have passed through Kaal, are passing through Kaal, or are yet to pass through Kaal isn't the bond of one particular birth. It is a bond of several lifetimes. This bond has several times been made and broken. This bond too dies with death of one of the partners. Therefore this bond too is false. The foundation of this bond lies solely in the Karam Kaand. The bond between husband-and-wife becomes Sat only when both husband and wife become Sants. The marriage ceremony (of taking rounds around fire) mentioned in GurBani is the ceremony of marriage between a Suhaagan (God's bride; one who is accepted as a devotee in Dargah) and Sat PaarBraham Parmeshar. The first round begins when one acquires GurParsaad (eternal bliss and eternal grace) and sets off on one's Bandagi; and the fourth (the final) round is completed when the Suhaagan accomplishes Bandagi and becomes a Sada Suhaagan (the eternal bride of God; one who has attained Sada Suhaag, i.e. Puran Braham Gyan, Puran Tat Gyan and Param Padvi). The bond of husband-and-wife acquires divine passion when both husband and wife attain Suhaag. The bond of Sat is the true bond. All other bonds are false. This is why the husband-and-wife couples constantly suffer in false bonds and perish. All bonds forged under Maya are false. Under Maya, the husband and the wife are kept deprived of offering their true devotion to one-another. Domestic attachments and pride turn their life into a living hell.

The domestic attachments and pride alone are the cause of all the suffering and distress of a human being. Everybody wants a good turn for himself. Everybody thinks and believes that he is the only one the others must care for. Everybody feels and wishes that he is the only one the others must favour. Nobody thinks that anybody other than himself ought to be favoured. Nobody dedicates his own life in Parupkaar (selfless acts for benefaction of humanity). A life spent in slavery of Maya is eternally false. A life spent in deeds of Asat is nothing but Asat. Therefore, in slavery of Maya, the bond of husband-and-wife



too is Asat. A bond becomes the bond of Sat only when Maya is vanquished. The family ties exist because of the domestic attachments, and all the domestic pain, suffering, troubles and distresses too exist only because of these attachments. A family is nothing but a storehouse of Moh-Maya. Abiding in Moh-Maya, the family and the entire world is merely a honey-sweet deception. Maya-Moh is a sweet poison that slowly destroys the human life. The sole reason of all mental and physical maladies of a human being is the sweet poison of Maya. When a newborn child gets addicted to the sweet poison of Maya, her bond with Sat Kartaar (the Truth and the Creator; God) is broken. When the child – deeply immersed in Samadhi and suffused with Amrit in her mother's womb – learns to drink the sweet poison of Maya after birth, she lets Sat Kartaar slip out of her mind.

The question arises as to how, and why, is Maya a sweet poison? The answer is that the human being is drawn towards power, youth, wealth, riches, glamour, taste and aroma, which are various forms of Maya, and trapped in these vices the human being falls under the hold of lust, anger, greed, attachments and pride and absorbs himself in committing Asat Karams. A human being commits Asat Karam when intoxicated by power. That is, a human being misuses his worldly rank and title and the authority vested in him by these titles to further his own affairs and those of his family and friends, and to accumulate wealth, riches, properties, estates and all material objects throughout his life, and, in so doing, gets more and more bogged down in the swamp of vices. The human being, under intoxication of youth, falls prey to the Chandaal of lust and gets further and further mired in the swamp of vices. Intoxicated by the beauty, touch and scent of the opposite sex, the human being becomes slave to one's lust and, falling prey to the Chandaal of lust, gets further and further trapped in the swamp of vices. Intoxicated by wealth and riches (worldly possessions, mansions and estates, money and assets) the human being falls prey to the Chandaal of pride and steepes further in the bog of vices. Thus, at the mercy of these alluring vices of Maya and unaware of the devastating power of these vices, the human being gets deeply mired in the morass of Maya. Under intoxication of the sweet poison of Maya, the human being loses his ability to discern right from wrong, and good from evil. The sweet poison of Maya corrupts the human being's power of judgement. The human being begins to regard slavery of Maya as the sole purpose in his life and occupies himself in constantly ingesting this sweet poison. How can



a human being, stuck in the morass of Maya and in such a gravely devastating state, be cognizant of Sat PaarBraham Parmeshar? That is, the human being is no longer conscious of Sat Kartaar. The human being loses sight of the reason and purpose of his life. He loses sight of the promises that he made to himself in his mother's womb and, stuck in the swamp of Moh-Maya, reaches the end of his life and passes away. The SatGuru Sahiban have repeatedly reaffirmed the Param Sat Tat about Moh-Maya in GurBani:

**Daykh kutamb mohi lobhaanaa chaldi-aa naal na jaa-ee.**

(Sri Guru Granth Sahib Ji, Page No. 32)

**Ih maa-i-aa moh kutamb hai bhaa-ay doojai faas.**

(Sri Guru Granth Sahib Ji, Page No. 166)

**Mithi-aa tan dhan kutamb sabaa-i-aa.**

**Mithi-aa ha-umai mamtaa maa-i-aa.**

(Sri Guru Granth Sahib Ji, Page No. 268)

**Moh kutamb dis aavdaa sabh chalanhaaraa aavan jaanaa.**

(Sri Guru Granth Sahib Ji, Page No. 305)

**Moh koorh kutamb hai manmukh mugadh rataa.**

(Sri Guru Granth Sahib Ji, Page No. 787)

**Kabeer har kaa simran chhaad kai paali-o bahut kutamb.**

**Dhandhaa kartaa reh ga-i-aa bhaa-ee rahi-aa na bandh. ||106||**

(Sri Guru Granth Sahib Ji, Page No. 1370)

**Kabeer raam naam jaani-o nahee paali-o katak kutamb.**

**Dhandhay hee meh mar ga-i-o baahar bha-ee na bamb. ||226||**

(Sri Guru Granth Sahib Ji, Page No. 1376)

**Put kalat kutamb hai maa-i-aa moh vadhaa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 1422-1423)

**Moh kutamb sabh koorh hai koorh rahi-aa laptaa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 1424)

Thus, it is an utter truth that the entire world abiding in slavery of Maya is illusionary and transient. So, if the entire world is fleeting as described in this GurParsaadi Katha, how can one repose any trust in any worldly object, bond, relation, tie or affiliation? When the entire



world in its entire expanse is illusionary and Asat, which object, relation, bond, tie or affiliation can one have faith in? It goes to say that the entire world is merely a domain of Maya, and one cannot repose faith in it. The only faith-worthy element is the Param Tat, which is the Sat Tat. The Param Sat Tat alone is ever-abiding, and this Param Sat Tat is Sat PaarBraham Parmeshar Himself. (The supremely powerful magnificence of Param Sat Tat is described in detail in GurParsaadi Katha of Pauri 1.) A human being makes friends with those whom he trusts. The bond of friendship is based upon trust. Where there is trust, there is love. That is, a human being likes those whom he trusts. Trust gives birth to love. Trust alone gives rise to faith. The attachments do not create trust. The attachments only create fear of losing an object, relationship, tie, bond or friendship. The attachments do not generate the feeling of sacrifice for others. Love generates the feeling of sacrifice. The attachments carry within them the pull of affinity. Therefore the bond of friendship is the bond of trust, love and faith. Therefore the entire materialistic world – i.e., which abides in the slavery of Maya, which is born in Kaal and is mutable, which is bound to end in Kaal, which is Asat, which is short-lived and which is not Sat – cannot be trusted upon. Only the Param Sat Tat – which is ever-abiding, which is indestructible, which is Sat from the beginning, Sat throughout the ages, Sat in the present age and will remain Sat in all epochs to come – is trustworthy. This Param Sat Tat assimilates in it alone all the immense-supreme powers. The origin, sustenance and destruction of the whole Creation takes place only from within this Param Sat Tat.

There is nothing to be gained by getting attached to a world that is perishable, Asat and drowning in slavery of Maya; or to a worldly object, relation, bond, tie or affiliation that is entirely Kood, illusory, Asat, false and untrustworthy. Therefore, please embrace the Param Sat Tat. Make friends with the Param Sat Tat. Focus your mind and attention upon the Param Sat Tat. Perform Bandagi of the Param Sat Tat. Look after and serve the Param Sat Tat. Embrace deeds of Sat. Do not employ the disastrous forces (Chandaals) of lust, anger, greed, attachments and pride to satiate your Trishna. Do not let these five Chandaals (lust, anger, greed, attachments and pride) govern your mind in your everyday affairs. Pay attention to your everyday deeds and focus attention upon Sato Birti. Carry out all your deeds keeping your domestic life in Sato Birti. Regard all worldly objects, estates, wealth and riches, relations, ties, bonds and friendships available to you in this





life as blessings bestowed by Sat PaarBraham Parmeshar, and enjoy them while abiding in Sato Birti. Carry on serving Sat Tat by tending to all your domestic and worldly matters with Sato Birti. By regarding all your family, your relations, ties, bonds and affiliations as the Sangat (congregation; gathering) and serving them, your domestic attachments will break and your deeds will transform into Sat Karams. Focus your mind upon compassion, piety, contentment and forbearance. Adhere to humility in life. Let your trust, devotion and faith in Sat Tat grow. Follow the teachings of GurBani. Practise compassion in life. Learn to abide in Sat Santokh (the divine contentedness; state where there is humility and an absence of desires). Piety is born only from compassion. Practise humbleness in life. Humility is the divine weapon to annihilate the Chandaals of pride and anger. In your everyday life, practise speaking Sat, hearing Sat, acting Sat and propagating Sat. Take advantage of the service of dedicating Dasvandh (10% of one's earnings or time earmarked for charity) from your well-earned wealth, and you will be rid of the Chandaal of greed. Making the service of Dasvandh, you will never face any want in your wealth. Embracing Sat Karams in your life, all your troubles and distresses will begin to disappear. You will be saved in future from having to account for your deeds. That is to say, Sat Karams will have a magnificent impact upon your destiny in days to come. The Sat Karams are transformed into virtuous deeds and, removing the burden of your Asat Karams, make your life a pleasant one in days to come.

As your deeds begin to transform into the deeds of Sat, and your Sat Karams begin to accumulate, you will progress toward meeting a SatGuru and acquiring GurParsaad. When you accumulate enough Sat Karams to begin outweighing your Asat Karams, you will strike a fortune and Sat PaarBraham Parmeshar will lead you into the Sangat of a Puran Sant-SatGuru. Sat PaarBraham Parmeshar manifests Himself upon earth only in the form of a Puran Sant, SatGuru or Puran Braham Gyani. It is only by listening to the counsel of such a great-being, accepting it and by serving and caring after such a great-being that a human being obtains GurParsaad. It is only by surrendering one's entire self at Sat Charans (the feet where Sat abides) of such a great-being that a human being receives GurParsaad and attains Bandagi. By dedicating one's body, mind and physical wealth at Sat Charans of such a Puran Sant-SatGuru-Puran Braham Gyani, a human being easily acquires GurParsaad of SatNaam (Truth as a manifestation of the Name of God), SatNaam Simran (meditation upon SatNaam), SatNaam Di



Kamai (adherence to SatNaam in life), Puran Bandagi (complete surrender before God) and Seva (humble and selfless service to others), and attains Samadhi. Bandagi cannot be performed without obtaining GurParsaad. Bandagi begins only upon receiving GurParsaad. Only those human beings are admitted by Sat PaarBraham Parmeshar into His Charan Sharan (shelter at the feet; i.e. shelter along with opportunity to serve) who follow Sat Bachans (words of Truth; divine words) of their SatGuru and who fall at Sat Charans of their SatGuru. Only those human beings acquire GurParsaad of Puran Bandagi and Jeevan Mukti who dedicate their body, mind and worldly wealth at Sat Charans of their SatGuru. It is only the Charan Sharan of a SatGuru where one is blessed with GurParsaad. The human beings easily accomplish their Bandagi who surrender their entire self at Sat Charans of their SatGuru with complete faith, devotion and trust.

Therefore, it is a humble prayer at the feet of the entire humanity to hear, perceive, understand and accept the immense magnificence of Sat. Please heed, discern, grasp and acknowledge the immense magnificence of the SatGuru. Please regard, recognize, realize and respect the supremely powerful magnificence of a Puran Sant and Puran Braham Gyani. By so doing, you will be rewarded with GurParsaad. By so doing, you will be rewarded with a place in the Charan Sharan of these great-beings, and with SatNaam, SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Seva. The entire GurBani is the magnificence of Sat. The great-beings – the Puran Sants, SatGurus and Puran Braham Gyanis – are manifestations of Sat. There is no distinction between these great-beings and Sat PaarBraham. Sat PaarBraham manifests Himself upon earth in form of these great-beings. These great-beings are the image of Nirankaar (the Formless; God) manifesting Himself upon earth. The words of these great-beings are Sat. The words of these great-beings are the divine Hukam. The feet of such great-beings are Sat Charans exuding incessant Amrit and radiating Parkash. The immense-supreme powers make their home at the feet of these great-beings. The Charan Sharan of these great-beings is the Charan Sharan of Sat PaarBraham. By making Puran Samarpan (complete surrender) at Sat Charans of these great-beings possessing supreme-and-powerful magnificence, the human being is extricated from the Bharam Jaal (web of deceptions) of Maya and easily attains Jeevan Mukti.



## Pauri 12

**Agam agocharaa tayraa ant na paa-i-aa.  
 Anto na paa-i-aa kinai tayraa aapnaa aap too jaanhay.  
 Jee-a jant sabh khayl tayraa ki-aa ko aakh vakhaana-ay.  
 Aakhahi ta vaykheh sabh toohai jin jagat upaa-i-aa.  
 Kahai naanak too sadaa agamm hai  
 tayraa ant na paa-i-aa. ||12||**

(Sri Guru Granth Sahib Ji, Page No. 918)

It is impossible for a common human being, bogged down in swamp of Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya), to learn, grasp and acknowledge the immense magnificence of the blessed Sat PaarBraham Parmeshar (Truth, the Transcendent Lord and Creator of the Universe). Trapped in slavery of Maya, a common human being finds it beyond his reach to perceive the immense magnificence of the blessed Sat PaarBraham Parmeshar. The power of perception of a common human being, busy satiating the undying fire of his Trishna (the worldly desires), is dominated by Panj Chandaals (the five villains or lowlives: lust, anger, greed, attachments and pride), and therefore succumbs without getting anywhere near the immense magnificence of Sat PaarBraham Parmeshar. The boundless magnificence of Sat PaarBraham Parmeshar is beyond the reach of a common human being buried in swamp of Maya. The magnificence of the supremely powerful Nirgun Saroop (the infinite divine power beyond the three attributes of Maya) of Sat PaarBraham Parmeshar is beyond the three attributes of Maya (**Rajo:** Trishna; **Tamo:** lust, anger, greed, attachments and pride; and **Sato:** compassion, righteousness, contentedness and forbearance); is forever instated in Sunn Mandal (the domain of Sunn Kalaa – the art and the state of total, absolute silence and peacefulness); and beyond the extent of reach of a common human being. The supremely powerful Sarab Kalaa Bharpoor (possessing all supreme and divine crafts and competencies) Nirgun Saroop of the blessed Sat PaarBraham Parmeshar is beyond grasping



by the five sensory-organs of a common human being. The grasp of these five human sensory-organs is limited to unravelling worldly mysteries alone. The grasp of these five faculties is limited only to physical perceptions under the game-plan of Maya. The grasp of these five human faculties is restricted only to worldly learning, sciences, knowledge, pains, comforts, pleasures and luxuries etc. With these five faculties, one cannot perceive Sat PaarBraham Parmeshar. Therefore, it is very necessary for us to understand these five sensory-organs in order to learn the correct use of these five human faculties and – becoming able to correctly apply these faculties and being enlightened about Bandagi of Sat PaarBraham Parmeshar – to proceed on the path of Bandagi.

Sat PaarBraham Parmeshar has endowed the human being with five powers in form of the five sensory-organs. These five sensory-organs and faculties are: the eyes with power to see; the ears with power to hear; the nose with power to smell; the tongue with power to speak and discern taste; and the skin with power to touch and feel. These five sensory-organs and their inherent powers are the five Kalaa's (crafts; competencies) bestowed upon a human being. These five sensory-organs and the powers assimilated therein alone make the human life worth living in this world. These five faculties form the very basis of a human being's actions. A human being conducts his life in this world by putting these faculties in use. A human being perceives and deals with all worldly comforts, discomforts, materials, objects, relationships, ties and bonds and conducts all his worldly affairs by applying these five divine faculties. A human being receives his education, acquires objects and means to conduct his life, and manages his affairs through application of these five sensory-organs. A human being marks his existence in this world only through applying these five divine powers. A human being interacts with others and carries out his affairs only through using these five divine abilities. A human being earns his living and looks after himself and his family only through the use of these five divine powers.

That is to say, without these five sensory-organs, it would be unbearably hard for a human being to abide in this world. That is, without these five sensory-organs, it is impossible for a human being to lead a complete human life in this world. That is, without these five sensory-organs, a human being cannot fully experience life in this world. There are many human beings who, because of their



Karma (destiny determined by one's good and bad deeds), are afflicted with maladies and therefore not fully endowed with these five faculties and are forced to lead a crippled life. When we look at the human beings in such a state leading a life of disability, we can better appreciate importance of these divine faculties.

The Puran Sat Tat (the essence of the absolute Truth) to be grasped by a human being is this – that if these five divine faculties are employed to commit Asat Karams (untruthful deeds; deeds against Sat), the human birth and life are wasted away. If these five divine powers are employed in committing Asat Karams, the human birth and life are filled only with suffering, strife and troubles. Besides, even the coming births of the human being are ruined. In accordance with the Vidhaan of Karma (laws determining one's destiny in accordance with one's good and bad deeds), these Asat Karams adversely impact the future of the human being. Based upon his deeds alone, a human being is either granted rebirth as a human being or is sent to the 8.4 million Juni's (species); this decision is made by Dharam Raj (the divine judge who weighs our good and bad deeds and determines our next appropriate life form. Those who engage in Naam Simran are beyond his judgement; instead, he escorts them to the higher realms of Truth). If a human being employs these five faculties rightly, he advances toward his Bandagi (submission before God); but if he misuses them, he himself becomes the cause of his downfall. Therefore, this Param Sat Tat (the essence of the supreme Truth) must be held firmly in mind that it is essential to employ these five faculties in performing Sat Karams (the deeds of Sat; truthful deeds) alone.

That is to say, the power of speaking must only be used to speak Sat (eternal Truth; God Himself); neither to lie nor to support a lie; not to speak harshly; not to malign or to slander; not to speak vainly; not to speak cynically; to employ this divine power only in its right purpose; to seek good for all and to be humble; to employ the tongue in Jaap of SatNaam (recitation of SatNaam – 'Truth as the Name of God'), and in singing magnificence and praise of Sat PaarBraham Parmeshar. By speaking cynically, the human body and mind too turn wry and indifferent. To be cynical is to utter malicious words. To be cynical is: to use spiteful words; to indulge in Nindya (denunciation; slander); to backbite; to be angry and to use wrongful words; to be abusive; to be insolent; to be egoistic and to use demeaning words,



etc. A cynical human being does a great harm to himself. The mind and body of a cynical human being begin to rot. A cynical human being, always in clutches of the five Chandaals (lust, anger, greed, attachments and pride), commits Asat Karams and – burning in fire of Maya – destroys his mind and body. Therefore, a cynical human being is an utter fool. A cynical human being is devoid of love. The mind and body of a cynical human being are bereft of love. A cynical human being burns all the time in fire of jealousy, hate and spitefulness, and bears grudges. Therefore, to be cynical is to be utterly foolish. A cynical human being, through his cynical words, spites none but himself. This is so because the cynic alone is the one who comes to harm; and not those whom he maligns. A cynical human being lends his tongue to cleanse grime and vices off the minds of those whom he demeans. That is to say, a cynical human being carries upon his head the burden of vices of those whom he disparages. A cynical, Maya-struck human being is lambasted in Dargah (the divine court). Thus, a cynical human, while attempting to harm others, ends up harming none but himself, destroying himself, getting himself kicked out of everyplace and humiliating himself. The blessed SatGuru incarnate Nanak Patshah Ji reaffirms this Param Sat Tat in Asa Di Vaar (a collection of 24 Pauris written by Guru Nanak Ji):

**Salok Mehlaa 1.**

**Naanak fikai boli-ai tan man fikaa ho-ay.**

**Fiko fikaa sadee-ai fikay fikee so-ay.**

**Fikaa dargeh satee-ai muhi thukaa fikay paa-ay.**

**Fikaa moorakh aakhee-ai paanaa lahai sajaa-ay. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 473)

**Man kaa sootak lobh hai jihvaa sootak koorh.**

(Sri Guru Granth Sahib Ji, Page No. 472)

The power of the sight must be used only to see Sat; for men: to treat women as the mother, daughter or sister and not to cast a lustful eye on them, and to avoid lust; for women: to treat men as the brother, father or son and not to regard them with a lustful eye, and to eschew lust; to acknowledge beauty of the opposite sex as a miracle of Sat PaarBraham Parmeshar and to admire it in right spirit; not to cast a bad or lustful eye on someone else's wealth and riches; to reflect upon one's own vices and to try and cast them away; to reflect upon other's virtues and to try and embrace them; to assist others in casting away



their vices, etc. When one casts a lustful eye on the opposite sex, he or she desecrates their very own eyes – the source of their power of sight. When one casts an envious eye on someone else's wealth, he desecrates the source of his power of sight – the eyes – and such a greedy and lustful human being begins to merit a place in hell. This Param Sat Tat is revealed in GurBani (Gur's words or God's words; Sri Guru Granth Sahib Ji):

**Akhee sootak vaykh-naa par tari-a par dhan roop.**

(Sri Guru Granth Sahib Ji, Page No. 472)

The power of hearing must be used only to hear Sat; to hear SatNaam; to hear the magnificence and praise of Sat PaarBraham; to discern Sat and to try one's utmost to embrace Sat; not to pay heed to other's criticism, back-bite or slander; and to neither heed nor participate in false or baseless debates. When a human being gets drawn into criticism, backbite or slander of others, or into false or baseless arguments, he desecrates his ears. The human being who gets drawn into criticism, backbite or slander of others, or into false or baseless debates begins to merit a place in hell. Even those human beings, who are outwardly unblemished, begin to deserve a place in hell when they start getting drawn into criticism, backbite or slander of others, or into false or pointless arguments. The blessed SatGuru incarnate Nanak Patshah Ji reaffirms this Param Sat Tat in Asa Di Vaar:

**Kannee sootak kann pai laa-itbaaree khaahi.**

**Naanak hansaa aadmee badhay jam pur jaahi. ||2||**

(Sri Guru Granth Sahib Ji, Page No. 472)

The human nose is equipped with power to ascertain all kinds of smells. Through the power of smell, a human being can distinguish between inedible things and delicacies. Therefore, please apply the knowledge gained through the power of smell properly. Do not acquire unhealthy dietary habits. Be balanced in your eating and drinking. For your own health, eat nutritious dishes and meals in right quantities. Take good care of your health. Through the power of smell, a human being can distinguish between good and bad environs. Through the power of smell, the human being can even distinguish between filth and cleanliness. Be ever-alert to clear out filth. Filth germinates diseases. Cleanliness has a very beneficial effect upon a human being's health. Through the power of smell, a human being





can make out the scent and perfume used by other men and women. The power of smell also helps a human being learn about the body of the opposite sex. Men and women mostly abuse their power of smell in satisfying their sexual desires. The smell of the opposite sex incites and draws men and women into carnal lust. Therefore, be mindful when around the opposite sex. Do not let scent of the opposite sex become your weakness. Make right use of the power of smell: enjoy fragrance of flowers; relish flavour of delicious food; make effort and service to clean out filth. Do not let the power of smell becomes the cause of your downfall; rather employ this power in serving Sat and to lead your life judiciously.

The power of touch – benevolently granted to the human beings by Sat PaarBraham Parmeshar and assimilated in the human skin – plays a very important role in everyday life of the human being. We can feel about everything by the touch of our hands. Similarly, other parts of the human body possess power of feeling through touch. Through the power of touch, different parts of the human body act their different roles. The power of feeling by touch, ingrained in various parts of the human body, provides diverse experiences to the human being. Please make right use of this power of touch. Do not misuse this faculty of touch. Touching, with courtesy and without crossing boundaries, is a joyful experience. Courteous and within-bounds touching is a blessing. Touching, when discourteous and crossing-a-line, becomes a curse and turns the human being's life into hell. Touch even carries within it power to heal mental afflictions of a human being. The hand of the SatGuru, lovingly placed upon the head of a human being, can gratify him and bless him with Samadhi (the deep trance-like state, where there is no thought except pure consciousness). We repeatedly make use of power of touch in our everyday life. The only thing to keep in mind while using the power of touch is not to be influenced by any base desires when using this power. Keep within your social boundaries while using this faculty. Crossing a boundary, while using the power of touch, ruins both your social and spiritual lives. Breaching a boundary, when using the power of touch, wounds both morality and the soul of the human being. Breach of boundaries in using the power of touch is a crime, and liable to make a human being fall prey to the Chandaal of lust and ruin himself.

The misuse of these five powers – blessed to the human being for



conducting his worldly life – can destroy his life. The right and within-bounds use of these five powers proves beneficial in making the human life worthwhile. But these five faculties do not carry within them the power to obtain Dashan (the vision with inner, spiritual eye) of Sat PaarBraham Parmeshar for the human being. This is why SatGuru Sahiban (the ten SatGuru Patshah Ji's) manifest and address Sat PaarBraham Parmeshar in GurBani as '**Agam**' (one who cannot be perceived by the five human sensory functions) and '**Agocharaa**' (one that needs a divine sight to be perceived and experienced). A human being is not empowered to behold Sat PaarBraham Parmeshar with his two eyes. Neither is the human being empowered to sense the supreme power of Sat PaarBraham Parmeshar through his faculties of sight, speech, hearing, smell and touch. These five faculties merely empower a human being to have the physical experiences. The powers of these five sensory organs are limited only to the material world. Sat PaarBraham Parmeshar and His magnificence are boundless; therefore one cannot obtain Darshan of Sat PaarBraham Parmeshar or feel His boundlessness while one is constrained by the limits of his perception. One can obtain Darshan of Sat PaarBraham Parmeshar and sense His immensity only by becoming indistinct from Him. This does not, however, imply that the human being is incapable of obtaining Darshan of Sat PaarBraham Parmeshar or of fathoming his boundlessness. A human being is capable of manifesting Sat PaarBraham Parmeshar in his own Hirda (literally meaning heart, Hirda actually denotes Anhat Chakra located near the heart; one of the seven Sat Sarovars, and more a part of our spiritual being than our physical body). A human being possesses within himself the supreme power to manifest Nirgun within his Sargun Roop (Nirgun represents God beyond the Trigun Maya observed only through one's spiritual eye, and Sargun is the divine power present in every creation and sustaining it. Manifesting Nirgun in Sargun describes the state where one realizes that all physical creations are part of Sargun, but are created and run by Nirgun – this realization is the Puran Braham Gyan and Puran Tat Gyan). Sat PaarBraham Parmeshar has instated all the divine powers in Sat Sarovars (the seven sources of Amrit or of the spiritual energy inside the human body) in Suksham Dehi (the astral body; Suksham is part of the human soul and source of all energy running the senses and the physical functions of the body) of the human being. The Suksham Dehi of the human being is vested by Sat PaarBraham Parmeshar with the supreme power to conquer Maya, transcend beyond Trigun Maya,



attain Chautha Pad (the fourth state; beyond the three aspects of Maya) and obtain His Darshan. All one needs to do is awaken this supreme power. All one needs to do is awaken all the supreme powers instated in the Sat Sarovars. The human beings who employ the five sensory-organs to perform Sat Karams make their life Sato-Guni (abiding in Sato Birti of Maya), are showered by Sat PaarBraham Parmeshar with His GurKirpa (eternal grace), and receive GurParsaad (the eternal bliss and eternal grace) of SatNaam, SatNaam Simran (meditation upon SatNaam), SatNaam Di Kamai (adherence to SatNaam in life), Puran Bandagi (complete surrender before God) and Seva (humble and selfless service to others). With these blessings, such human beings vanquish Maya, become one with Sat PaarBraham Parmeshar and are able to appreciate the immensity of Sat PaarBraham Parmeshar. This Param Sat Tat is revealed to humanity by the great-beings, once they themselves have attained such a state and have achieved ability to appreciate boundlessness of Sat PaarBraham Parmeshar. When a human being – having conquered Maya, arrived at Chautha Pad and obtained Darshan of Sat PaarBraham Parmeshar – attains Puran Awastha (the state of spiritual perfection), he realizes the immensity and the boundless supreme powers of Sat PaarBraham Parmeshar. When a human being arrives at pinnacle of his Bandagi and obtains Darshan of Nirgun in Sargun, he experiences being one with the Nirgun Saroop of Akaal Purakh (the Timeless Being; God). Assimilating oneself in such infiniteness, the Bhagat (devotee) immerses himself in singing praises of the immensity of Sat PaarBraham Parmeshar. The SatGuru incarnate SatGuru Patshahs and all Sants (saints) and Bhagats have experienced the immensity of Sat PaarBraham and revealed it in GurBani.

It is this Puran Braham Gyan about immensity of Sat PaarBraham that the blessed SatGuru incarnate the third Patshah Ji reaffirms in this Pauri (verse). The magnificence of the blessed Sat PaarBraham Parmeshar is immense. The magnificence of the blessed Sat PaarBraham Parmeshar is eternal. The magnificence of the blessed Sat PaarBraham Parmeshar is Aprampaar (without dimension or boundary). The magnificence of the blessed Sat PaarBraham Parmeshar is indescribable. The magnificence of the blessed Sat PaarBraham Parmeshar is beyond words. This is so because none amongst all the Avataars (divine incarnates), SatGurus (the Truth Gurus), Sants, Braham Gyanis (possessing Braham Gyan – the divine wisdom), Pirs (seers) and Paigambar (prophets) appearing upon the



earth till now has been able to unravel the secret of the immense magnificence of the blessed Sat PaarBraham Parmeshar, nor will anyone in the present times or in future be able to do so. This Param Sat Tat is repeatedly reaffirmed in GurBani:

**Aad purakh tayraa ant na paa-i-aa kar kar daykheh vays.**

(Sri Guru Granth Sahib Ji, Page No. 417)

**Ant tayraa toonhai jaaneh  
toon sabh meh rahi-aa samaa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 541-542)

**Atal athaahu atol too tayraa ant na paaraavaari-aa.**

(Sri Guru Granth Sahib Ji, Page No. 968)

**Ha-o ki-aa aakhaa ik jeebh tayraa ant na kin hee paa-i-aa.**

(Sri Guru Granth Sahib Ji, Page No. 1290)

**Too bi-ant tayraa ant na paa-i-aa sabday dayh bujhaa-ee.**

(Sri Guru Granth Sahib Ji, Page No. 1333)

**Kot barahmand ko thaakur su-aamee  
sarab jee-aa kaa daataa ray.**

(Sri Guru Granth Sahib Ji, Page No. 612)

The SatGuru incarnates and Sants-Bhagats assimilated themselves in Sat PaarBraham Parmeshar and, experiencing His immense supreme powers and experiencing immensity of His entire Creation, revealed this supremely powerful Katha (discourse) in GurBani. Sat PaarBraham Parmeshar is ‘**Atal**’ (‘ever-established; immutable’), is ever-abiding. It implies that all the Vidhaans created by Sat PaarBraham Parmeshar too are Atal. The Hukam (command; will) of Sat PaarBraham Parmeshar is Atal. GurBani is Gyan Saroop (the embodiment of wisdom) of Sat PaarBraham Parmeshar. Thus, GurBani is Puran Sat. That is, GurBani is faultless. Therefore, all the divine Vidhaans revealed in GurBani are Atal. ‘**Athaahu**’ denotes one that has no limits or bounds; one that is boundless; one whose neither near nor far bank has so far been fathomed by anyone; an ocean without banks and immeasurably deep. Because Mansarovar (the eternal source of divine powers; the source of all life; Akaal Purakh Himself) is illimitable, therefore the deeper a Bandagi-



immersed Bhagat descends in Mansarovar, thirstier and more inquisitive he gets. But when he is unable to find an end to this immense supreme power, he, by the grace of Sat PaarBraham, attains Sat Santokh (the divine contentedness; state where there is humility and an absence of desires) and declares that He is eternal, He is infinite, He is unfathomable and He is incomparable. The Bhagats immersed in depths of Mansarovar proclaim that He alone knows His bounds. The Avataars, SatGurus, Sants, Braham Gyanis, Bhagats, Gurmukhs (the souls in complete Bandagi; the souls in possession of GurParsaad of Naam; the souls in Sach Khand), Pirs and Paigambars appearing upon earth till now have all averred these Sat Bachans (the words of Truth; divine words) that it is impossible to fathom the beginning or end of Sat PaarBraham Parmeshar. In the same way that the creatures abiding upon earth in the present age have acquired knowledge about our universe, that the scientists call the Solar System; i.e. this earth and all the planets, moons and stars visible from the earth forming and defining our universe. Sat PaarBraham the SatGuru Sahiban have revealed discourse of millions of such universes in GurBani. When the scientists in the world haven't been able to fully learn about the one universe that they have explored, to learn about millions of universes is beyond imagination. The SatGuru incarnates have revealed discourse of millions of universes in GurBani, based upon the experiences they had during Bandagi of Sat PaarBraham Parmeshar and while serving Sat PaarBraham Parmeshar. This is not merely hearsay; the discourse manifested in GurBani is Puran Sat. The human beings, who during their Bandagi attain Sunn Samadhi (silent, deep meditation; a state free of thoughts, even free from the effects of time and space) or deep Samadhi in their prolonged observance of SatNaam Simran, experience clear evidence of the immensity of Creation. It is a Param Sat that everything recorded by the SatGuru Sahiban in GurBani is Puran Sat. Every word recorded in GurBani is Puran Sat, and is clearly experienced by the human beings in Bandagi of Sat. Every word in GurBani isn't merely a word of wisdom, but is Sat explicitly transpired with those SatGurus who pronounced these words. Every word in GurBani is the very own experience of the SatGurus in the course of their Bandagi.

Such is the Katha of His immensity manifested before the blessed Sant SatGuru Kabir Patshah Ji during his Bandagi, which this Sat PaarBraham-Roop Puran Sant-SatGuru reveals in his Bani. So



immense is Sat PaarBraham Parmeshar to have millions of suns shining at His doorsteps. That is to say, the feet of Sat PaarBraham Parmeshar are as radiant as millions of suns. Millions of suns are stationed in service of Sat PaarBraham Parmeshar. Millions of Shiva's and millions of Mount Kailash's are at the beck-and-call of Sat PaarBraham Parmeshar. Millions of Brahma's recite Vedas in service of Sat PaarBraham Parmeshar. Millions of (the goddess) Durgas worship at the feet of Sat PaarBraham Parmeshar. When a human being has a so-immense Sat PaarBraham Parmeshar as one's lord, master and saviour, why would he seek another god? His Creation houses millions of moons and His doorsteps provide heavenly bliss to the 330 million gods and goddesses; so supremely mighty, eternal, infinite, Agam Agochar, Omni-competent and benefactor of the entire Creation is Sat PaarBraham Parmeshar. Millions of constellations adorn His court. Every universe has nine constellations. Therefore millions of universes contain million-times constellations that are stationed in His service in the court of Sat PaarBraham Parmeshar. Millions of Dharam Raj's are courtiers in the court of such a supremely mighty, eternal, boundless, Agam Agochar Sat PaarBraham Parmeshar. Millions of Pavan Gurus (gods of winds) sweep over the mansions of so supremely powerful, ever-abiding, immense, Agam, Agochar Sat PaarBraham Parmeshar. Millions of oceans are His source of water and millions of Sheshnags (serpent-gods) make His bed. The entire plant-life is His spores. That is to say, such a supremely powerful, almighty, eternal, infinite, Agam Agochar Sat PaarBraham Parmeshar is omnipresent. Millions of Kuber's (gods of treasures) fill the storehouses of the supremely powerful, almighty, everlasting, illimitable, Agam Agochar Sat PaarBraham Parmeshar and millions of Laxmi's (goddesses of wealth) bedeck themselves and devote themselves in service of His Charan Kamals (lotus feet). Millions of virtues and millions of vices await His Hukam and Millions of Indra's (kings of gods) place themselves at His command. The 560 million clouds are attendants at the doorsteps of the supremely might Sat PaarBraham Parmeshar, and these clouds lighten every place in every universe. The almighty eternal, infinite, Agam Agochar Sat PaarBraham Parmeshar is the saviour in all universes; millions of forces enact their play at His doorsteps and millions of Kalika's (goddesses of time, death, change and destruction) man His doorsteps in wild-tresses and in frightening poses. Millions of Yajna's (Vedic rituals; usually accompanied by offerings to fire-god) are in progress in the court of the supremely mighty Sat PaarBraham



Parmeshar and millions of Gandharva's (chanters in heaven) are singing praises and hailing the immense magnificence of Sat PaarBraham Parmeshar. Millions of sciences and disciplines describe His immense virtues and magnificence; but nevertheless fail in fathoming the immense characteristics, the immense powers and the immense Creation of the supremely mighty Sat PaarBraham Parmeshar. Millions of Vamana Avataar's (regarded in GurBani as the SatGuru incarnate in Sat Yuga) are like spores of Sat PaarBraham Parmeshar. Millions of Sri Ram Chandra Ji's (extolled in GurBani as a SatGuru incarnate in Treta Yuga), who defeated the entire army of Ravana, attend the court of Sat PaarBraham Parmeshar. Millions of Sri Krishna Ji's (manifested in GurBani as a SatGuru incarnate in Dwapar Yuga) – who is described in Bhagwat Puraan and who smashed ego of Duryodhan (by defeating him in the great-war of Mahabharata) – are present in the court of Sat PaarBraham Parmeshar. Millions of Kamdeva's (god of beauty and desire) cannot measure up to the immense elegance of Sat PaarBraham Parmeshar. (Kamdeva is the god of lust, having the goddess Rati as his wife; their only mission is to daily arouse the inner passion of lust in creatures). When a human being has Sat PaarBraham Parmeshar – the source of all supreme powers – as his creator, benefactor, lord, master and saviour, why would he need to seek succour from any other gods or goddesses? That is to say, Sat PaarBraham Parmeshar – the source of all supreme powers – is the creator, nurturer, lord, master and saviour of all of us living beings, and so we need not beg succour from any other god or goddess. Therefore, it a humble prayer before the entire humankind to perform Bandagi of only the supremely mighty, eternal, infinite, Agam Agochar Sat PaarBraham Parmeshar, and neither worship nor beg alms of any god or goddess. The blessed Sant SatGuru Kabir Patshah Ji reveals this Param Sat Tat in this supremely powerful Salok:

**Kot soor jaa kai pargaas.  
 Kot mahaadayv ar kabilaas.  
 Durgaa kot jaa kai mardan karai.  
 Barahmaa kot bayd uchrai. ||1||  
 Ja-o jaacha-o ta-o kayval raam.  
 Aan dayv si-o naahee kaam. ||1|| Rahaa-o.  
 Kot chandarmay karahi charaak.  
 Sur tayteesa-o jayveh paak.  
 Nav garah kot thaadhay darbaar.**





Dharam kot jaa kai partihaar. ||2||  
 Pavan kot cha-ubaaray fireh.  
 Baasak kot sayj bisathrahi.  
 Samund kot jaa kay paaneehaar.  
 Romaaval kot athaarah bhaar. ||3||  
 Kot kamayr bhareh bhandaar.  
 Kotik lakhmee karai seegaar.  
 Kotik paap punn baho hireh.  
 Indar kot jaa kay sayvaa karahi. ||4||  
 Chhapan kot jaa kai partihaar.  
 Nagree nagree khi-at apaar.  
 Lat chhootee vartai bikraal.  
 Kot kalaa khaylai gopaal. ||5||  
 Kot jag jaa kai darbaar.  
 Gandharab kot karahi jaikaar.  
 Bidi-aa kot sabhai gun kahai.  
 Ta-oo paarbarahm kaa ant na lahai. ||6||  
 Baavan kot jaa kai romaavalee.  
 Raavan sainaa jah tay chhalee.  
 Sahas kot baho kahat puraan.  
 Durjodhan kaa mathi-aa maan. ||7||  
 Kandarap kot jaa kai lavai na dhareh.  
 Antar antar mansaa hareh.  
 Kahi kabeer sun saarigpaan.  
 Deh abhai pad maanga-o daan. ||8||2||18||20||

(Sri Guru Granth Sahib Ji, Page No. 1162-1163)

The blessed fifth Patshah Ji reaffirms this Param Sat Tat in his Bani (composition recorded in GurBani) by manifesting the Katha of immensity of the supremely mighty Sat PaarBraham Parmeshar. The magnificence of Sat PaarBraham is boundless. The creatures of this earth know of and have heard of only one Vishnu, one Brahma and one Shiva. But incarnate the fifth SatGuru Ji in his Bandagi encountered the Katha of millions of Vishnu Avataars. He glimpsed millions of universes manifesting the praise and Bandagi of Sat PaarBraham Parmeshar. He experienced the Katha being manifested of millions of Shiva's. The fifth Patshah Ji also experienced millions of god Brahma's, tasked by Sat PaarBraham Parmeshar with the creation of millions of worlds.



**Bhairo Mehlaa 5.**

**Kot bisan keenay avtaar.**

**Kot barahmand jaa kay dharamsaal.**

**Kot mahays upaa-ay samaa-ay.**

**Kot barahmay jag saajan laa-ay. ||1||**

**Aiso dhanee guvind hamaaraa.**

**Baran na saaka-o gun bisthaaraa. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 1156)

No Sant, SatGuru, Avataar, Braham Gyani, Pir or Paigambar has so far been able to fathom the beginning or the end of the magnificence of the supremely mighty Sat PaarBraham Parmeshar, or of His cosmos, or His Creation, or all the universes, etc. The magnificence of virtues of such supremely mighty Sarab Kalaa Bharpoor Sat PaarBraham Parmeshar too is boundless. Neither His Bandagi nor the Braham Gyan of such supremely mighty Sarab Kalaa Bharpoor Sat PaarBraham Parmeshar knows any bounds. After Bandagi is approved in Dargah, it turns into the service to the humanity. In the same way, Braham Gyan too is limitless. As one's Bandagi descends deeper in Mansarovar, his Braham Gyan too becomes more and more profound. Such a Sant, SatGuru, Avataar, Braham Gyani, Bhagat, Pir or Paigambar walking upon the earth is a boon to the creatures living upon the earth. Wherever such great-beings choose to settle down, the earth turns fertile. The environment on the earth becomes clean, pure and calm. The Kood (falsehood) upon the earth is banished. The human beings who attend Sangat (congregation) of such great-beings are blessed.

In essence, Sat PaarBraham is Agam, Agochar, Anant (infinite), Beant (eternal), Alikh (indescribable), Adikh (unperceivable), Sarveshwar (lord of all) and Sarab Kalaa Bharpoor; no one can fathom His beginning or His end; the mystery of such almighty PaarBraham Parmeshar so far remains unravelled by any Sant, SatGuru, Avataar, Braham Gyani, Bhagat, Pir or Paigambar. The supremely mighty Sat PaarBraham Parmeshar alone knows His origin and His end.



## Pauri 13

**Sur nar mun jan amrit khojday so amrit gur tay paa-i-aa.  
 Paa-i-aa amrit gur kirpaa keenee sachaa man vasaa-i-aa.  
 Jee-a jant sabh tudh upaa-ay ik vaykh parsan aa-i-aa.  
 Lab lobh ahankaar chookaa satguroo bhalaa bhaa-i-aa.  
 Kahai naanak jis no aap tuthaa  
 tin amrit gur tay paa-i-aa. ||13||**

(Sri Guru Granth Sahib Ji, Page No. 918)

Only in a human birth, one attains Bandagi (submission before God) of Sat PaarBraham Parmeshar (Truth, the Transcendent Lord and Creator of the Universe). Only in a human birth, one comes in possession of Amrit (our essence or the life-element; the divine energy; soul). Only in a human birth, one obtains GurParsaad (eternal bliss and eternal grace). Only in a human birth, one is showered with the grace of a SatGuru (Truth Guru). Only in a human birth, one finds Sangat (the congregation) of a Sant-SatGuru Braham Gyani (saint-SatGuru-divinely wise). Only in a human birth, one receives the GurParsaad of SatNaam (Truth as a manifestation of the Name of God), SatNaam Simran (meditation upon SatNaam), SatNaam Di Kamai (adherence to SatNaam in life), Puran Bandagi (complete surrender before God) and Seva (humble and selfless service to others). Only in a human birth, it becomes possible to conquer Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya). Only in a human birth, one vanquishes the Trigun Maya (Maya of the three aspects: Sato – the goodness viz. compassion, righteousness, contentedness and forbearance; Rajo – the desires viz. hopes, expectations and yearnings; and Tamo – the vices viz. lust, anger, greed, attachments and pride) and attains Jeevan Mukti (the salvation; deliverance from the cycle of birth-and-death). Only a human birth provides us the opportunity to become one with Sat PaarBraham Parmeshar. This Param Sat Tat (essence of the supreme Truth) alone is reaffirmed in this Pauri (verse) by SatGuru incarnate the blessed Amar Das Ji. Thus, amongst all the 8.4 million Juni's (species), the human birth is the best. Because, only after entering a human body, the soul – having



wandered in the 8.4 million Juni's for an immeasurable time – finds an opportunity to escape from the 8.4 million Juni's and to assimilate back in Sat PaarBraham Parmeshar. Only a human birth is capable of releasing the soul from the bonds of births-and-deaths. Sat PaarBraham Parmeshar has endowed the human birth alone with the capacity to attain Jeevan Mukti. No other Juni is blessed by Sat PaarBraham Parmeshar with the supreme capacity to attain Jeevan Mukti.

Even the gods and goddesses aren't endowed with capacity to attain Jeevan Mukti. Even the gods and goddesses must obtain a human birth in order to attain Jeevan Mukti. Even the gods and goddesses yearn to enter the human birth, so that they may accomplish their Bandagi and immerse themselves in Sat PaarBraham. The gods and goddesses are established in the fourth Khand (Karam Khand; as per GurBani there are five Khands or spiritual realms: Dharam Khand or the stage of seeking divine union; Gyan Khand or the stage of seeking divine knowledge; Saram Khand or the stage of making efforts towards spirituality; Karam Khand or the stage of receiving divine benignity or grace; and Sach Khand or the realm of ultimate, absolute Truth). Bandagi is accomplished in the fifth Khand, Sach Khand. For some reasons, they haven't accomplished their Bandagi and have acquired form of the gods and goddesses. The human beings, who in their Bandagi get tempted by powers of the gods and goddesses, fail to accomplish their Bandagi and they acquire form of the gods and goddesses. After acquiring this form, they come to the realization that their Bandagi is still incomplete; neither have they attained Jeevan Mukti. Only after having come to this realization, they learn that they must once again achieve human birth in order to accomplish their Bandagi. This is why all the gods and goddesses have the desire to obtain the human birth. The 84 Head-Sidhs (the Sidhs are the pure souls who attain spiritual heights and powers through practising asceticism; there are believed to be 84 Maha-Sidhs, or the Head-Sidhs, as per ancient manuscripts) and the 330 million gods and goddesses, all Rishis and Munis (saints and sages) and learned-beings yearn to attain SatNaam and to accomplish their Bandagi.

A Puran Sant (perfect-saint), Puran Braham Gyani (perfect divinely-wise) or SatGuru incarnate, having accomplished his Bandagi, ranks highest in Dargah (the divine court), i.e. much higher than the gods and goddesses. Only by the grace of such great-beings, the gods and goddesses can achieve rebirth as a human being. Only by the grace of such great-beings, the god and goddesses can attain



Puran Bandagi. Therefore, wherever upon earth a Puran Sant, SatGuru, Puran Braham Gyani or an incarnate of Sat PaarBraham Parmeshar makes his abode – gathers a Sangat of SatNaam and bestows GurParsaad of SatNaam, SatNaam Simran, Puran Bandagi and Seva – there the gods and goddesses arrive and take their places so that they too may attain deliverance. Not just this, but the gods and goddesses also try their best to draw the attention of such perfect-great-beings towards them, so that by their grace they may achieve a human birth and attain Bandagi. This is so because only such perfect-great-beings possess the supreme power to grant the gods and goddesses the human birth and Bandagi. Only such perfect-great-beings are capable of changing the destinies of the gods and goddesses. Only such great-beings are in possession of all those divine powers by which they can grant Jeevan Mukti even to the gods and goddesses. This Param Sat Tat is repeatedly reaffirmed by SatGuru Sahiban (the ten SatGuru Patshah Ji's) in GurBani (Gur's words or God's words; Sri Guru Granth Sahib Ji):

**Is bhagtee no sur nar mun jan lochday  
vin satgur paa-ee na jaa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 425)

**Sur nar mun jan khojtay sukh saagar gopaal.**

(Sri Guru Granth Sahib Ji, Page No. 297)

**Sur nar mun jan lochday so satgur  
dee-aa bujhaa-ay jee-o. ||4||  
Satsangat kaisee jaanee-ai.  
Jithai ayko naam vakhaanee-ai.  
Ayko naam hukam hai naanak  
satgur dee-aa bujhaa-ay jee-o. ||5||**

(Sri Guru Granth Sahib Ji, Page No. 71)

**Cha-oraaseeh sidh budh taytees kot mun jan sabh  
chaaheh har jee-o tayro naa-o.  
Gur parsaad ko virlaa paavai  
jin ka-o lilaat likhi-aa dhur bhaa-o.**

(Sri Guru Granth Sahib Ji, Page No. 669)

By Amrit is meant: that which doesn't die; that which neither takes birth nor dies; that which has neither beginning nor end; that which is ever-existent; that which is '**Aad sach jugaad sach. Hai bhee sach**



**naanak hosee bhee sach.**’, i.e. that which is Sat (eternal Truth; God Himself) from the very beginning, Sat throughout the epochs, Sat in the present times and will remain Sat for all epochs to come; that which is ever-abiding; that is Amrit, and that is Sat PaarBraham Parmeshar Himself. Therefore, His name – SatNaam – too is Sat. Therefore Sat alone is Amrit; SatNaam alone is Amrit. GurBani is Sat, and so GurBani too is Amrit Bani. Because GurBani is Sat, therefore GurBani is Gyan Saroop (the embodiment of wisdom) of Akaal Purakh. Because the magnificence of Sat is immense, therefore the magnificence of SatNaam too is immense. SatNaam isn’t just a name; SatNaam also assimilates in it all the supreme powers of Sat PaarBraham Parmeshar. As an example, a human being’s name assimilates in it his mark, his personality, his entire family, his stature, esteem and worth etc. In the same way, SatNaam assimilates in it the perfect, supremely mighty and boundless authority of Sat PaarBraham Parmeshar and all the supreme powers and Sarab Kalaa’s (all supreme and divine abilities) of Sat PaarBraham Parmeshar. The entire Creation and the millions of universes etc. abiding in it are all assimilated in SatNaam alone. Therefore, Amrit is nothing but GurParsaad of the supremely powerful SatNaam. Thus, the magnificence of SatNaam too is boundless.

A human being, even a Rishi or a Muni person, receives GurParsaad only by dedicating his entire self at Sat Charans (the feet where Sat abides) of a SatGuru. That is to say, the feet of a Puran Sant, SatGuru or Puran Braham Gyani alone are the storehouses of Amrit. A Puran Sant, SatGuru or Puran Braham Gyani alone is the fount of Amrit. A Puran Sant, SatGuru or Puran Braham Gyani alone is Amritdhari (the possessor of Amrit; a true Braham Gyani) and the bestower of Amrit. A Puran Sant, SatGuru or Puran Braham Gyani alone is ordained by Dargah to bestow Amrit upon others. A Puran Sant, SatGuru or Puran Braham Gyani alone is the bestower of: the GurParsaad of SatNaam; the GurParsaad of SatNaam Simran; the GurParsaad of SatNaam Di Kamai; and the GurParsaad of Puran Bandagi and Seva. The great-being who alone can bestow Amrit upon others: is a Puran Purakh (the perfect being; a living God on earth); abides in SatNaam Simran with every cell in his body; has attained Puran Sachyari Rehat (complete compliance with Truth) in his Hirda (literally meaning heart, Hirda actually denotes Anhat Chakra located near the heart; one of the seven Sat Sarovars, and more a part of our spiritual being than our physical body) and has manifested Param Jyot Puran Parkash (the perfect radiance of divine light; His aura; God



Himself) in his Hirda; has all his Bajjar Kapaats (the divine doors located at various places in the human body that, once opened, channel Amrit into the body and establish connection between the human being and Akaal Purakh) opened up; has – by conquering Maya (i.e. quenching one's Trishna and bringing Panj Dhoots under one's hold), transcending beyond Trigun Maya and obtaining Darshan (vision with the inner, spiritual eye) of Sat PaarBraham Parmeshar instated in Chautha Pad (fourth state; beyond the three aspects of Maya) – become one with His Nirgun Saroop (infinite divine power beyond the three attributes of Maya); has acquired Puran Braham Gyan; and has attained Atal Awastha (the stage of unshakable faith) and Param Padvi (the highest spiritual status). Only a so-perfect great-being is ordained by Dargah to bestow Amrit upon the Sangat. Only the so-perfect great-beings are Nirbhao (fearless) and Nirvair (without hate or enmity) and bestow Puran Sat (the perfect Truth) upon the Sangat. The Sangat of such perfect-great-beings alone is Sat Sangat (the Sangat where Sat abides; the Sangat marked by presence of Sat or of those who have attained Jeevan Mukti and are thus part of Sat). In the Sat Sangat of such perfect-great-beings alone, the GurParsaad of SatNaam is showered and total magnificence of SatNaam prevails. In the Sat Sangat of such perfect great-beings alone, Suhaagans (the God's brides; those who are accepted as devotees in Dargah) are born. In the Sat Sangat of such perfect-great-beings alone, '**Ayko naam hukam**' prevails and the supremely powerful magnificence of SatNaam manifests itself in the form of Suhaagans.

The Sat Sangat implies that only by 'Sang' ('the company') of 'Sat', a human being attains 'Gat' ('deliverance'). Sat alone bears the supreme force that can grant Jeevan Mukti to a human being. 'Gat' means salvation. It goes to say that the Sat Sangat is nowhere other than at a place where a Puran Sat-Roop (perfect embodiment of Sat) Sant-SatGuru is present. Only in the Sangat of such a Puran Sat-Roop Sant-SatGuru, the GurParsaad of Jeevan Mukti is showered. That Sangat alone is Sat Sangat, where Puran Sat prevails; i.e. where Amrit is showered; where the GurParsaad of SatNaam is bestowed upon the Sangat; where '**Ayko naam hukam**' prevails; where the magnificence of SatNaam clearly manifests itself; where the GurParsaad of SatNaam is showered and where the Jigyasoos (the seekers; those seeking divine Truth) arriving in the Sangat attain Suhaag and receive the GurParsaad of Puran Bandagi. The Sat Sangat comes into being only in the presence of a Puran Sant-SatGuru





and under his supremely powerful auspices. Dargah clearly manifests upon earth where a Puran Sant-SatGuru marks his presence. There, all the SatGuru Avataars, Sants, Bhagats (devotees), Braham Gyanis, Pirs (seers) and Paigambars (prophets) arrive and shower their grace upon the entire Sangat. Only a Puran Sant-SatGuru bestows Puran Sat and serves Puran Sat; therefore, his words bear the supreme force that pierces Hirda of the Jigyasoos and leads them into Bairaag (the detachment from worldly matters). When such a Puran Sant-SatGuru places his hand upon the Jigyasoo's forehead and makes him recite SatNaam, SatNaam gets inscribed straightaway in the Jigyasoo's Surat (mind; consciousness) and his Surat and Shabad (the divine words; GurBani) forge a union. The Sat Tat (the Sat-element) manifested in the SatGuru unifies with the Sat Tat present within the Jigyasoo, and the Jigyasoo acquires the GurParsaad of Suhaag (acceptance in Dargah as a devotee). Shabad and Surat are unified, and the Jigyasoo is immersed in Samadhi (the deep trance-like state, where there is no thought except pure consciousness). The GurParsaad of SatNaam enlightens Surat of the Jigyasoo, the mind of the Jigyasoo becalms and his Ajapaa Jaap (the state where Simran carries on without effort on the part of the being) is initiated. The Jigyasoo arrives in Karam Khand (the fourth Khand in Bandagi). His account of Bandagi is opened in Dargah, and his Bandagi commences.

It is a Puran Sat that Bandagi of a Jigyasoo begins only with acquiring of GurParsaad, which takes place in Karam Khand (the fourth Khand; the five Khands of Bandagi are: Dharam Khand, Gyan Khand, Saram Khand, Karam Khand and Sach Khand). Any efforts the Jigyasoo makes prior to this are only counted toward acquiring the GurParsaad. Dharam Khand, Gyan Khand and Saram Khand only prepare the Jigyasoo to receive the GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai and Bandagi. It is an utter truth that Bandagi of a Jigyasoo starts only upon receiving the GurParsaad. Only upon receiving the GurParsaad, his account of wealth of SatNaam is opened in Dargah. When SatNaam is affixed in Surat of the Jigyasoo, and the Surat and Shabad are unified, only then the wealth of SatNaam begins to accumulate. When Sat Tat of a Puran Sant-SatGuru is unified with Sat Tat of the Jigyasoo, only then the Jigyasoo attains union of Surat and Shabad, and attains Samadhi. When, under Sato Birti of Maya, the human being observes compassion, righteousness, contentedness and forbearance, and faithfully proceeds to perform Sat Karams (the deeds of Sat), then his Sat Karams begin to weigh heavily and he,



in accordance with his destiny, finds the Sangat of a Puran Sant-SatGuru. This state of human being is described in GurBani as the state of '**Poorai bhaag**' ('the culmination of destiny'). Only after arriving in this state, the human being acquires GurParsaad and his Bandagi commences. Therefore the Jigyasoos, who are yet to acquire GurParsaad, are prayed to stay focussed upon the deeds of Sat, and upon compassion, righteousness, contentedness and forbearance, so that they may find the Sangat of a Puran Sant-SatGuru and receive GurParsaad. This Param Sat is reaffirmed in GurBani:

**Poorai bhaag satgur milai  
sukh-daata naam vasai man aa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 85)

Only a Puran Sant-SatGuru bestows SatNaam. Only a Puran Sant-SatGuru bestows GurParsaad. Only a Puran Sant-SatGuru deals in SatNaam. One, who isn't Puran, isn't a SatGuru. Only a Bhagat, who has attained Puran Awastha (the state of spiritual perfection) and has attained Param Padvi, is a SatGuru. Only in the Charan Sharan (shelter at the feet) of a Puran Sant-SatGuru lies the key to all divine treasures. Only in the Charan Sharan of a Puran Sant-SatGuru, all Ridhi-Sidhi's (the supernatural powers; these come at a very early stage of Bandagi but, if indulged, stop any further spiritual progress and thus form a major roadblock in the passage to Sach Khand. These supernatural powers are used by Akaal Purakh for His administration of the universe and the use of such powers by individuals is considered a violation of the Hukam of Akaal Purakh) abide and serve. Only in the Charan Sharan of a Puran Sant-SatGuru all the divine supreme-powers reside. Only the Charan Sharan of a Puran Sant-SatGuru is endowed with the boundless Parkash (the divine light; manifestation of Nirgun Saroop). The Charan Sharan of a Puran Sant-SatGuru alone is the Charan Sharan of Sat PaarBraham Parmeshar. Maya has no influence under the shelter of a Puran Sant-SatGuru; because Maya is slave to such great-beings and serves them. Only by the grace of Sat PaarBraham Parmeshar, a human being finds the Sangat of a so-perfect great-being. The human being, whose destiny reaches its culmination and whose Sat Karams begin to weigh heavy, finds the Sangat of a Puran Sant-SatGuru in accordance with the Hukam of Sat PaarBraham Parmeshar. When a human being surrenders his entire self in the Charan Sharan of a Puran Sant-SatGuru, and surrenders his body, mind and worldly wealth, he



receives GurParsaad and attains SatNaam, SatNaam Simran, SatNaam Di Kamai and Puran Bandagi. This Param Sat Tat is repeatedly reaffirmed by the SatGuru Patshahs in GurBani:

**Satgur daataa har naam kaa parabh aap milaavai so-ay.**

(Sri Guru Granth Sahib Ji, Page No. 39)

**Naam amolak ratan hai pooray satgur paas.**

**Satgur sayvai lagi-aa kadh ratan dayvai pargaas.**

(Sri Guru Granth Sahib Ji, Page No. 40)

**Bin satgur har naam na labh-ee lakh kotee karam kamaa-o.**

(Sri Guru Granth Sahib Ji, Page No. 40)

**Satgur daataa naam kaa pooraa jis bhandaar.**

(Sri Guru Granth Sahib Ji, Page No. 49)

**Satgur vich naam nidhaan hai karam paraapat ho-ay.**

(Sri Guru Granth Sahib Ji, Page No. 88)

**Naam nidhaan satgur dee-aa sukh naanak man meh mand.**

(Sri Guru Granth Sahib Ji, Page No. 49-50)

**Bin satgur naa-o na paa-ee-ai bin naavai ki-aa su-aa-o.**

(Sri Guru Granth Sahib Ji, Page No. 58)

**Sadaa suhaag suhaagane jay chaleh satgur bhaa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 66-67)

**Lakh cha-oraaseeh firday rahay bin satgur mukat na ho-ee.**

(Sri Guru Granth Sahib Ji, Page No. 69-70)

**Jinee pooraa satgur sayvi-aa say dargeh sadaa suhaylay.**

(Sri Guru Granth Sahib Ji, Page No. 78)

**Satgur da-i-aal kirpaal bhaytat haray**

**kaam krodh lobh maari-aa.**

(Sri Guru Granth Sahib Ji, Page No. 81)

SatNaam is a priceless gem, which is obtained only through serving a Puran Sant-SatGuru. The human beings, who serve a Puran Sant-SatGuru, i.e. who devote their body, mind and physical wealth in the service of a Puran Sant-SatGuru and adhere to his Sat Bachans (the words of Sat), are the only ones who acquire the priceless gem of SatNaam. That is to say, those who make Puran Samarpan (complete dedication) at Sat Charans of a Puran Sant-SatGuru have Naam (His Name – representing God and all His Creation) penetrate



deep in their Surat. When these human beings observe SatNaam Simran for a prolonged period (2.5 hours or more every day), they attain Samadhi. All Bajjar Kapaats of such assiduous human beings are opened up; Sat Sarovars (the sources of Amrit or the spiritual energy; there are seven Sat Sarovars within the human body) are awakened; they attain Sunn Samadhi (the silent, deep meditation; a state free of thoughts, even free from the effects of time and space); the mind is perfectly calmed; SatNaam permeates every cell of the body; Hirda attains Puran Parkash of Param Jyot; Hirda attains Puran Sachyari Rehat; Trishna is extinguished; Panj Dhoots (the five thieves; lust, anger, greed, attachments and pride) are overpowered; the mind is conquered; the slavery of Maya comes to an end; Maya falls at their feet; Bandagi is accomplished, and they are honoured in Dargah; they obtain Darshan of Nirgun Saroop of Sat PaarBraham Parmeshar; their soul is assimilated in Nirgun Saroop of Sat PaarBraham Parmeshar; they acquire Puran Braham Gyan and Tat Gyan (the divine knowledge; understanding of the divine ways); they acquire Atam Ras Amrit (the highest form or the essence of Amrit; eternal bliss); they attain Param Padvi; and they attain Atal Awastha. So supremely-powerful is the magnificence of the Sangat of a Puran Sant-SatGuru, under whose shelter a human being acquires all these divine treasures. The Jigyasoos, who abide under the supremely powerful shelter of a Puran Sant-SatGuru, easily accomplish their Bandagi. Those Jigyasoos, who – immersed in full faith, complete devotion and total trust – make Puran Samarpan at Sat Charans of their Sant-SatGuru, easily accomplish their Bandagi.

Bandagi is nothing but a human being's battle with Maya. That is to say, fighting this battle and achieving victory over the Chandaal (villain; low-life) of lust, Chandaal of anger, Chandaal of greed, Chandaal of attachments and Chandaal of pride alone is Bandagi. Fighting this battle and vanquishing Maya is Bandagi. Quenching one's Trishna is Bandagi. As Trishna is quenched, the mind attains Sat Santokh (divine contentedness; the state where there is humility and an absence of desires). Through achieving victory over Panj Dhoots (the Chandaals of lust, anger, greed, attachments and pride), Maya is vanquished. Casting away the slavery of Maya is Bandagi. Quenching one's Trishna and overpowering the Chandaals of lust, anger, greed, attachments and pride is Bandagi. Maya has no influence in the Charan Sharan of a Puran Sant-SatGuru. Therefore, the human beings who make Puran Samarpan in Charan Sharan of a Puran Sant-



SatGuru with complete devotion, faith and trust readily extinguish their Trishna and easily achieve victory over the Panj Dhoots. The human beings abiding under the shelter of a Puran Sant-SatGuru and making Puran Samarpan with total faith, devotion and trust easily vanquish Trigun Maya and become one with Sat PaarBraham Parmeshar.

The entire Creation is created by the supreme powers of Sat PaarBraham Parmeshar. The 8.4 million Medni's (Juni's) too are created by the supreme powers of Sat PaarBraham. Amongst all creatures in the 8.4 million Medni's, it is only in the human birth that a SatGuru appears upon earth. In accordance with the divine Vidhaan (constitution; laws) of Sat PaarBraham Parmeshar, only in a human birth a creature – bestowed with the grace of Sat PaarBraham Parmeshar – finds the Charan Sharan of a SatGuru. Sat PaarBraham Parmeshar leads the creature – that He is pleased with – into the Charan Sharan of a Puran Sant-SatGuru and imbues his Hirda with faith, devotion and trust toward the SatGuru. Sat PaarBraham Parmeshar leads the creature – upon whom He showers His kindness, confidence and compassion – into the Charan Sharan of a Puran Sant-SatGuru. Only a creature, who keeps his attention focussed upon Sato Birti and performs Sat Karams with compassion, righteousness, contentedness and forbearance, becomes a recipient of His kindness, compassion and grace. Therefore, it is a humble prayer at the feet of the entire humanity to please focus your attention upon the deeds of Sat. Do not commit Asat Karams (deeds against Sat; untruthful deeds) under slavery of the Chandaals of lust, anger, greed, attachments and pride in order to quench your Trishna. It is only through accumulating the deeds of Sat that we can become a recipient of the grace, kindness and compassion of Sat PaarBraham Parmeshar and find the Charan Sharan of a Puran Sant-SatGuru.

Bandagi of Sat PaarBraham Parmeshar is a GurParsaadi Khel (an endeavour that bears blessings of the Guru and God; the entire process of bestowal of Naam is described as a GurParsaadi Khel). It is only by GurParsaadi GurKirpa (the eternal grace and blessings) that a human being can receive Amrit. That human being alone – who is bestowed with the supreme power of GurParsaad – receives Amrit. That human being alone – upon whom Sat PaarBraham Parmeshar brings to bear His GurParsaadi supreme power – finds the Charan Sharan of a Puran Sant-SatGuru and obtains the GurParsaad of Amrit.



## Pauri 14

**Bhagtaa kee chaal niraalee.  
 Chaalaa niraalee bhagtaah kayree  
 bikham maarag chalnaa.  
 Lab lobh ahankaar taj tarisnaa bahut naahee bolnaa.  
 Khanni-ahu tikhee vaalahu nikee ayt maarag jaanaa.  
 Gur parsadee jinee aap taji-aa har vaasnaa samaanee.  
 Kahai naanak chaal bhagtaa jugahu jug niraalee. ||14||**

(Sri Guru Granth Sahib Ji, Page No. 918-919)

The human beings in Bandagi (submission before God) lead their life entirely differently than the materialistic human beings. The human beings – who happen to be blessed by Sat PaarBraham Parmeshar (Truth, the Transcendent Lord and Creator of the Universe) with His grace – find Sangat (the congregation) of a Puran Sant-SatGuru (perfect-saint and Truth Guru) and, seeking Charan Sharan (shelter at the feet; i.e. shelter along with opportunity to serve) of such a great-being, receive GurParsaad (the eternal bliss and eternal grace) and immerse themselves deep in Bandagi. The human beings who attain Puran Parkash (the supreme light; His aura; aura around the enlightened ones) of Param Jyot (the divine light; soul; God Himself) in their Hirda (Hirda or Hirda Kamal denotes one of the seven Sat Sarovars located near heart; part of one's spiritual being) transform their lives. The human beings who absorb themselves in toiling after GurParsaad purify every cell of their body. The human beings, who immerse themselves deep in SatNaam Simran, (meditation upon SatNaam) imbue every cell of their body with SatNaam (Truth – as the Name of God) and descend deep in Mansarovar (the eternal source of divine powers; the source of all life; Akaal Purakh Himself). The human beings absorbed in Bandagi realize Puran Sat (the absolute, eternal Truth). Immersed deep in Bandagi and descended in Mansarovar, the human beings attain Puran Braham Gyan (the perfect divine wisdom) and uncover all the secrets of Maya (the worldly temptations; all physical perceptions are nothing but illusions created



by Maya). Deeply immersed in Bandagi, they realize all the Param Sat Tat's (essential elements of the supreme Truth) of the material life. The human beings – who receive illumination of SatNaam in every cell of their body and attain Puran Sachyari Rehat (total compliance with Sat) in their Hirda – dedicate their life completely in the deeds of Sat (eternal Truth; God Himself). These human beings grasp all the secrets of Maya that prevail throughout the world. They discover how Maya makes the whole world dance to its tunes. Absorbed deep in Bandagi, the great-beings begin to clearly perceive every human being as gripped helplessly in the clutches of the Chandaals (villains; lowlifes) of lust, anger, greed, attachments and pride. These great-beings clearly perceive the Sat of how Trishna (the worldly desires) scalds the materialistic beings day-and-night in its fire. The Bhagats (devotees) begin to clearly see every human being firmly strung in the web of Kood (falsehood) of Maya. When this Puran Sat becomes clearly apparent to Puran Sants, they set out to preach Puran Sat to the materialistic human beings. These perfect-great-beings set out to impart the humanity with Puran Sat of the devastating game-plan of Maya being played out in the world. These Puran Sants set out to extricate the humankind from this dangerous and devastating quagmire of Maya; this is why their demeanour becomes different and distinct from the rest of the mankind.

The Bhagats begin to clearly perceive all the webs woven by Maya with the Bharams (the misconceptions; incorrect religious notions and superstitions) widespread in society. The Bhagats clearly realize all the Bharams and vices prevailing in everyday social life of the human beings. The Bhagats become fully aware of all the misleading rites and customs widespread in social life of the human beings. The Bhagats fully apprehend the root causes of all the suffering, strife, maladies and issues plaguing everyday life of the worldly beings. The Bhagats arrive at the knowledge of how the entire social fabric is badly afflicted by the web of Bharams woven by Maya. The Bhagats come to realize the Sat of how the human beings lead their social life in total contradiction of Puran Sat. The Bhagats come to realize the Param Sat that the entire world is Bhavsagar (the sea of Maya's deceptions; the sea of ignorance), Asat (contradictory to Sat), Kood, and perishable. This is why the Puran Sants choose a path different than the materialistic beings, and their demeanour becomes distinct from the whole world; because the path they choose is the path of Puran Sat. They serve Puran Sat; they





propagate Puran Sat; and Maya is slave to them. This is the difference between a Puran Sant and a common person: Maya is a slave to a Puran Sant and serves him, whereas a common human being is slave to Maya and serves Maya. This is why the demeanour of the perfect-great-beings is different and distinct from the rest of the mankind.

An even bigger truth that the Bhagats begin clearly observing is how the entire world – leading a material life mired in the Bhavsagar of Maya – has fallen at the mercy of the false religious preachers. The Bhagats come to learn how the people – belonging to the (worldly) religion that they themselves were born in, and belonging to the sect that they themselves were born in – wallow in superstitions and are gravely trapped in the web of Bharams woven by the misinformed religious preachers, who are completely ignorant of Sat. The Bhagats realize the Puran Sat of how the false religious preachers – who themselves are Maya-struck, misinformed and Bharams-stricken – instead of helping the mankind are entrapping the people more and more in Bharams and pushing them toward hell. How can the false preachers, who themselves are mired in slavery of Maya, preach the mankind? The preachers – who themselves are slave to the Chandaals of lust, anger, greed, attachments and pride and are seeking to satisfy their Trishna – are false preachers; and what good can such preachers do for the mankind? The preachers who aren't aware of the Puran Sat and haven't even made any endeavour – what good are such false preachers to the mankind? How can these false preachers, who have made religious preaching their vocation and their livelihood, contribute anything toward mankind's salvation?

Propagation of religion isn't a vocation. Propagation of religion isn't meant to be one's means of livelihood. The path of religion is the path of striving for Sat. The path of religion is the path in service of Sat. The path of religion is the path of propagation of Sat. The path of religion is the path of selfless Seva (the humble and selfless service to others). The deeds, when performed with an expectation of returns, aren't Seva. The religious deeds that result in returns of wealth and riches are a trade, not Seva. Seva doesn't bear earning of wealth and riches. Where Maya prevails, spirituality departs. Where Maya prevails, GurParsaad stays away. To accept wealth in returns for the Kirtans (chants and recitals), GurBani (words of Gur or God; Sri Guru Granth Sahib Ji) recitals and other religious rituals is a trade, leaving no place for trust, faith and devotion. Spiritually prevails only where



Sat is served: with faith, devotion and trust, and with unselfish feeling. GurParsaad is showered only where Sat is served selflessly with faith, devotion and trust. Bandagi of Sat PaarBraham Parmeshar doesn't bear asking (for material objects) or accepting. Bandagi of Sat PaarBraham Parmeshar bears nothing but giving. Bandagi is nothing but dedicating one's body, mind and wealth at Sat Charans (feet where Sat abides) of a SatGuru. Bandagi is nothing but making Puran Samarpan (complete surrender) with complete faith, devotion and trust at Sat Charans of the SatGuru. A Puran Sant alone walks the path of Dharam (righteousness; commonly interpreted as religion or seeking union with the divine). The path of the Sant alone is the steps to Dharam. Dharam means to become one with Sat PaarBraham Parmeshar. Dharam doesn't imply things like Hinduism, Sikhism, Christianity or other religions, as is known in common parlance of today's preachers. In parlance of Puran Braham Gyan, Dharam means to become one with Nirgun Saroop (infinite divine power, i.e. God beyond the three attributes of Maya) of Sat PaarBraham Parmeshar. The path of Dharam leads towards quenching one's Trishna, vanquishing the Panj Dhoots (the five thieves; lust, anger, greed, attachments and pride), attaining Puran Sachyari Rehat in Hirda and manifesting Pargateyo Jyot (the manifested divine light; a soul that becomes the pure divine light of God Himself) and Puran Braham Gyan. Dharam means to achieve Darshan (vision with the inner, spiritual eye) of Akaal Purakh (the timeless being; God), to become one with Akaal Purakh and acquire Puran Tat Gyan (the entire divine knowledge; understanding of the divine ways). Dharam entails Maha Parupkaar (guiding the mankind on the path of Bhagati and Jeevan Mukti) – to ingest poison of the human beings arriving in the Sangat, and to bestow them with GurParsaad of SatNaam. Dharam means to bestow GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai (adherence to SatNaam in life), Puran Bandagi (complete surrender before God) and Maha Parupkaar upon the Sangat. Dharam means to bestow Puran Sat upon the Sangat. Dharam means to serve Puran Sat and to propagate Puran Sat in the Sangat. Therefore the path of Puran Saints is different than that of the other materialistic and false preachers; because the Puran Saints repudiate all such Bharams and hypocrisies prevailing in the world. When these Puran Braham Gyani great-beings present Puran Sat before the Sangat, the false religious preachers cannot digest the Puran Sat, and then these false preachers engage themselves in Nindya (denunciation; slander) of the Puran Saints and bring



about their own downfall. The reason that the Puran Sants carry a different demeanour than the rest of the world is that they choose the path of Puran Sat, and not that of pursuing Maya. Because the Puran Sants speak Puran Sat, observe Puran Sat and serve Puran Sat, therefore their demeanour is distinct from the rest of the world.

In GurBani, nowhere does the term ‘Sikh Dharam’ appear. These two words appear separately in GurBani. These two words never appear together in GurBani. Thus, ‘Sikh’ and ‘Dharam’ are two disparate terms. The meaning of the word ‘Dharam’ is already contemplated above. The word ‘Sikh’ carries two meanings. The first meaning is the teachings of SatGuru, the preaching of SatGuru, the initiation of SatGuru, the instruction of SatGuru, and the words of SatGuru. This Param Sat is often reaffirmed in GurBani:

**Mat vich ratan javaahar maanik jay ik gur kee sikh sunee.**

(Sri Guru Granth Sahib Ji, Page No. 2)

**Naanak sikh day-ay man pareetam  
saadhsang bharam jaalay. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 79)

**Ha-o tudh aakhaa mayree kaa-i-aa toon sun sikh hamaaree.**

(Sri Guru Granth Sahib Ji, Page No. 154-155)

**Man karhalaa mayray pi-aari-aa ik gur kee sikh sunaa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 234)

In its second meaning, the word ‘Sikh’ denotes a human being who is a disciple of the SatGuru; who makes Puran Samarpan in the Charan Sharan of the SatGuru; who receives initiation from the SatGuru; who receives GurParsaad of Bandagi from the SatGuru; and who is held by the arm by the SatGuru and nudged on to the path of Jeevan Mukti (deliverance from the cycle of birth-and-death; salvation). This Param Sat Tat is repeatedly reaffirmed in GurBani:

**Satgur sikh kee karai partipaal.  
Sayvak ka-o gur sadaa da-i-aal.  
Sikh kee gur durmat mal hirai.  
Gur bachnee har naam uchrai.  
Satgur sikh kay bandhan kaatai.  
Gur kaa sikh bikaar tay haatai.**



**Satgur sikh ka-o naam dhan day-ay.  
 Gur kaa sikh vadbhaagee hay.  
 Satgur sikh kaa halat palat savaarai.  
 Naanak satgur sikh ka-o jee-a naal samaarai. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 286)

**Sachiaar sikh bahi satgur paas ghaalan  
 koorhi-aar na labhnee kitai thaa-ay bhaalay.**

(Sri Guru Granth Sahib Ji, Page No. 304-305)

**Gur satgur kaa jo sikh akhaa-ay  
 so bhalkay uth har naam dhi-aavai.**

(Sri Guru Granth Sahib Ji, Page No. 305)

Thus, the term ‘Sikh’ does not imply ‘Dharam’. However, the word ‘Sikh’ does imply the teachings of ‘Dharam’, and a human being walking the path of ‘Dharam’ is indeed ‘Sikh’. In the same fashion, neither Hinduism nor Islam nor Christianity denotes Dharam. Hinduism, Islam, Sikh, Christianity and all other sects (the popularly followed religions in the world) widespread in today’s world are all products of the human mind. The divisions created by these sects (the popular religions of the world) are nothing but products of the human mind. These various sects have no recognition in Dargah (the divine court) of Sat PaarBraham. In Dargah, the entire human race is known by one kind alone – ‘**Maanas koo jaat**’ (the ‘humankind’). The blessed SatGuru incarnate the tenth Patshah Ji clearly reveals this Param Sat in his Bani: ‘**Maanas koo jaat sahi ekai paithchaanbo**’ (‘the entire human race is recognized as one kind’). The blessed SatGuru incarnate the fifth Patshah Arjan Dev Ji – by recording in Sri Guru Granth Sahib Ji the compositions of the Puran Sants, Bhagats (devotees) and Puran Braham Gyanis (those in possession of Puran Braham Gyan) born in every religion and in every sect – has given clear testimony to the entire mankind that these worldly religions and sects carry no value in Dargah. The divisions created in the name of religion (Hindu, Muslim, Sikh, Christian etc.) are not recognized in Dargah, and these divisions are founded only on Maya and on falsehood. SatGuru the fifth Patshah Ji brought down all these false divisions (Hindu, Muslim, Sikh, Christian etc.) by recording in Sri Guru Granth Sahib Ji the writings of the Puran Sants, Bhagats and Puran Braham Gyanis born into all religions and sects, and clearly demonstrated to the entire mankind that these divisions act as great



obstacles in the path of Dharam. SatGuru Patshah Ji manifested the Param Sat Tat that the world has only one kind of human beings – the humankind. Therefore, when those who accept and acknowledge GurBani as Guru (teacher and mentor; one who has accomplished Bandagi and attained Jeevan Mukti, and is divinely ordained to lead others on the path of Bandagi and Mukti) and who bow before GurBani talk of creating the divisions of worldly religions (Hindu, Sikh, Muslim, Christian etc.), they disrespect GurBani – the Puran Sat ‘Guru’ – and make a false propagation of religion. These false preachers commit an Asat and ruinous act of leading the mankind on to the path of Bharams and hypocrisy. This is the difference between a Puran Sant and a common (false) preacher: the Puran Sants first themselves adhere to the counsel prescribed in GurBani, and then aid the Sangat in observing the counsel of GurBani and in walking the path of Puran Sat by demolishing their Bharams. This is why the demeanour of the Puran Sants is unmatched and different than the rest of the world; because whatever they do opposes the Asat prevalent in the world and society, and is meant to correct it.

Therefore, when a human being attains Puran Awastha (the state of spiritual perfection) and is manifested upon the earth as Pargateyo Jyot, he first of all raises voice against the Bharams and hypocrisies prevailing in his own community, caste or sect (known as religion in the world). Because these great-beings act in a way that is different and opposite than that of a common Maya-struck being; therefore, people begin to think of them as unhinged, crazy and mad. Even the Nirankaar Saroop (the embodiment of the formless One; God in human form) SatGuru incarnate the blessed Nanak Patshah Ji was not spared by people and was thoroughly ridiculed addressed with words like ‘**bhootnaa**, **baytaalaa** and **vaychaaraa**’. The blessed SatGuru incarnate Nanak Patshah Ji began imparting Puran Braham Gyan against all Bharams and hypocrisies that prevailed in the name of religion in those days – the Puran Braham Gyan that was a divine blessing to the Maya-struck humanity and a divine GurParsaad of the highest order for the entire humanity – but those ignorant beings, who couldn’t understand him, ridiculed him by calling him ‘bhootnaa, baytaalaa, divaanaa and vaychaaraa’, and by these dark deeds brought about their own downfall. ‘Bhootnaa’ means a ghost, ‘baytaalaa’ means a spectre, and ‘vaychaaraa’ denotes one without means or help. ‘**Ba-uraanaa**’ implies deranged and demented. Even such a great persona – Param Jyot Puran Parkash of Nirankaar, Puran



Sant-SatGuru Nanak Patshah, who appeared as incarnate of Akaal Purakh to benefit the entire humanity through Maha Parupkaar – was derided and ridiculed by the mankind with such uncharitable words. The blessed SatGuru incarnate Nanak Patshah Ji describes his ordeal in this supremely powerful Salok:

**Maaroo Mehlaa 1.**

**Ko-ee aakhai bhootnaa ko kahai baytaalaa.**

**Ko-ee aakhai aadmee naanak vaychaaraa. ||1||**

**Bha-i-aa divaanaa saah kaa naanak ba-uraanaa.**

**Ha-o har bin avar na jaanaa. ||1|| Rahaa-o.**

**Ta-o dayvaanaa jaanee-ai jaa bhai dayvaanaa ho-ay.**

**Aykee saahib baahraa doojaa avar na jaanai ko-ay. ||2||**

**Ta-o dayvaanaa jaanee-ai jaa aykaa kaar kamaa-ay.**

**Hukam pachhaanai khasam kaa**

**doojee avar si-aanap kaa-ay. ||3||**

**Ta-o dayvaanaa jaanee-ai jaa saahib dharay pi-aar.**

**Mandaa jaanai aap ka-o avar bhalaa sansaar. ||4||7||**

(Sri Guru Granth Sahib Ji, Page No. 991)

The blessed SatGuru incarnate Nanak Patshah Ji bestows this Puran Braham Gyan (in the above Salok) upon the whole humanity, based on his personal experiences in this world. It is completely true that the people in this world regard the one immersed in divine romance with Sat PaarBraham Parmeshar (i.e. Nanak) as a ghost, the spirit, deranged and simpleton. It is completely true that people of the world regard a human being – who is immersed in Bandagi and in devotion of Sat PaarBraham Parmeshar, who has dissociated himself from the worldly beings and associates only with Sat PaarBraham Parmeshar – as deranged. It is completely true that the people in the world regard a human being, who doesn't acknowledge anybody except Sat PaarBraham Parmeshar – i.e. who considers Sat PaarBraham Parmeshar as his sole sustenance and saviour and doesn't seek or solicit anyone other than Him – as naive. It is entirely true that the person who casts aside worldly fears and concerns – i.e. one who breaks off the ties of attachments of the material life and becomes Nirbhao (fearless) – is viewed as crazy by the world. It is perfectly true that the materialistic beings regard as insane the human being who abides in Puran Hukam (the absolute divine will or command) of Sat PaarBraham Parmeshar, embraces Puran Braham Gyan and



casts away the materialistic mindset. It is utterly true that the worldly beings regard as demented the person who acknowledges the Hukam of Sat PaarBraham Parmeshar, abides in His will and performs all Sat Karams (the deeds of Sat; truthful deeds), instead of resorting to the worldly deceit and cunning and committing Asat Karams (the deeds against Sat; the deeds of falsehood) under his Manmat (one's own wisdom). It is completely true that a Bandagi-immersed human being's Hirda is wrapped in humbleness and suffused with humility. That is to say, a human being in Bandagi abides in humility and regards oneself as but dust at the feet of the whole Creation. That is, a soul immersed in Bandagi bows at the feet of the entire Creation. The worldly beings start thinking of someone as unhinged, who, in utter devotion toward Sat PaarBraham, embraces extreme humility and humbleness in his Hirda, considers himself as mere dust at the feet of the entire Creation and abides in humility.

It is a Puran Sat that the earthly people ridiculed SatGuru incarnate the blessed Nanak Patshah Ji, because SatGuru the true Patshah Ji chose a path that was novel and went against the false and widespread customs, rites, Bharams and hypocrisies. It is completely true that the worldly beings derided SatGuru incarnate the blessed Nanak Patshah Ji, because SatGuru the true Patshah Ji endeavoured to preach selfless service of Puran Sat. It is an utter truth that the worldly people mocked SatGuru incarnate the blessed Nanak Patshah Ji, because SatGuru the true Patshah Ji applied Puran Sat toward Maha Parupkaar of the humanity. It is a complete truth that the masses scoffed at SatGuru incarnate the blessed Nanak Patshah Ji, because SatGuru the true Patshah Ji vigorously refuted the false customs, rites, Bharams and hypocrisies prevalent in the world. For instance, the people belonging to the Brahmin caste in India have for ages been bound to the false custom of Janaeoo (the sacred thread). This bond is seen to be observed even today by people of the Brahmin caste. (The sacred thread is regarded as an important religious symbol. The sacred thread is woven with three spun strings of cotton. Many people take these three strings to symbolise the forces of Shiva, Brahma and Vishnu, while many others regard these three strings as symbolizing the three attributes – Rajo, Tamo and Sato – of Maya.) The Brahmins, who are known as Pundits (the learned and priestly beings), perform the rite of initiating the child (at an age of 9-10 years) with the sacred thread and then offering her religious guidance. SatGuru Nanak Patshah Ji openly manifests the falsehood of this bond in his Bani





(compositions; part of GurBani) and offers advice of Puran Sat in this supremely powerful Salok:

**Salok Mehlaa 1.**

**Da-i-aa kapaah santokh soot jat gandhee sat vat.  
 Ayhu janay-oo jee-a kaa ha-ee ta paaday ghat.  
 Naa ayhu tutai naa mal lagai naa ayhu jalai na jaa-ay.  
 dhan so maanas naankaa jo gal chalay paa-ay.  
 Cha-ukarh mul anaa-i-aa bahi cha-ukai paa-i-aa.  
 Sikhaa kann charhaa-ee-aa gur baraahman thi-aa.  
 Oh mu-aa oh jharh pa-i-aa vaytgaa ga-i-aa. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 471)

SatGuru Patshah Ji made the Pundits of his time realize the Puran Sat, that, these three strings of cotton have no spiritual value. When the human life comes to an end, and the five-element body is offered to the fire, these three strings of the sacred thread too are reduced to ashes. The sacred thread doesn't accompany the human soul. Thus, it is a Puran Sat that the sacred thread is only an outwardly Rehat (observance; compliance) and has no bearing upon a person's spiritual progress. SatGuru Patshah Ji made the advice of Puran Sat to those Pundits that: if you must wear the sacred thread, wear the one made with cotton of compassion; whose strings are made of Sat Santokh (the divine contentedness; the state where there is humility and an absence of desires); whose knots are made of Jat (self-control); and whose braids are capable to raise the human being's conduct to a high level. Dharam is born out of compassion. From compassion are born faith, devotion and trust. From compassion, the Bandagi of Sat PaarBraham Parmeshar takes birth. By the GurParsaad of Sat Santokh, the human being's Trishna quenches and his quest to defeat Maya meets with success. Through adherence to Jat, the human being achieves victory over lust and through a high conduct, i.e. with deeds of Sat, the human being achieves the GurParsaad of Puran Bandagi. That human being is blessed who wears the sacred thread woven with the supremely powerful virtues of compassion, Sat Santokh, Jat (Jat implies vanquishing the Dhoot of lust) and the deeds of Sat.

Neither can any force break the sacred thread fabricated of compassion, Sat Santokh, Jat and the deeds of Sat – i.e. no destructive force can destroy this supremely mighty sacred thread –, nor can the grime of Maya stick over it; nor can fire turn it into ashes. That is



to say, the sacred thread – forged of compassion, Sat Santokh, Jat and the deeds of Sat – assimilates the human being's soul in Parmatma (the supreme soul; God), and transforms it into Sat Roop (the embodiment of Sat in human form). That is, the compassion, Sat Santokh, Jat and the deeds of Sat beget the GurParsaad of Bandagi; the GurParsaad whose supreme power and virtues are invulnerable to any force; the GurParsaad by whose supreme power the grime sticking upon the mind is washed away; the mind is brought under control; Trishna is quenched; the Panj Dhoots are subjugated; Hirda attains Puran Sachyari Rehat; all Bajjar Kapaats (the divine doors located at various places in the human body that, once opened, channel Amrit into the body and establish connection between the human being and Akaal Purakh) are opened up; all Sat Sarovars (the seven sources of Amrit, or the spiritual energy, inside the human body) are awakened; every cell of the body is imbued with Simran; Hirda attains Puran Parkash of Param Jyot; the human soul vanquishes Maya and is assimilated in the Nirgun Saroop of Sat PaarBraham Parmeshar; the human being acquires Puran Braham Gyan and Tat Gyan; the human being acquires Atam Ras Amrit (the highest form or the essence of Amrit; eternal bliss); and the human being attains Jeevan Mukti. This is how the blessed SatGuru incarnate Nanak Patshah Ji demolished the falsehood and Bharam about the sacred thread made of three spun-strings of cotton, and imparted upon the entire humanity the supremely powerful counsel to serve Sat.

The blessed SatGuru incarnate Nanak Patshah Ji challenges the so-called Pundit – who is slave to Maya but thinks of himself as being ‘**sujaan**’, i.e. wise and knowledgeable – by branding his deeds as the deeds of falsehood; that is, how can a human being be called ‘**sujaan**’ when his own mind is slave to Maya, when he hasn't brought the Panj Dhoots (the Chandaals of lust, anger, greed, attachments and pride) under his control and when he himself is slave to Trishna? Such slaves-to-Maya human beings (Pundits) have neither the right to initiate others into religion, nor the right to accept gratuity. These ignorant Pundits have turned it into a vocation: they confer the sacred thread on their patrons and offer them initiation; they set right the birth-charts of their patrons and of their families; they conduct marriages of the children of their patrons; and then, proclaiming themselves their Guru, collect gratuities. SatGuru Nanak Patshah Ji is kind upon these ignorant Pundits and counsels them thus: what good is a sacred thread if, by wearing it, a human being cannot control



his five action-organs and five sensory-organs, and daily faces the humiliation of these organs committing Asat Karams? That is to say, abiding in slavery of Maya a human being accomplishes Asat Karams through his five action-organs and five sensory-organs, and as a result gives birth to suffering, distress and troubles in his life. Therefore, if one must wear the sacred thread, let it be built with compassion, Sat Santokh, Jat and the deeds of Sat; so that by wearing it, the human being brings his five sensory-organs and five action-organs under his control and turns all his deeds into Sat Karams. If you must wear the sacred thread, wear it upon your hands and feet that indulge in Asat Karams. That is, please use your hands and feet to perform Sat Karams and renounce Asat Karams; because Asat Karams alone are the cause of all sufferings, distresses, mental and physical maladies and troubles of the human being. If you must wear the sacred thread, wear it upon your tongue, so that no untrue words are uttered by this tongue. That is, please put your tongue to right use. Please do not use demeaning or abusive language. Always speak sweetly. Please do not engage in slander, vilification or spite. Please use your tongue to sing magnificence of Sat PaarBraham Parmeshar. By indulging in abuse, slander, vilification or spite, a human being uses his tongue to write one's own dark destiny. The abusive, slandering, maligning and spiteful human being uses his tongue to lick the grime off the person that he reviles, and donates his own Sat Karams to the person he abuses. The abused person gains, while the abuser heads for a certain downfall. Therefore if you must wear the sacred thread, wear the sacred thread of Sat and wear it upon your tongue, so that you may end your suffering, distresses, maladies and troubles and attain Chad Di Kalaa (the eternal bliss). If you must wear the sacred thread, wear it upon your eyes that behold the other peoples' women and other peoples' wealth with jealousy. That is to say, casting a jealous eye upon others' women and others' wealth proves ruinous to oneself. It is the Chandaal of lust residing within the human being that casts a bad eye on other people's women and lusts after them; which is a grave crime as per the Vidhaan (constitution; laws) of Dargah and merits very severe punishment. In this way, the Chandaal of lust wastes away the human birth of the being. Even to cast a greedy eye on someone else's wealth, and to attempt to acquire it through Asat Karams, is a very big crime as per the divine Vidhaan, and a human being committing this crime is severely punished. Therefore, if you must wear, wear the sacred thread of Jat and Sat, which will bring



the Chandaals of lust and greed under your control. All these Param Sat Tat's are reaffirmed by SatGuru incarnate the blessed Nanak Patshah Ji in his Bani:

**Mehlai 1.**

**Tag na indree tag na naaree.**

**Bhalkay thuk pavai nit daarhee.**

**Tag na pairee tag na hathee.**

**Tag na jihvaa tag na akhee.**

**Vaytgaa aapay vatai.**

**Vat dhaagay avraa ghatai.**

**Lai bhaarih karay vee-aahu.**

**Kadh kaagal dasay raahu.**

**Sun vaykhhu lokaa ayhu vidaan.**

**Man andhaa naa-o sujaan. ||4||**

(Sri Guru Granth Sahib Ji, Page No. 471)

According to GurBani, only a Puran Braham Gyani or a Puran Sant is a Brahmin. That is, merely wearing the sacred threads doesn't make a person Brahmin. Only the person who has attained the ever-abiding state of Liv (absorption in divine thoughts; the state where the human consciousness is absorbed in the divine) with Sat PaarBraham Parmeshar is a Brahmin. That is, only the person who has immersed himself in Sat PaarBraham Parmeshar is a Brahmin. Only the person who has assimilated himself in Sat PaarBraham Parmeshar is a Brahmin.

**Barahm binday so baraahman kahee-ai  
je an-din har liv laa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 512)

This is how SatGuru incarnate the blessed Nanak Patshah Ji raised his voice against the false religious preachers. SatGuru Patshah Ji has guided the whole mankind on the path to Mukti by producing Puran Braham Gyan of the divine Vidhaans in his compositions and opposing all preachers and social elements that lead the mankind into false and wrongful rites, customs, Bharams and Dubidha (double-mindedness; disbeliefs). SatGuru Patshah Ji bestowed counsel to serve Sat, and declared the deeds of Sat as being the path to make a success of our human life. He repudiated all outwardly Rehats prevailing in the society and bestowed Puran Sat upon the whole



world by counselling to observe the inner Rehat. SatGuru Patshah Ji openly and strongly confronted the religious leaders of the whole society, and gave testimony to this Param Sat that '**Bhagtaa kee chaal niraalee**'. This was the reason that the mankind derided SatGuru Patshah Ji by calling him 'bhootnaa, baytaalaa and divaanaa'; and by so doing gave invitation to their own downfall.

Just as SatGuru incarnate the blessed Nanak Patshah Ji strongly refuted the widespread Bharams, false customs, rites and outwardly observances and imparted the supremely powerful counsel to observe the inner Rehat in his compositions; in exactly the same way all other SatGuru incarnate Sahiban, Sants, Bhagats and Braham Gyanis too demolished every Bharam, rite and custom, lambasted the false preachers and counselled to observe the inner Rehat. By inner Rehat is meant the Rehat of conquering Maya, the Rehat of quenching Trishna, the Rehat of overpowering the Panj Dhoots, the Puran Sachyari Rehat of Hirda, the Rehat of Param Jyot Puran Parkash in Hirda, and the Rehat of Simran in every cell of the body; it is the Rehats through which the human being may make a success of his human birth and attain Jeevan Mukti.

The path to Bandagi is none other than that of practising the inner Rehat in life. It is an easy task to practise the outwardly Rehats and observe the popular rites and customs, but it is exceedingly difficult to adhere to the inner Rehat. The path to Bandagi is the path of battle with the Trigun Maya (Maya of the three aspects: Sato – the goodness viz. compassion, righteousness, contentedness and forbearance; Rajo – the desires viz. hopes, expectations and yearnings; and Tamo – the vices viz. lust, anger, greed, attachments and pride). The path to Bandagi is the path of battle against the Chandaal of lust, against the Chandaal of anger, against the Chandaal of greed, against the Chandaal of attachments and against the Chandaal of pride. The path to Bandagi is the path of battle with every single one of these Chandaals. The surprising fact is that these five enemies (the Panj Dhoots) of ours reside within our own body. The Chandaal of lust resides in the lower part of our torso, and repeatedly assaults us by arousing our passion of lust and makes us commit Asat Karams. Thus, falling prey to the destructive force of the Chandaal of lust, we cause our future to be filled with suffering. The Chandaal of anger dwells in our stomach, and if sometimes for any reason our pride is hurt, it ignites within us the fire of anger. Under hold of the Chandaal of



anger, every day we commit several Asat Karams and scorch our innards in the devastating fire of anger. The Chandaal of greed and the Chandaal of attachments make home in our chest. Slaving under the Chandaal of greed, we accomplish many Asat Karams with an aim to acquire wealth that belongs to others. We commit Asat Karams to acquire wealth that doesn't belong to us, and thus sow the seeds of suffering and distress in our destiny. In the slavery of the Chandaal of attachments, we get so attached to our family as to be blind to everything else. The domestic attachments cause our family life to be filled with suffering and distress. The Chandaal of pride abides in our head. The Chandaal of pride keeps the human being from observing humility. Humility is the key to Dargah, and it is because of one's pride alone that the human being remains fruitless in his quest of acquiring the GurParsaad of Sat PaarBraham Parmeshar. Sat PaarBraham Parmeshar is obliged to manifest Himself in a Hirda filled with humility and wrapped in humbleness. The Chandaal of pride is mightier than the other four Chandaals (of lust, anger, greed and attachments). That human being alone accomplishes his Bandagi who conquers the Chandaal of pride.

It is an arduous task to expel these five Chandaals from our own body. The destructive forces of these five Chandaals every moment exhort the human being to commit Asat Karams. The disastrous forces of these five Chandaals do not let the human being escape the worldly binds. These five Chandaals have the entire mankind utterly enmeshed in their devastating forces, creating a Bharam Jaal (the web of deceptions). Blinded by the slavery of these five Chandaals, the human being regards the physical world itself as Sat. Blind in the slavery of these five Chandaals, the human being considers his own body as being Sat. Even while realizing that this body is going to expire, he still thinks of this body alone to be Sat. Even when knowing that no family relation will accompany him in his final hours, he still considers all his family relationships to be Sat. Every human being, in the entire world, is in deep clutches of this Bharam Jaal of Maya. It is this devastating web of Maya, which is referred to as Bhavjal (the sea of deceptions) in GurBani.

**Bhaa-ee ray bhavjal bikham daraan-o.**

**Pooraa satgur ras milai gur taaray har naa-o.**

(Sri Guru Granth Sahib Ji, Page No. 63)



**Bhavjal bikham daraavno naa kandhee naa paar.**

(Sri Guru Granth Sahib Ji, Page No. 59)

Bandagi is a battle with Maya. Bandagi is an ongoing, aggressive war against the Chandaal of lust, the Chandaal of anger, the Chandaal of greed, the Chandaal of attachments and the Chandaal of pride, in order to forever quell the blaze of one's Trishna. Bandagi is a battle to win one's own mind. It is a battle to conquer the mind that is slave to Trishna and to the Panj Dhoots; and an intense war to rid it of this slavery. The worldly Bharam Jaal woven by Maya appears to all as Sat, and offers all worldly tastes and pleasures in their full sweetness. The taste of the worldly commodities, their pleasure and indulgence appear very sweet. But having once indulged in their taste and pleasure, the human being faces their bitterness and falls prey to their devastating influence. The taste and pleasure of the worldly objects, and the temptation to indulge in them, spare no effort in distracting and waylaying a person walking the path of Bandagi. Maya makes repeated attempts to knock over a person walking upon Sat Marg (the path of Sat) of Bandagi. The Chandaal of lust, the Chandaal of anger, the Chandaal of greed, the Chandaal of attachments and the Chandaal of greed repeatedly employ their destructive and delusionary forces to tumble a person walking the Sat Marg of Bandagi. The human being, treading the Sat Marg of Bandagi, combats Maya every moment and every instant. The human being walking the Sat Marg of Bandagi is repeatedly tried for his faith, devotion and trust toward his SatGuru. The person walking the Sat Marg of Bandagi is repeatedly tested for his dedication towards the SatGuru and toward Akaal Purakh. The person walking the Sat Marg of Bandagi repeatedly stands trial to prove how much humility he has observed, how much humbleness he has accumulated in his Hirda, how much he has adhered to Sat Santokh, how much he has complied with Sat and Jat, how much greed and how many attachments he has renounced, and how much pride he has cast away, etc. This is why the Sat Marg of Bandagi is said to be '**bikham**' ('arduous'). The devastating forces of Maya's temptations are so strong that they pervert the human being's mind every moment and every instant, and lead him astray from the path of Bandagi. The five Chandaals (of lust, anger, greed, attachments, pride) that dwell within the human body are active every moment and every instant in distracting the human being, and robbing him of Amrit (our essence or the life-element; the





divine energy; pure soul) by employing their devastatingly lustful and pervert forces. Winning this battle with Maya is akin to journeying on an immensely arduous path. The Sat Marg of Bandagi is as Bikham as to be sharper than the sword's edge, and thinner than hair.

**Mahaa bikham jam panth duhaylaa  
kaalookhat moh andhi-aaraa.  
Naanak gurmukh naam dhi-aa-i-aa  
taa paa-ay mokh du-aaraa. ||4||**

(Sri Guru Granth Sahib Ji, Page No. 443)

**Jogai kaa maarag bikham hai  
jogee jis no nadar karay so paa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 908-909)

**Tayraa mahal agochar mayray pi-aaray  
bikham tayraa hai bhaanaa.**

(Sri Guru Granth Sahib Ji, Page No. 1185-1186)

The human beings who attain extreme Bairaag (detachment from worldly matters) in their Hirda by the grace of Sat PaarBraham Parmeshar are no longer bothered by Maya. The human beings who abide in utmost humility and innocence cannot be harmed by Maya. The human beings who surrender their body, mind and wealth at the feet of their SatGuru and immerse themselves in Bandagi with complete faith, devotion and trust readily conquer Maya. Puran Samarpan at Sat Charans of the SatGuru is the essential secret to Puran Bandagi. The human beings who grasp this secret readily achieve victory over Maya and assimilate themselves in Nirgun Saroop of Sat PaarBraham Parmeshar. The human beings who hesitate in making Puran Samarpan are subjected to repeated trials of Maya. Bandagi cannot be accomplished without vanquishing Maya. When a human being's Bandagi arrives in Karam Khand and in Sach Khand (as per GurBani there are five Khands or spiritual realms: Dharam Khand or the stage of seeking divine union; Gyan Khand or the stage of seeking divine knowledge; Saram Khand or the stage of making efforts towards spirituality; Karam Khand or the stage of receiving divine benignity or grace; and Sach Khand or the realm of ultimate, absolute Truth), all the Chandaals, barring the Chandaal of pride, are quelled. The Chandaal of pride stays with the human being till the very end. When the human being's Bandagi arrives at the stage of Sach Khand, he comes in possession of the divine supernatural powers. The



Ridhi's and Sidhi's (supernatural powers; these come at a very early stage of Bandagi but, if indulged, stop any further spiritual progress and are thus a major roadblock in the passage to Sach Khand. These supernatural powers are used by Akaal Purakh for His administration of the universe and the use of such powers by individuals is considered a violation of the Hukam of Akaal Purakh) try to lure him into their miraculous powers. At this stage, when the human being begins to perceive through Dib Drisht (the divine vision; also called as the third eye, Trikuti, or Gyan Netter – the wisdom eye) acquired with GurParsaad, he undergoes astounding experiences of these divine supernatural powers. At this stage, the path of Bandagi turns into a sword's edge. At this stage, the path of Bandagi becomes thinner than hair. When the human being begins to experience these divine supreme powers, he has a very strong probability of getting intoxicated by these supreme powers. Several human beings get entangled in these supreme powers and develop arrogance in them; and become incapable of conquering Maya. Intoxicated by the divine supreme powers and in their arrogance, they cast aside the counsel of their SatGuru. They make the mistake of assuming that they have now achieved everything and no longer have the need for a SatGuru. They commit a grave crime of regarding the magnificence of capabilities of their SatGuru as lower and beneath them. In their arrogance and utter ignorance, they commit the crime of treating their all-capable SatGuru as their inferior. That is, they commit the serious crime of turning away from their all-capable SatGuru. In the last stage of their Bandagi and in setting out on the sword's edge, in their arrogance they fall on their face and destroy all that they had gained. At the very final stage of their Bandagi and starting on a thinner-than-hair path, in their arrogance they take a tumble and, sundered from their SatGuru, fritter away all their gains. At this stage of the path of Bandagi, one needs his SatGuru the most to hold his hand. At this final stage of Bandagi, only by grasping the hand of the SatGuru, one can walk the sword's-edge and the thinner-than-hair path and achieve victory over Maya. Without the grace of the SatGuru, one cannot conquer Maya. Therefore, upon arriving at this stage of one's Bandagi, it is extremely essential to abide in deep humility. At this stage of Bandagi, one must achieve even more profound humbleness in one's Hirda. At this stage of Bandagi, only by making Puran Samarpan at Sat Charans of the SatGuru, one can tread that sharper-than-sword's-edge and thinner-than-hair path and vanquish Maya. Having won it all and arrived at this stage, one must lose one's entire self at Sat Charans of the SatGuru in order to achieve triumph over Maya. One must abide



in the Charan Sharan of SatGuru Sat PaarBraham Parmeshar in order to achieve victory over Maya.

**Kahat kabeer jeet kai haar.**

**Baho bidh kahi-o pukaar pukaar. ||5||1||9||**

(Sri Guru Granth Sahib Ji, Page No. 1159)

A Sada Suhaagan (the eternal bride of God; one who has attained Sada Suhaag, i.e. Puran Braham Gyan, Puran Tat Gyan and Param Padvi) of Akaal Purakh must take after Akaal Purakh. Therefore, Sat PaarBraham Parmeshar embellishes the Suhaagan (God's bride; one who is accepted as a devotee in Dargah) that He is kind upon, and grinds him or her into a supreme and pure diamond. He creates a Puran Sachyara Hirda capable of assimilating all the universes, and then He transforms the Suhaagan into a Sada Suhaagan. The Suhaagans are born aplenty, but only a rare one amongst them attains Sada Suhaag. Only a Suhaagan who walks the sword's-edge and succeeds in every trial of Maya becomes a Sada Suhaagan. Only a Suhaagan who meets the criterion of Sat of Sat PaarBraham Parmeshar acquires the GurParsaad of Sada Suhaag. This Param Sat Tat is repeatedly reaffirmed in GurBani:

**Kharay parakh khajaanai paa-ih**

**khotay bharam bhulaavani-aa.**

(Sri Guru Granth Sahib Ji, Page No. 118-119)

**Ayko ayk so apar parampar parakh khajaanai paa-idaa.**

(Sri Guru Granth Sahib Ji, Page No. 1033-1034)

**Kharay parakh khajaanai paa-ee-an khoti-aa naahee thaa-o.**

(Sri Guru Granth Sahib Ji, Page No. 1092)

**Aisay jan virlay jag andar parakh khajaanai paa-i-aa.**

(Sri Guru Granth Sahib Ji, Page No. 1345)

Therefore, to attain Puran Bandagi, it is extremely essential to learn and to fully comply with this Param Sat Tat that: only by making Puran Samarpan in the Charan Sharan of the SatGuru, a human being can achieve victory over Maya and acquire the GurParsaad of Sada Suhaag.



## Pauri 15

**Ji-o too chalaaihi tiv chalah su-aamee**  
**hor ki-aa jaanaa gun tayray.**  
**Jiv too chalaaihi tivai chalah jinaa maarag paavhay.**  
**Kar kirpaa jin naam laa-ih se har har sadaa dhi-aavhay.**  
**Jis no kathaa sunaa-ih aapnee**  
**se gurdu-aarai sukh paavhay.**  
**Kahai naanak sachay saahib**  
**ji-o bhaavai tivai chalaavahay. ||15||**

(Sri Guru Granth Sahib Ji, Page No. 919)

The blessed SatGuru (Truth Guru) incarnate Amardas the true Patshah Ji reveals the magnificence of the divine and spiritual Hukam (divine will; command) of the blessed Sat PaarBraham Parmeshar (Truth, the Transcendent Lord and Creator of the Universe) in this supremely powerful Salok (verse).

The Hukam of the blessed Sat PaarBraham Parmeshar is irrefutable Sat (eternal Truth; God Himself). The entire Creation takes birth, transforms, abides, destructs and meets its end under the supremely powerful Hukam of the blessed Sat PaarBraham Parmeshar. All Khand-Brahamands (the inner spiritual realms and the outer physical worlds), air, water, fire and the 8.4 million Medni's (species) operate within the Hukam of Sat PaarBraham. The supreme power of the divine Hukam alone creates, operates and destroys the entire Creation. The spiritual and divine Hukam is nothing else but the divine laws created by Akaal Purakh (the Immortal Being; God). These are the divine and spiritual rules and regulations created by Akaal Purakh solely for the administration of the whole Creation. The entire Gurmat (Godly wisdom; wisdom revealed in GurBani) defines nothing but these spiritual and divine rules and regulations. The entire GurBani (Gur's words or God's words; Sri Guru Granth Sahib Ji) describes nothing but these spiritual and divine rules and regulations. Therefore, this supremely powerful Bani (composition; forming part of GurBani) describes the magnificence of these great and supremely



powerful divine laws. The entire Creation is created, has been created, is being created and will continue to be created in accordance with these divine and spiritual rules and regulations. Not only that the entire Creation is created, has been created, continues to be created and will be created in accordance with these divine rules and regulations; but even the sustenance, operation and destruction of this whole Creation has taken place, is taking place and will continue to take place in accordance with these divine rules and regulations alone.

The creator of the Hukam is Vidhata (the ultimate authority; the maker of the divine laws), the blessed Sat PaarBraham Pita Parmeshar; and the Hukam is the 'Vidhaan' ('constitution'; set of laws) created by Vidhata. At the same time (of origin of the Creation) that Akaal Purakh – the blessed Sat PaarBraham Pita Parmeshar, the Vidhata – created the Creation, Sat PaarBraham Pita Parmeshar also created these divine Vidhaans, in accordance with which the creation, sustenance and destruction of the Creation has taken place, is taking place and will continue to take place. It means that at the same time when the Creation came into existence, Sat PaarBraham Pita Parmeshar also instituted in Dargah (the divine court) the order to govern the creation, sustenance and destruction of the Creation in accordance with these divine Vidhaans. Just as the government of a country, state or town institutes for its governance the rules and laws – called the constitution – and then governs in accordance with the rules and laws established in the constitution; in the same way the divine rules and laws were created by Dargah in order to regulate the creation, sustenance and destruction of the whole Creation. This constitution, created by Dargah, is also called 'Vidhaan of Vidhi' (the divine laws of the ultimate authority). Therefore, these divine rules and laws have been governing the creation, sustenance and destruction of the entire Creation from the very beginning and through the ages, and will continue to govern in all ages to come. Just as Akaal Purakh Himself is '**Aad sach jugaad sach, Hai bhee sach naanak hosee bhee sach.**' ('True from the beginning; true throughout the ages; true now and forever'), in the same way these divine Vidhaans and laws created by Him too are '**Aad sach jugaad sach, Hai bhee sach naanak hosee bhee sach.**'

In the same way as Akaal Purakh Himself is eternal, infinite and Sarab Kalaa Bharpoor (possessor of the supreme and divine abilities), the 'Vidhaan' created by Sat PaarBraham Pita Parmeshar too is the



source of immense powers. In the same way as the Katha (discourse) of the eternal, infinite, the blessed Sat PaarBraham Pita Parmeshar is Akath (indescribable), the Katha of His Hukam, i.e. His Vidhaan too is indescribable. That is to say, the human beings who lead their lives in accordance with this divine Vidhaan become indistinct from this immense, eternal supreme power; become immense themselves; and become a source of this supreme power. Wherever such great-beings make it their place and propagate Puran Sat (the perfect Truth); Dargah manifests itself at that place. In the Sangat of these great-beings the divine Vidhaan prevails, and Suhaagans (God's brides; those accepted as devotees in Dargah) and Sada Suhaagans (eternal brides of God; those who have attained Sada Suhaag, i.e. Puran Braham Gyan, Puran Tat Gyan and Param Padvi) take birth. The divine laws and the Vidhaan, called Vidhaan of Vidhi, itself is Gurmat. GurBani describes nothing but this Vidhaan. The entire GurBani is nothing but Gurmat. The entire GurBani is nothing but the magnificence of this Vidhaan. The Avataars (divine incarnates), SatGurus, Puran Sants (perfect saints), Puran Braham Gyanis (possessing perfect divine wisdom), Puran Khalsas (pure soul that possesses Puran Braham Gyan) conduct their lives in accordance with this Vidhaan; and guide the entire mankind on the path of this divine Vidhaan; and bestow blessings of the supreme powers of GurKirpa (eternal grace) and GurParsaad (eternal bliss and eternal grace) to follow this great and supremely powerful Vidhaan. The SatGurus, Puran Sants, Puran Braham Gyanis and Puran Khalsas are the trustees and the propagators of this Vidhaan, and they bestow the Amrit (our essence or the life-element; the divine energy; pure soul) of this supremely powerful Vidhaan upon the entire humankind. The divine Avataars, SatGuru Patshahs, Puran Braham Gyanis, Puran Sants and Puran Khalsas have adhered to this supremely powerful divine Vidhaan and bequeathed this boundless force to the whole mankind in the form of GurBani. Therefore, the human beings who abide by this divine Vidhaan free themselves from the clutches of Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya); become trustees of this divine Vidhaan; become rightful custodians of this divine Vidhaan; acquire GurParsaad to bestow this divine Vidhaan upon others and become one with Akaal Purakh; and, accomplishing the mission of their human birth, engage themselves in providing deliverance to the people everywhere in the world.

With immense benevolence, GurKirpa and GurParsaad, the



blessed SatGuru incarnate Nirankaar Roop (embodiment of the Formless Being; God Himself) Nanak Patshah Ji reveals the supremely powerful Sat Tat (the essence of Sat) and Puran Braham Gyan (perfect divine wisdom) about the magnificence of this Param Sat Tat (essence of the supreme Truth), in the second Pauri (verse) of the ‘Jap Ji’ Bani, the Bani that came to be pronounced before all the rest (Jap Ji Bani or Jap Ji Sahib is the composition by the blessed SatGuru incarnate Nanak Patshah Ji, appearing at the very beginning of Sri Guru Granth Sahib Ji):

**Hukmee hovan aakaar hukam na kahi-aa jaa-ee.  
 Hukmee hovan jee-a hukam milai vadi-aa-ee.  
 Hukmee utam neech hukam likh dukh sukh paa-ee-ah.  
 Iknaa hukmee bakhsees ik hukmee sadaa bhavaa-ee-ah.  
 Hukmai andar sabh ko baahar hukam na ko-ay.  
 Naanak hukmai jay bujhai ta ha-umai kahai na ko-ay. ||2||**

(Sri Guru Granth Sahib Ji, Page No. 1)

To lead a true life is to abide in this divine Vidhaan. The true pleasure of life can only be enjoyed by leading life in accordance with this divine Vidhaan. All the pleasures and pains come to appear in our life only in accordance with this Vidhaan. The Vidhaan of Karma (the divine laws determining one’s destiny in accordance with one’s deeds) is an extremely significant part of this very divine Vidhaan. The Vidhaan of Karma is a supremely mighty Vidhaan that governs the life of creatures in the 8.4 million Medni’s dwelling upon the earth. Our entire life is conducted only in accordance with this Vidhaan of Karma. Our every moment and every breath transpire only in accordance with this supremely mighty Vidhaan of Karma. Our destiny is written only in accordance with this supremely mighty Vidhaan, and comes to pass in our future births. The supremely important fact to be realized is this: every act of our daily life; every pain and pleasure; good and bad moments; happiness and sadness; being together and getting separated – meeting and parting; relationships and bonds; good and bad earthly ties; good and bad domestic attachments; domestic contentment and suffering-strife; riches and penury; affluence and poverty; availability and lack of worldly pleasures; our conduct; our Sanskaars (socio-cultural and moral norms; religious practices) and habits; our mind being Maya-oriented – leaning towards Rajo or Tamo attributes of Maya (Maya





is said to possess the three attributes or Birtis: Sato – the goodness viz. compassion, righteousness, contentedness and forbearance; Rajo – the desires viz. hopes, expectations and yearnings; and Tamo – the vices viz. lust, anger, greed, attachments and pride), i.e. being slave to the destructive forces of the Chandaal (villain; lowlife) of lust, the Chandaal of anger, the Chandaal of greed, the Chandaal of attachments and the Chandaal of pride; our mind leaning towards Sato attributes, i.e. towards compassion, righteousness, contentedness and forbearance; the level of our worldly education; our means of livelihood and our successes and failures; our Bandagi (submission before God) and Seva (humble and selfless service to others); our honours and humiliations; in essence everything that transpires in our everyday life comes to pass only in accordance with this supremely mighty Vidhaan of Karma.

The human beings, who acquire understanding of this supremely mighty Vidhaan and bow before it, begin leading their life in accordance with this Vidhaan and, by so doing, efface their very being, eradicate their pride, obtain deliverance from Maya and make a success of their life. The human beings, who grasp this Vidhaan, comprehend the game-plan of Maya. Such human beings cast off their Tamo Birti and Rajo Birti, embrace Sato Birti in their everyday acts, and transform all their deeds into Sat Karams (the deeds of Sat; truthful deeds). Thus leading a life of the deeds of Sat, our Sat Karams begin to accumulate and a time comes when we accumulate so many Sat Karams that we are showered with Nadar (kind gaze; divine grace and blessings) of Akaal Purakh, and by virtue of this blessing we earn the right to receive GurParsaad. The blessing of GurParsaad transforms our life. There is only one Vidhaan to break the shackles of the supremely mighty Vidhaan of Karma and to forever ingratiate our life with the supreme bliss; and this Vidhaan is that – once we acquire GurParsaad, perform Naam Simran (meditation upon Naam, or the Name representing God and all His Creation), perform Naam Di Kamai (practise Naam in life), manifest Parkash (the divine light; manifestation of Nirgun Saroop) of Naam in Hirda (literally meaning heart, Hirda actually denotes Anhat Chakra located near the heart; one of the seven Sat Sarovars, and more a part of our spiritual being than our physical body), manifest Parkash of Naam in every cell of the body, defeat Maya and accomplish our Bandagi – we square up the account of the deeds of all our past births and attain the supreme bliss, Sat Chit Anand (bliss of being in consciousness of Truth, the highest



consciousness; eternal happiness). This is how the human beings who abide in Sato Birti acquire GurParsaad and, serving and caring after the GurParsaad, rid themselves of the bonds of Karma. All the deeds of a Jeevan-Mukt human being (one who has attained salvation while still in one's physical body) turn into Sat Karams. Such Jeevan-Mukt human beings lead their life rightly and blissfully, and engage themselves in Parupkaar (selfless acts for benefaction of humanity) and Maha Parupkaar (guiding the mankind on the path of Bhagati and Jeevan Mukti) of the entire humanity.

Here it is important to consider the question of how these perfect-great-beings bring their life and all their deeds under Hukam. This Param Sat Tat can be realized by understanding this Puran Sat: a human being possesses five action-organs (two hands, two feet and a mouth), which have as their basis the five sensory-organs (nose, ears, eyes, tongue and skin). The basis of these five sensory-organs is the human mind, and the basis of the human mind is the human intellect. It therefore implies that, based upon the knowledge gained through the experiences of the five sensory-organs, the mind reaches into its intellect and issues commands to the action-organs, and the five action-organs perform the deed. A human being's own intellect is called Manmat. It means that all the acts of a common human being are governed by his Manmat. This Manmat is slave to Maya. This Manmat itself is Maya. This is how all our deeds are performed under the influence of Maya.

Another Sat Tat, supremely essential to understand, is that there is Param Jyot (the divine flame; soul; God Himself) above the human mind; and it is due to the existence of this Param Jyot that the human being is born in this world. This Param Jyot assimilates within it the storehouse of the immense knowledge that we call Puran Braham Gyan and Puran Tat Gyan (the entire divine knowledge; understanding of the divine ways). We also call this storehouse of knowledge Gurmat and Atam Ras Amrit (the highest form or the essence of Amrit; eternal bliss). This Param Jyot itself is the storehouse of the immense, eternal spiritual and divine supreme powers. The Param Jyot itself is the limitless storehouse of all spiritual treasures. This Param Jyot is Sat PaarBraham Pita Parmeshar Himself, established within our body. When a human being, abiding in Sato Birti, performs and accumulates Sat Karams, receives GurParsaad, serves and cares after this immense supreme power, defeats Maya, attains GurParsaad



of Puran Sachyari Rehat (total compliance with Sat) in Hirda, crosses the milestones of Puran Bandagi (complete surrender before God) and achieves approval of Dargah – he obtains Darshan (glimpse with the inner, spiritual eye) of Akaal Purakh Sat PaarBraham Pita Parmeshar and becomes indistinct from Akaal Purakh. Upon arriving at this stage, he acquires Gurmat, i.e. acquires Puran Braham Gyan and Puran Tat Gyan. As he receives Puran Braham Gyan and Puran Tat Gyan, his Manmat comes to an end. That is, his slavery to Maya comes to an end; his mind is erased; and Maya places itself at his service. When a human being comes in possession of such grace and GurParsaad, his all-five sensory-organs embrace Gurmat. His all-five sensory-organs come to abide under Puran Braham Gyan. That is, all-five sensory-organs are subjugated under the divine Vidhaan, under Puran Hukam (absolute divine will or command). Thus, his all-five action-organs are subjugated under Puran Hukam. Therefore, all the acts performed by such a human being fall within Puran Hukam, and are Sat Karams. All the acts of such a human being are abundant with Parupkaar and Maha Parupkaar for the whole humanity.

The human beings, who spend their lives in the slavery of the Rajo and Tamo Birtis of Maya, continue to wander birth-after-birth in Juni's (lowlife species). All the acts of such human beings are Asat Karams (untruthful deeds), and these Asat Karams alone become the cause of their base Sanskaars, ill-manners, lack of character, suffering, strife, pains, a life in dregs, poverty and penury. These Asat Karams alone are the cause of our every problem in life. The Vidhaan of Karma dictates that as we sow, so do we reap. That is, our life in future will transpire in accordance with our deeds today. The human beings who defy this divine Vidhaan, called Hukam, have a lot of suffering in store for them.

Therefore, when we realize this Puran Braham Gyan that everything comes to pass only in accordance with the divine Vidhaan enacted by Akaal Purakh the blessed Sat PaarBraham Pita Parmeshar – called Hukam in GurBani – we arrive at the understanding of ego. GurBani declares ego as a grave mental affliction. When we are enlightened of this understanding and wisdom about ego, we are overcome with humility. Utter humility alone is the key to Dargah. The end of ego in itself is Jeevan Mukti (deliverance from the cycle of birth-and-death; salvation). Ego comes to its end when we make Puran Samarpan (complete surrender along with body, mind and



worldly wealth) at the feet of our Guru (teacher and mentor; one who has accomplished Bandagi and attained Jeevan Mukti, and is divinely ordained to lead others on the path of Bandagi and Mukti). Puran Samarpan effaces one's selfhood, leaving only Param Jyot; and this Param Jyot assimilates forever in Nirgun Saroop (infinite divine power beyond the three attributes of Maya; God Himself).

The next Param Sat Tat, extremely essential for a human being to understand, is that Sat PaarBraham is 'Sarab Gun Nidhaan' ('treasure-house of all virtues'). That is, Sat PaarBraham Parmeshar is a treasure-house of the immense SatGun's (the divine virtues). All the supreme powers of the blessed Sat PaarBraham Parmeshar are assimilated in His SatGun's. When we mention the magnificence of the immense supreme powers of Sat PaarBraham Parmeshar, it denotes nothing but the magnificence of the SatGun's of Sat PaarBraham Parmeshar. This Param Sat is repeatedly reaffirmed in GurBani:

**Dar sayvan sant jan kharhay paa-in gunee nidhaan.**

(Sri Guru Granth Sahib Ji, Page No. 32)

**Govid gunee nidhaan hai ant na paa-i-aa jaa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 33)

**Sarab nidhaan gun tum hee paas.**

(Sri Guru Granth Sahib Ji, Page No. 180)

**Gobind gunee nidhaan gurmukh jaanee-ai.**

(Sri Guru Granth Sahib Ji, Page No. 399)

By SatGun's we mean: Hirda suffused with extreme humility; Hirda suffused with boundless humbleness; Hirda filled with limitless faith; Hirda imbued with immense devotion; Hirda brimming with abundant trust; Hirda replete with endless compassion; Hirda devoted in Parupkaar; Hirda full of fearlessness; Nirvair (without hate or enmity) and Ik Drisht (seeing all as equal; non-discriminatory) Hirda; Hirda abundant with Sat Santokh (divine contentedness; state where there is humility and an absence of desires); Maha-Parupkaari Hirda suffused with the capacity to absorb pains of others; Maha-Parupkaari Hirda capable of taking away others' suffering and strife – the decimator-of-suffering; Maha-Parupkaari Hirda capable of ingesting poison of others and bestowing Amrit in return – humble and



compassionate; Maha-Parupkaari Hirda guiding others on the path of Sat; Maha-Parupkaari Hirda bestowing Jee-a-Daan (bestowal of Puran Bandagi and Seva) upon others and guiding them in their Bandagi – the treasure-trove of kindness; Maha-Parupkaari Hirda ingesting poison of others and bestowing upon them GurParsaad of SatNaam (Truth as a manifestation of the Name of God), SatNaam Simran (meditation upon SatNaam), SatNaam Di Kamai (adherence to SatNaam in life), Puran Bandagi and Seva – Sat GurParsaad (possessing eternal, divine grace); Maha-Parupkaari Hirda providing salvation to others – Sat GurParsaad; a fount of Puran Braham Gyan – Sat GurParsaad; a fount of Atam Ras Amrit – Sat GurParsaad; a fount of the boundless divine treasures – Sat GurParsaad; a fount of Ridhi's and Sidhi's (supernatural powers; these come at a very early stage of Bandagi but, if indulged, stop any further spiritual progress and are thus a major roadblock in the passage to Sach Khand. These supernatural powers are used by Akaal Purakh for His administration of the universe and the use of such powers by individuals is considered a violation of the Hukam of Akaal Purakh); a fount of Mansarovar (the eternal source of divine powers; the source of all life; Akaal Purakh Himself) – Sat GurParsaad; a fount of inexhaustible Amrit – Sat GurParsaad; Sarab Kalaa Bharpoor; soft-spoken, etc. are a few of the virtues from the treasure-house of the immense SatGun's of Sat PaarBraham Parmeshar. Although the Avataars, SatGurus, Sants, Bhagats, Braham Gyanis, Khalsas, Pirs (seers) and Paigambar (prophets) – who were endowed with Puran Bandagi in their human birth – have all tried to reveal the magnificence of the SatGun's of Sat PaarBraham Parmeshar, no one has so far been able to fully unravel the secrets of the SatGun's of Sat PaarBraham Parmeshar. Thus, when all these Avataars, SatGurus, Sants, Bhagats, Braham Gyanis, Khalsas, Pirs and Paigambar determined to reveal the Katha of the SatGun's of Sat PaarBraham, they found themselves unable to fully describe these SatGun's, and therefore proclaimed these to be boundless. This implies that each and every SatGun of Sat PaarBraham Parmeshar is boundless in itself.

As an example, when we dwell upon the supremely powerful SatGun of 'divine affection, devotion and love', we come to realize the Param Sat Tat that Sat alone is the mother to the divine love. Sat alone is the procreator of the divine love, and this Sat is none other than the blessed PaarBraham Pita Parmeshar Himself. Therefore, Sat PaarBraham Pita Parmeshar Himself is the extremely endearing figure



of the divine love. The divine love has no bounds. The divine love is endlessly deep. The divine love is immeasurable. The divine love is a divine blessing of indescribable magnificence. This immense divine love alone is the foundation of faith. This boundless spiritual love itself is the foundation of trust. This limitless ethereal love alone is the basis of Bandagi. Humility and compassion, too, are born out of the divine love. The perfect calm of mind and Hirda, too, is born out of this immense divine love. In essence, the foundation of the entire Creation is nothing but this infinite divine love. This immense divine love also is the foundation of the entire divine and spiritual Vidhaan. This immense divine love is also the name – ‘SatNaam’ – of Akaal Purakh. Param Jyot Puran Parkash (the perfect radiance of divine light; His aura; God Himself), the blessed Sat PaarBraham Pita Parmeshar Himself manifests in a Hirda suffused with this immensely divine and heavenly love. ‘Nirvair’ – one of the supremely powerful characteristics of Akaal Purakh revealed in Mool Mantar (the Definition of the Origin; the very first composition in Jap Ji Sahib) – also denotes nothing other than this immense divine love. Thus, this divine discarnate love alone is the immense, eternal supreme power. A human being imbued in this immense divine love achieves Darshan of Sat PaarBraham Pita Parmeshar, sacrifices himself in this divine romance and effaces his very existence, and forever assimilates himself in Akaal Purakh. We must hold this Puran-Sat-and-an-essential-fact firmly in mind that, by granting us a human birth, Sat PaarBraham Pita Parmeshar has already endowed us with the supreme power to experience this divine love. Take a moment to centre your attention upon this Puran-Sat-essential-fact, and think: do you not possess the immense supreme power to feel this love? Can you not abide in love? Aren’t you capable of loving the whole Creation? Aren’t you capable of loving all living-beings? Can you not feel affection for all your near and dear ones? Of course, you do possess the supreme power of love, and you can realize the purpose of your life by drenching yourself in love. Love, unconditional and undemanding, is the divine love. Love doesn’t make conditions and demands; it then turns into an attachment. The divine love is unselfish. Once love turns selfish, it becomes a destructive force of Maya. The divine love calls for sacrifice, and this sacrifice has no bounds. The divine love is all about giving, and not demanding; just as Sat PaarBraham Pita Parmeshar knows nothing but to give, has forever been giving, and goes on giving. Bandagi is all about giving. The



divine love is all about giving. There is no limit to giving in the divine love. There is no limit even to sacrificing in the divine love. This is a glimpse of the SatGun of the divine devotion-affection-love, and of the supreme power assimilated in it.

Being Nirbhao (fearless) is another supreme power of Sat PaarBraham Pita Parmeshar. This supreme power is also termed as a supreme virtue of the Guni Nidhaan Sat PaarBraham Pita Parmeshar. 'Nirbhao' means to be 'without Bhao' (without fear). The question arises: the fear of what? Since Sat PaarBraham Pita Parmeshar – 'Kartaa Purakh' ('the Creator') – is Himself assimilated in all His Creation, what fear can He possibly have? As there is no greater power than Sat PaarBraham Pita Parmeshar, and He Himself governs all His powers, therefore He is 'Nirbhao'. As Sat PaarBraham Pita Parmeshar is beyond Trigun Maya (Maya of the three attributes: Tamo, Rajo and Sato); and He Himself has created, is creating and will continue to create the whole Creation; and because He Himself is sustaining and will continue to sustain the whole Creation; therefore He doesn't possess the fear of losing any object. Being 'Nirbhao' means being free of all bonds. It is extremely necessary to understand this fact in our human life, if we wish to see our Bandagi reach Puran Awastha (state of spiritual perfection). This is because only a 'Nirbhao' being can attain Puran Sachyari Rehat in Hirda. Only a 'Nirbhao' being can assimilate in Puran 'Sat'. Only a 'Nirbhao' being can vanquish Maya, transcend beyond Trigun Maya, and immerse himself in Sat PaarBraham Pita Parmeshar. Only a 'Nirbhao' being can serve Puran Sat. Only a 'Nirbhao' being can propagate Puran Sat. Therefore, achieving the state of being 'Nirbhao' is a divine stipulation for assimilating our human life in Akaal Purakh, and for attaining Puran Bandagi. Because the power of creation is beyond the reach of a common person, therefore 'Bhao' has a significant role in the human life. As the entire Creation is created and run in accordance with the Hukam of 'Kartaa Purkah', therefore the human beings are entirely powerless; and thus a common man is always besieged with 'Bhao'. Therefore, it is extremely necessary for a common person to understand the essence of 'Bhao' in order to attain the state of being 'Nirbhao'. This begs the question: 'Bhao' of what? It is the 'Bhao' of losing something; 'Bhao' of misplacing something; 'Bhao' of squandering something; or 'Bhao' of being robbed of something. It is the 'Bhao' of one's





worldly relationships and bonds getting broken up. It is the 'Bhao' of losing one's worldly wealth and estates. It is the 'Bhao' of one's death. It is the 'Bhao' of losing one's earthly kith-and-kin. It is the 'Bhao' of one's desires remaining unfulfilled. It is the 'Bhao' of one's endeavours remaining unaccomplished. It is the 'Bhao' of one's physical afflictions going untreated. It is the 'Bhao' of one's mental maladies remaining uncured. It is the 'Bhao' of incurring losses in businesses. If we take a glance at our everyday life, we find that our every moment is spent in 'Bhao'. Therefore, this 'Bhao' actually implies 'Moh' ('the attachments'). Our every moment is spent living under the influence of this Dhoot (thief) of 'Moh'. Therefore, to be 'Nirbhao' is to free oneself from this Dhoot of Moh. Akaal Purakh is beyond Trigun Maya; He is the creator of Maya; therefore He is uninfluenced by the Dhoot of 'Moh'; therefore He is uninfluenced by 'Bhao' and is 'Nirbhao'. In the same way, only by attaining the state of being 'Nirbhao' a human being, too, can free himself of these bonds of Maya, become worthy of serving Puran Sat and become worthy of propagating Puran Sat. Only a 'Nirbhao' human being can acquire the blessing of Parupkaar and Maha Parupkaar. Only a 'Nirbhao' human being can achieve Puran Bandagi and Sada Suhaag. (This supremely powerful and priceless virtue of Sat PaarBraham Pita Parmeshar is also deliberated upon in Mool Mantar).

Having learnt this supreme virtue of fearlessness, please think whether any price can be put upon this supreme virtue. Can any price be put on making someone's Hirda Nirbhao? This is why this supreme and mighty virtue is considered priceless. The Sant-beings deal in this supremely mighty virtue. These great-beings make those human beings Nirbhao, who completely surrender their entire self before them.

Being 'Nirvair' is the next supreme power of Sat PaarBraham Pita Parmeshar. This supreme power also is called a supreme virtue of the Guni Nidhaan Sat PaarBraham Pita Parmeshar. Sat PaarBraham Pita Parmeshar is 'Kartaa Purakh'; is Himself assimilated in all His Creation; and is Himself looking after the entire Creation; therefore He has no enmity with anyone. Therefore Sat PaarBraham Pita Parmeshar is 'Nirvair'. Because Sat PaarBraham Pita Parmeshar is 'Nirvair', therefore He is 'Ik Drisht'. Being 'Ik Dirsht', Sat PaarBraham Pita Parmeshar loves His entire Creation uniformly and bears no discrimination against anybody. He doesn't dwell on



anybody's vices. Sat PaarBraham Pita Parmeshar has no bias against anyone in all Khand-Brahamands and in the 8.4 million Medni's. He is amicable with the entire Creation. He is the guardian-parent to everybody. He engages Himself in Maha Parupkaar and wishes well-being of everybody. The doors of Dargah of Sat PaarBraham Pita Parmeshar are always open for the whole Creation (the entire mankind). Being 'Ik Drisht', Sat PaarBraham Pita Parmeshar is immensely compassionate and immensely merciful, and therefore He is immensely forgiving. He doesn't take even a moment to pardon all our countless sins, committed birth-after-birth. Being assimilated in His smallest and lowliest creations, He is the fount of extreme humility. Being in possession of the supreme power of extreme humility, the path to reach Him is the path of extreme humbleness. This is why the extreme and limitless humility and humbleness is the key to Dargah. Therefore, only by acquiring this supreme power of being 'Nirvair' it is possible to become one with Akaal Purakh. Acquiring the supreme power of being 'Nirvair' implies: acquiring the supreme power of being Ik Drisht; acquiring the supreme power of immense compassion; acquiring the supreme power of forgiveness for the wrongdoers; acquiring the supreme power of unbounded humility and humbleness. Being 'Nirvair' means: possessing the supreme virtue of being Ik Drisht; possessing the supreme virtue of being utterly compassionate; possessing the supreme virtue to forgive the wrongdoers; possessing the supreme virtue of limitless humility and humbleness; and possessing the GurParsaad of suffusing one's Hirda with these supreme virtues. It is extremely essential to comprehend the essence of being 'Nirvair' in our human life in order to attain Puran Awastha in our Bandagi. This is so because only a 'Nirvair' being can attain Puran Sachyari Rehat of Hirda. Only a 'Nirvair' being can assimilate in Puran 'Sat'. Only a 'Nirvair' being can conquer Maya, transcend beyond Trigun Maya and absorb himself in Sat PaarBraham Pita Parmeshar. Only a 'Nirvair' being can serve Puran Sat. Only a 'Nirvair' being can bestow Puran Sat upon others. Therefore, attaining the state of being 'Nirvair' is a divine decree for assimilating the human life in Akaal Purakh and for accomplishing Bandagi. Only a 'Nirvair' human being is capable of obtaining the GurParsaad of Parupkaar and Maha Parupkaar. Only a 'Nirvair' human being can attain Puran Bandagi and Sada Suhaag.

Utter humility is the key to Dargah. Humbleness of Hirda is the



key to Dargah. Abiding in humility, one's devotion, trust and faith deepen even more. Humbleness of Hirda is a divine weapon to eradicate one's ego. Eradication of ego denotes freedom from the slavery of Maya. Humbleness of Hirda begets Jeevan Mukti. Humility knows no bounds. Humility is immeasurably deep. The deeper a human being dives in humility, the deeper his Bandagi becomes, i.e. the deeper he descends in Mansarovar. Abiding in humility, a human being purifies every cell of his body; and makes his body Kanchan (pure as gold; disease-free). Abiding in humility, every cell of the human being is suffused with Amrit. In the absence of humility, SatNaam doesn't penetrate Hirda of the human being. A Hirda that achieves acute humbleness attains Puran Sachyari Rehat. That is to say, Param Jyot Puran Parkash manifests itself in a Hirda that abides in humbleness. When a Hirda is awakened with the GurParsaad of SatNaam, it heralds the attainment of Jeevan Mukti. Therefore, to abide in humility is the most significant part of one's Bandagi. To abide in humility is the biggest SatGun in a human being's Bandagi. The blessed SatGuru incarnate Nanak Patshah Ji – a beacon of abiding relentlessly in utter humility and extreme humbleness – repeatedly addresses himself in GurBani as 'Neech' ('lowly'), 'Loon Harami' ('ingrate'), 'Dass' ('slave') and 'Dassan Dass' ('slave-to-a-slave'). A human being acquires Braham Gyan only when he embraces so much humility as to begin regarding himself as dust at the feet of the entire Creation. A human being achieves Braham Gyan only when he imbibes so much humility as to bow his head before a dung-dwelling insect, because he begins to behold Sat PaarBraham Parmeshar even in a dung-beetle.

Compassion is an immensely powerful SatGun of Bandagi. Compassion gives birth to Dharam (righteousness; commonly interpreted as religion or seeking union with the divine). Dharam takes birth in the womb of compassion. Dharam is the child of compassion. Compassion bears the supreme power to make a human being indistinct from Sat PaarBraham Parmeshar. Dharam signifies to become one with Sat PaarBraham Parmeshar. Compassion also gives birth to mercy. Compassion alone gives birth to GurParsaad. Compassion alone is the profound form of Bandagi. Compassion alone breeds forgiveness. All pious feelings and virtues are engendered by compassion alone. SatGuru is very compassionate. Sat PaarBraham Parmeshar is extremely compassionate. This is the reason that SatGur



Sat PaarBraham Parmeshar doesn't dwell upon our vices, and doesn't take even a moment to pardon all our sins and wrongdoings of birth-after-birth. All we need is to seek the Charan Sharan (shelter at the feet; i.e. shelter along with opportunity to serve) of SatGur Sat PaarBraham Parmeshar and make Puran Samarpan at His Sat Charans (feet where Sat abides). SatGur Sat PaarBraham Parmeshar doesn't take even a moment to forgive the incalculable misdeeds and sins committed by us birth-after-birth. Thus, compassion is a supreme power that has no bounds. Compassion is immeasurably profound. Compassion bears immense supreme power. In the same way, faith too bears immense supreme power. Faith too has no bounds. Faith too is immeasurably deep. Trust too bears immense supreme power. A human being who has complete trust in SatGur Sat PaarBraham Parmeshar in his Hirda doesn't carry even a trace of Manmat or Sansarik Mat (worldly-wisdom; materialism) in his Hirda. A human being having complete trust in SatGur Sat PaarBraham Parmeshar in his Hirda devotes his entire life in observing only the Sat Bachans (words of Truth; divine words) of SatGuru. A human being with absolute trust in SatGur Sat PaarBraham Parmeshar in his Hirda readily embraces Gurmat in his life. From trust arises the human being's innocence. Innocence makes the human being easily accomplish his Bandagi. Cleverness and guile cause the downfall of the human being. Innocence unites the human being with Sat PaarBraham Parmeshar. Trust in SatGur Sat PaarBraham Parmeshar alone is Bandagi. Trust in the Sat Charans of SatGuru alone is Bandagi. The GurParsaad of Bandagi isn't found without trust, faith and devotion. Trust too is boundless. Trust too is immeasurably deep. Trust too bears immense supreme power. Trust alone has the capacity to obtain Darshan of Sat PaarBraham Parmeshar for the human being and to assimilate him in His Nirgun Saroop. Where there is trust, there is Bandagi; there is no Bandagi without trust. Trust alone makes the human being capable of making Puran Samarpan at the Sat Charans of SatGur Sat PaarBraham Parmeshar.

This is a mere glimpse of some of the SatGun's of Sat PaarBraham Parmeshar, and of the supreme powers assimilated in these SatGun's. Sat PaarBraham Parmeshar possesses uncountable such SatGun's. Sat PaarBraham Parmeshar has even endowed the human beings with the capacity to embrace these SatGun's. That is to say, a human being is quite capable of embracing these SatGun's and of realizing all the supreme powers assimilated in these SatGun's. A human being can



have faith, devotion and trust in SatGur Sat PaarBraham Parmeshar. A human being can abide in humility. A human being can observe humbleness in Hirda. A human being can harbour compassion. A human being can practise forgiveness. A human being can possess fearlessness. A human being can observe amiability. A human being can perform the deeds of Sat and adhere to Sato Birti. Performing deeds of Sat, a human being can please SatGur Sat PaarBraham Parmeshar and receive GurParsaad. A human being can also perform SatNaam Simran. A human being can also abide in SatNaam Simran. A human being can accomplish his Bandagi, become one with Sat PaarBraham Parmeshar and attain Jeevan Mukti.

A human being must practise these SatGun's in order to become one with Sat PaarBraham Parmeshar. The human beings, who practise these SatGun's, are blessed with Nadar, Karam (benevolence), Mehar (generosity), Mehramat (confidence; trust) and GurKirpa of Sat PaarBraham Parmeshar; and by their virtue the human being practising SatGun's receives GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Seva. The human being, who receives GurParsaad by the grace of SatGur Sat PaarBraham Parmeshar, embarks on his Bandagi. SatNaam gets inscribed in his Surat (mind; consciousness). The human being's Surat unifies with SatNaam, and he attains Samadhi (deep trance-like state, where there is no thought except pure consciousness). As he regularly abides for prolonged durations in Samadhi, he receives the GurParsaad of Sunn Samadhi (silent, deep meditation; a state free of thoughts, even free from the effects of time and space). All his Sat Sarovars (the seven sources of Amrit, or the spiritual energy, inside the human body) are awakened. All his Bajjar Kapaats (divine doors located at various places in the human body that, once opened, channel Amrit into the body and establish connection between the human being and Akaal Purakh) are opened up. SatNaam permeates every cell of his body. His body turns Kanchan and is suffused with Amrit. His Trishna (desires) is quenched, and the Panj Dhoots (the five thieves: lust, anger, greed, attachments and pride) are overcome. His Hirda attains Puran Sachyari Rehat. The human being's Hirda is the true Gurdwara (doorsteps of God; commonly the temple of Sikhism); because Sat PaarBraham Parmeshar dwells only in the human Hirda. Such a Hirda manifests Param Jyot and attains Puran Parkash (the perfect radiance of the supreme light; His aura; God Himself). Sat PaarBraham Parmeshar manifests Himself in the



Gurdwara of Hirda. The human being attains the state of Sat Chit Anand. The Katha of the magnificence of Sat clearly manifests itself upon earth, taking the form of a Puran Sant, SatGuru and Puran Braham Gyani. The Andherla Teerath (pilgrimage of the inner self) is the real pilgrimage. The outwardly Teerath is a superficial pilgrimage. The outwardly Teerath doesn't result in Jeevan Mukti. Only when Maya is conquered, Sat PaarBraham Parmeshar manifests Himself in the Gurdwara of Hirda. The Andherla Teerath is nothing but Param Jyot Puran Parkash manifesting itself in Hirda, and Sat PaarBraham Parmeshar manifesting Himself in Hirda. The human being – who is showered with the grace of Sat PaarBraham Parmeshar and with GurParsaad – completes his Andherla Teerath, accomplishes the mission of his life, and forever attains Sat Chit Anand.



## Pauri 16

**Ayhu sohilaa sabad suhaavaa.**

**Sabdo suhaavaa sadaa sohilaa satguroo sunaa-i-aa.**

**Ayhu tin kai man vasi-aa jin dharahu likhi-aa aa-i-aa.**

**Ik fireh ghanayray karahi galaa galee kinai na paa-i-aa.**

**Kahai naanak sabad sohilaa satguroo sunaa-i-aa. ||16||**

(Sri Guru Granth Sahib Ji, Page No. 919)

‘**Sohilaa**’ (prayer by the Sikhs; usually before bedtime) is ‘Gur Shabad’ (the words of Gur or God; His Hukam; GurBani). ‘Gur Shabad’ is the Bani (the words; composition recorded in GurBani) of SatGuru (the Truth Guru; teacher and mentor of the path of Sat; one who has accomplished Bandagi and attained Jeevan Mukti, and is divinely ordained to lead others on the path of Bandagi and Mukti). The Bani of SatGuru is GurBani (Sri Guru Granth Sahib Ji). The Bani of SatGuru is ‘Sohilaa’. By ‘Gur Shabad’ is meant the counsel of SatGuru. GurBani is the counsel of SatGuru. The Bani of SatGuru alone is ‘Gur Shabad’. The adherence to the counsel of SatGuru is the adherence to ‘Gur Shabad’. The entire GurBani is ‘Sohilaa’. Each and every word of GurBani in itself is ‘Sohilaa’. The words of SatGuru are ‘Sohilaa’. The adherence to ‘Gur Shabad’ alone is the means to spiritual progress. The adherence to ‘Gur Shabad’ is the path to Jeevan Mukti (deliverance from the cycle of birth-and-death; salvation). The adherence to ‘Gur Shabad’ is the sole path to attaining spiritual bliss. The adherence to ‘Gur Shabad’ is the only path to freedom from the slavery of Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya). The adherence to ‘Gur Shabad’ is the lone path to finding honour in Dargah (the divine court). That is to say, the adherence to the supremely powerful counsel of GurBani is the adherence to ‘Gur Shabad’.

Adherence to ‘Gur Shabad’ isn’t merely to make repeated readings of GurBani. If the mere readings of GurBani could count as adherence to ‘Gur Shabad’, all those people who make regular,





repetitive readings of Guru Granth Sahib would have achieved Braham Gyan (the divine wisdom). All those known as the Akhand Paathi's (readers performing Akhand Paath, i.e. uninterrupted recital of the Sikh scriptures) in today's world would have become Braham Gyanis (divinely wise). Every pious man and woman, who regularly reads and recites GurBani, would have become a Braham Gyani. If the repeated readings of GurBani alone could qualify as adherence to 'Gur Shabad', the esteemed Granthees (readers of the Sikh scriptures) in all Gurdwaras (the temples of Sikhism) would have become Braham Gyanis. Thus, the mere repeated readings of GurBani do not result in gain of spirituality; and spirituality is gained only through adherence to the counsel of GurBani. Almost every religious preacher in today's world puts emphasis upon outwardly observances and upon simply making the readings of GurBani. The preachers who have made propagation of religion their vocation, rather than a selfless service; who preach GurBani to earn money and wealth; who offer to buy and sell Kirtans (chanting and singing of holy texts) and GurBani with money and wealth; they are guilty before SatGuru GurBani – because, where Puran Sat (the perfect, eternal Truth; God Himself) doesn't prevail and where only Maya reigns, there spirituality becomes scarce; there only Maya prevails in complete opposition to the preaching of SatGuru GurBani; where Maya is transacted in the name of Dharam (righteousness; commonly interpreted as religion or seeking union with the divine), there the sin of disrespecting SatGuru GurBani is committed. Such false religious preachers merely emphasize the outwardly observances and recitals of GurBani because they are ignorant of Puran Sat, lacking any spiritual achievement of their own. Therefore, for lack of any spiritual progress of their own, these half-baked religious preachers are incapable of propagating Puran Sat. The service to SatGuru and Sat PaarBraham Parmeshar (Truth, the Transcendent Lord and Creator of the Universe) bears fruit, if only rendered selflessly. The foundation of the selfless service to SatGuru and Sat PaarBraham Parmeshar is nothing but complete trust, total faith and utter devotion. By the selfless service to SatGuru and Sat PaarBraham Parmeshar is meant total absence of any desire for any material object, wealth and riches (wages etc.) or any wish-fulfilment.

It is a rare, accomplished Puran Sant-SatGuru (the perfect saint-SatGuru) who inspires the humanity to strive for GurParsaad (eternal bliss and eternal grace) of Puran Bandagi (total submission before



God). It is a rare, accomplished Puran Sant-SatGuru who inspires the mankind to observe the teachings of GurBani. It is a rare, accomplished Puran Sant-SatGuru who reveals to the humanity the secret of observing Andherli Rehat (inner compliance with Truth; also called Sat Ki Rehat, or Puran Sachyari Rehat – complete compliance with the absolute Truth), i.e. the secret of observing the Rehat of attaining victory over Maya. It is a rare and accomplished Puran Sant-SatGuru who guides the humanity on the path to Jeevan Mukti. It is a rare and accomplished Puran Sant-SatGuru who teaches the mankind the magnificence of the GurParsaadi Khel (an endeavour bearing the blessings of Guru and God; the entire process of bestowal of Naam is described as the GurParsaadi Khel) of Puran Bandagi. It is a rare and accomplished Puran Sant-SatGuru, in whose Sangat (gathering of followers; congregation) the total magnificence of Puran Sat prevails. It is a rare and accomplished Puran Sant-SatGuru, in whose Sangat the Suhaagans (the brides of God; those accepted as the devotees in Dargah) and Sada Suhaagans (the eternal brides of God; those who have attained Sada Suhaag, i.e. Puran Braham Gyan, Puran Tat Gyan and Param Padvi) take birth. It is a rare and accomplished Puran Sant-SatGuru, in whose Sangat Puran Sat is served and Puran Sat is propagated. It is a rare and accomplished Puran Sant-SatGuru, in whose Sangat the total magnificence of GurBani prevails and GurBani isn't traded as a commodity. It is a rare and accomplished Puran Sant-SatGuru, in whose Sangat the magnificence of Puran Sat manifests itself. It is a rare and accomplished Puran Sant-SatGuru, in whose Sangat the Puran Sat – as described in GurBani – manifests itself. The Bani of a Puran Sant-SatGuru is GurBani. The Bani of a Puran Sant-SatGuru is 'Gur Shabad'.

Acquiring of GurParsaad in itself is the realization of 'Gur Shabad'. By GurParsaad is meant the acquiring of 'GurParsaad of SatNaam (Truth as a manifestation of the Name of God), GurParsaad of SatNaam Simran (meditation upon SatNaam), GurParsaad of SatNaam Di Kamai (adherence to SatNaam in life), GurParsaad of Puran Bandagi and GurParsaad of Seva (humble and selfless service to others)'. The realization of Gur Shabad implies the commencement of one's Bandagi. The realization of Gur Shabad is an indication of SatNaam getting inscribed in Surat (mind; consciousness) of the human being. The realization of Gur Shabad signifies SatNaam imbued in Surat of the human being. The realization of Gur Shabad



means SatNaam getting unified with Surat of the human being. The realization of Gur Shabad implies the acquisition of Suhaag (acceptance in Dargah as a devotee). The realization of Gur Shabad conveys the attainment of Samadhi (deep trance-like state, where there is no thought except pure consciousness). The realization of Gur Shabad indicates opening of one's account of Bandagi in Dargah. The realization of Gur Shabad expresses the attainment of the stage of Karam Khand (according to GurBani there are five Khands or the spiritual realms: Dharam Khand or the stage of seeking divine union; Gyan Khand or the stage of seeking divine knowledge; Saram Khand or the stage of making efforts towards spirituality; Karam Khand or the stage of receiving divine benignity or grace; and Sach Khand or the realm of ultimate, absolute Truth). With the realization of Gur Shabad, the human mind becalms and SatNaam permeates into Surat of the human being. Only upon attaining the stage of Karam Khand (the fourth stage of Bandagi), the Bandagi of the human being commences. Prior to this stage, every effort goes in preparing the vessel (the body) of the human being for receiving GurParsaad, so that it is able to hold and store this Amrit (our essence or the life-element; the divine energy; pure soul). However, by GurKirpa (the divine grace) of a Puran Sant-SatGuru and with having received GurParsaad, the Bandagi of the human being arrives in Karam Khand. It is only by GurKirpa of the Puran Sant-SatGuru and with acquiring of GurParsaad that the Bandagi of the human being commences.

‘Gur Shabad’ is realized only by seeking the Charan Sharan (shelter at the feet; i.e. shelter with the opportunity to serve) of a Puran Sant-SatGuru. Those human beings realize Gur Shabad who dedicate their body, mind and wealth in the Sat Charans (feet where Sat abides) of a Puran Sant-SatGuru. The only secret to Puran Bandagi is this; that Gur Shabad is realized through dedicating one's body, mind and wealth at the feet of a Puran Sant-SatGuru. GurParsaad is not achieved without seeking the Charan Sharan of a Puran Sant-SatGuru. The GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Seva is not obtained without making Puran Samarpan (complete dedication) in the Charan Sharan of a Puran Sant-SatGuru. Only by making Puran Samarpan at the Sat Charans of a Puran Sant-SatGuru, the human being's Surat is imbued with SatNaam and Surat and Shabad (Gur Shabad) are unified. Only by making Puran Samarpan at the Sat Charans of a Puran Sant-



SatGuru, Samadhi and Sunn Samadhi (silent, deep meditation; a state free of thoughts, even free from the effects of time and space) are attained. Without making Puran Samarpan in the Charan Sharan of a Puran Sant-SatGuru, neither the Sat Sarovars (the seven sources of Amrit, or the spiritual energy, inside the human body) of the human being are awakened; nor the Bajjar Kapaats (divine doors located in the human body that, once opened, channel Amrit into the body and establish connection with Akaal Purakh) are opened up. The human being attains Puran Bandagi only by making Puran Samarpan in the Charan Sharan of a Puran Sant-SatGuru. Maya can only be conquered by making Puran Samarpan in the Charan Sharan of a Puran Sant-SatGuru. Suhaag and Sada Suhaag are earned only by making Puran Samarpan at the Sat Charans of a Puran Sant-SatGuru. This Param Sat Tat (essence of the supreme Truth) is repeatedly reaffirmed in GurBani by the SatGuru Sahiban (the ten SatGuru Patshahs):

**Hor kitai bhagat na hova-ee bin satgur kay updays.**

(Sri Guru Granth Sahib Ji, Page No. 22)

**Bin satgur kinai na paa-i-o kar vaykhuu man veechaar.**

(Sri Guru Granth Sahib Ji, Page No. 37)

**Bin satgur mukat na paa-ee-ai manmukh firai divaan.**

(Sri Guru Granth Sahib Ji, Page No. 38-39)

**Bin satgur har naam na labh-ee lakh kotee karam kamaa-o.**

(Sri Guru Granth Sahib Ji, Page No. 40)

**Bin satgur naa-o na paa-ee-ai bin naavai ki-aa su-aa-o.**

(Sri Guru Granth Sahib Ji, Page No. 58)

**Bin satgur kinai na paa-i-o bin satgur kinai na paa-i-aa.**

**Satgur vich aap rakhi-on kar pargat aakh sunaa-i-aa.**

**Satgur mili-ai sadaa mukat hai jin vichahu moh chukaa-i-aa.**

(Sri Guru Granth Sahib Ji, Page No. 466)

**Bin satgur sayvay naam na paa-ee-ai**

**parh thaakay saant na aa-ee hay.**

(Sri Guru Granth Sahib Ji, Page No. 1046)

**Bin satgur bhagat na hova-ee naam na lagai pi-aar.**

(Sri Guru Granth Sahib Ji, Page No. 1417)

Therefore, all SatGuru incarnate Sahiban have clearly established



in GurBani this Param Puran Sat (supreme and perfect Truth) that the GurParsaad of Bandagi can only be obtained from a Puran Sant-SatGuru. Bandagi can only be achieved through making Puran Samarpan at the Sat Charans of a Puran Sant-SatGuru. The GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Seva can only be obtained by making Puran Samarpan at the Sat Charans of a Puran Sant-SatGuru. It is only by GurKirpa and GurParsaad of a Puran Sant-SatGuru that SatNaam makes its home in the Surat of a human being. A human being attains Samadhi and Sunn Samadhi only by GurKirpa and GurParsaad of a Puran Sant-SatGuru. The seven Sat Sarovars located in Suksham Dehi (astral body; Suksham is part of the human soul and the source of all energy running the senses and physical functions of the body. This spiritual energy comes from the Sat Sarovars) of the human being are awakened only by GurKirpa and GurParsaad of a Puran Sant-SatGuru. All Bajjar Kapaats and Dassam Duaar (the tenth door; also known as the Crown Chakra; once opened, it establishes link between the human being and Akaal Purakh) of the human being, located in Suksham Dehi, are opened up only by GurKirpa and GurParsaad of a Puran Sant-SatGuru. SatNaam casts its illumination in the human being's Hirda (literally meaning heart, Hirda actually denotes Anhat Chakra located near the heart; one of the seven Sat Sarovars, and more a part of our spiritual being than our physical body) only by GurKirpa and GurParsaad of a Puran Sant-SatGuru. SatNaam enlightens every cell of the human body only by GurKirpa and GurParsaad of a Puran Sant-SatGuru. The Panj Chandaals (the five villains or lowlives: lust, anger, greed, attachments and pride) are conquered only by GurKirpa and GurParsaad of a Puran Sant-SatGuru. The Trishna (the worldly desires) of the human being is quenched only by GurKirpa and GurParsaad of a Puran Sant-SatGuru. Maya is conquered only by GurKirpa and GurParsaad of a Puran Sant-SatGuru. Jeevan Mukti is attained only by GurKirpa and GurParsaad of a Puran Sant-SatGuru. Those human beings, who make Puran Samarpan at the Sat Charans of a Puran Sant-SatGuru, readily make all these spiritual gains. Because Maya has no influence under the shelter of a Puran Sant-SatGuru; therefore the Jigyasoos (seekers of the divine Truth) seeking the shelter of such great-beings easily accomplish their Bandagi. The human beings making Puran Samarpan at the Sat Charans of a Puran Sant-SatGuru forever enjoy the shelter of such great-beings over their head. Such a Bandagi-



immersed human being, wherever he might be, always finds the shelter of his SatGuru over his head, safeguarding him. This is so, because the shelter offered by a Puran Sant-SatGuru is immensely vast and extends to the entire cosmos. Such Jigyasoos in possession of GurKirpa and GurParsaad of the Puran Sant-SatGuru, when they abide in Simran Samadhi, find a great number of Jeevan-Mukt saintly souls arrive and take place besides them and abide in Simran. The presence of such Mukht (liberated) and saintly souls purifies the environment surrounding the Jigyasoo in Samadhi, and thus these saintly souls prove beneficial in his Simran. Therefore, when such a Samadhi-immersed Jigyasoo descends deeper in Simran, he not only moves forward in his own salvation but also becalms those in the nearby and neighbourly surroundings. The magnificence of a Puran Sant-SatGuru is immense. A Puran Sant-SatGuru is Nirankaar Roop (embodiment of the Formless One; God in human form). A Puran Braham Gyani is Parmeshar (the Supreme Lord; God) Himself. That is, Sat PaarBraham Parmeshar manifests Himself in a Puran Sant-SatGuru or Puran Braham Gyani. Therefore the Jigyasoos, who comprehend that the Puran Sant-SatGuru is Parmeshar Himself, readily accomplish their Bandagi. That is, Bandagi is easily accomplished by listening to and by accepting and following the teachings of GurBani. Thus, it is only a Puran Sant-SatGuru who propagates Puran Braham Gyan. This is the supremely powerful teaching of Puran Sat, which is described as 'Sohilaa' in this Pauri and which is obtained by GurKirpa and GurParsaad of a Puran Sant-SatGuru.

Having grasped this supremely powerful Sat about the immense magnificence of the Puran Sant-SatGuru, the question necessarily arises in the mind of the Jigyasoo as to how does one find the Sangat of a Puran Sant-SatGuru. According to GurBani-the-Guru, a human being finds the Sangat of a Puran Sant-SatGuru based upon the deeds of his past births. The Bandagi and Jeevan Mukti aren't accomplished in one single lifetime. A human being must strive hard for many births in order to arrive at the stage of Jeevan Mukti. The allure of Maya is so strong that it doesn't let a human being take steps toward Sat PaarBraham Parmeshar. A human being never even realizes till the very end how his entire life has been spent away under the slavery of Maya. A common person takes the Maya-stricken world to be his sole reality. Abiding in the slavery of Maya, when a human being encounters suffering, distress, maladies, troubles, misery etc. as the



results of his own Asat Karams (the deeds against Sat; untruthful deeds), then he turns toward Sat PaarBraham Parmeshar. A human being – when aiming to satisfy his Trishna and slaving under the Panj Chandaals (lust, anger, greed, attachments and pride) commits deeds of falsehood and, as a result of these Asat Karams, experiences suffering, distress, problems, misery and mental and physical maladies, and is besieged by despair – then he turns toward Sat PaarBraham Parmeshar. This very experience of suffering, distress, troubles, poverty, mental and physical maladies becomes his cure, and in this state of helplessness he looks toward Sat PaarBraham Parmeshar. Abiding in the slavery of Maya and having fallen prey to such a miserable and extremely sorrowful state, he remembers God. This is the turning point, from where the human being starts moving toward God. The human being begins seeking God out. Gradually he starts renouncing Asat Karams. He starts fearing God, and starts taking steps towards Sat Karams (the deeds of Sat; truthful deeds). He begins to discriminate between good and bad. He begins to renounce evil acts. He begins performing virtuous deeds. He attempts walking the path of truth. Gradually his interest in Sat Karams grows and his Sato Birti (Maya is characterized by three attributes or Birtis: Sato – the goodness viz. compassion, righteousness, contentedness and forbearance; Rajo – the desires viz. hopes, expectations and yearnings; and Tamo – the vices viz. lust, anger, greed, attachments and pride) begins to build up. Engaged in carrying out Sat Karams, his Sato Birti (compassion, righteousness, contentedness, forbearance) gradually overcomes his Rajo (desires) and Tamo (lust, anger, greed, attachments and pride) Birtis. A human being of Sato Birti, after death, is once again blessed with the human birth. A God-seeking being, reborn as a human being after death, is aided by his past birth's Sanskaars (socio-cultural and moral norms; religious practices) of Sato Birti. He is granted the blessing to take-off, from where he had left in his past life, on the path toward God. Although, as a material being, in his new life he must undertake all endeavours afresh (e.g. all affairs like school education, job, business, marriage, household etc.); but he doesn't have to start afresh in his path toward God; rather, his next journey begins from up till where he had reached in his past birth. That is to say, his toil of the past births on the path toward God doesn't go in vain, but all this toil bears fruit in advancing the human being toward God. In this way, the Sat Karams of the human being keep accumulating birth-after-birth, and his Sat Karams begin to





outweigh his Asat Karams. (It is the personal experience of Dassan Dass – the slave-to-a-slave, the narrator – that a human being takes 10-15 births to accomplish his path to Jeevan Mukti). Thus abiding in Sato Birti, the human being arrives at the threshold, on crossing of which Sat PaarBraham Parmeshar becomes pleased with him and bestows His Nadar (kind gaze; divine grace and blessing) upon him. Sat PaarBraham Parmeshar Himself guides the human beings who abide in Sato Birti, and declares the destiny of such human beings as having reached its culmination. Sat PaarBraham Parmeshar then leads such destiny-fulfilled human beings into the Sangat of a Puran Sant-SatGuru. This is how a human being writes his own destiny with his everyday deeds. This Param Sat Tat is reaffirmed repeatedly in GurBani:

**Poorai bhaag satgur milai jaa bhaagai kaa ud-u ho-ay.**

(Sri Guru Granth Sahib Ji, Page No. 31)

**Jin ka-o poorab likhi-aa tin satgur mili-aa aa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 27)

**Jin ka-o poorab likhi-aa satgur bhayti-aa tin aa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 35-36)

**Jay hovee poorab likhi-aa taa gur kaa bachan kamaahi.**

(Sri Guru Granth Sahib Ji, Page No. 43)

**Jis ka-o poorab likhi-aa tin satgur charan gahay.**

(Sri Guru Granth Sahib Ji, Page No. 44)

**Poorab karam ankur jab pargatay**

**bhayti-o purakh rasik bairaagee.**

**Miti-o andhayr milat har naanak**

**janam janam kee so-ee jaagee.**

(Sri Guru Granth Sahib Ji, Page No. 204)

**Jin ka-o poorab likhi-aa tinaa satgur mili-aa parabh aa-ay.**

**Naanak gur parsadee ubray ha-umai sabad jalaa-ay. ||2||**

(Sri Guru Granth Sahib Ji, Page No. 592)

**Jin ka-o poorab likhi-aa satgur mili-aa tin aa-ay.**

**An-din naam dhi-aa-iday naanak sach samaa-ay. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 1249)

When Sat PaarBraham Parmeshar showers His supremely powerful Nadar upon the human being, the seeds of his past Sat



Karams begin to sprout. It is a Puran Sat that when the seeds of the past Sat Karams sprout, the human being finds the Sangat of a ‘**Purakh rasik bairaagee**’ (the perfect-being who has attained Ik Ras – the divine bliss – along with detachment from worldly matters), i.e. finds the Charan Sharan of a great-being who has become one with Sat PaarBraham, has assimilated himself in every creation and instated himself in a state free of Maya. Such a great-being is a Puran Sant, SatGuru or Puran Braham Gyani. Therefore, it is a supremely powerful Puran Sat that, when the seeds sown in the past with Sat Karams begin to sprout, the human being achieves the Sangat of a Puran Sant-SatGuru or Puran Braham Gyani. When the human being seeks the Charan Sharan of a Puran Sant-SatGuru, and makes Puran Samarpan at the Sat Charans of such a great-being with complete faith, devotion and trust; he receives the GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Seva. With the acquiring of this GurParsaad, the human being strikes a fortune. He is showered with immense boons. He attains Suhaag. His Surat unifies with Shabad. SatNaam is inscribed in his Surat. His SatNaam Di Kamai commences. His account of Bandagi is opened in Dargah. Samadhi and Sunn Samadhi are attained. All Sat Sarovars are awakened. All Bajjar Kapaats are opened up. Anhad Shabad (incessant fall of Amrit at the Dassam Duaar along with Anhad Naad – the divine un-struck music of five primal sounds played on divine musical instruments) is attained. The SatNaam-immersed Suhaagan makes merry. SatNaam permeates in every cell of the body. The body is drenched in Amrit. The Panj Dhoots (the five thieves: lust, anger, greed, attachments and pride) are overcome. Trishna is quenched. Maya comes down on its knees at the human being’s feet. Maya places its head at the human being’s feet. Hirda attains Puran Parkash of Param Jyot (perfect radiance of the divine light; His aura; God Himself). The human being transcends beyond Trigun Maya (Maya of the three attributes: Sato, Rajo and Tamo), arrives at Chautha Pad (the fourth step beyond the Trigun Maya) and obtains Darshan (vision with inner, spiritual eye) of the Nirgun Saroop (the immense divine power beyond the three attributes of Maya) of Sat PaarBraham Parmeshar. The human being becomes one with the Nirgun Saroop of Sat PaarBraham Parmeshar. Puran Braham Gyan is acquired. Tat Gyan (the divine knowledge; understanding of the divine ways) is acquired. Atam Ras Amrit (the highest form or the essence of Amrit;



eternal bliss) is attained. The Bandagi finds approval in Dargah. The Bandagi is accomplished. The Suhaagan becomes a Sada Suhaagan. The Seva of Maha Parupkaar (guiding the mankind on the path of Bandagi and Jeevan Mukti) is ordained. So endearing and supremely powerful is the magnificence of the Sangat of a Puran Sant-SatGuru, a Sangat that is a clear manifestation of Dargah upon earth. Therefore, it is a humble prayer at the feet of the entire Sangat to please keep your mind focussed upon the deeds of Sat and adhere to Sato Birti in life, so that you too may strike a fortune, and you too may find the Sangat of a Puran Sant-SatGuru, and you too may accomplish the mission of the priceless gem of your life.

Sat PaarBraham Parmeshar showers his Nadar upon many human beings, but it is only a rare one who strives to benefit from it. Many Jigyasoos have the good fortune of finding the Sangat of a Puran Sant-SatGuru and of acquiring GurParsaad; but only a rare one strives to practise it in life and attain Jeevan Mukti. The path of Bandagi is the path of Puran Samarpan. It is only a rare being that makes Puran Samarpan at the Sat Charans of a Puran Sant-SatGuru. By making Puran Samarpan is meant to dedicate one's body, mind and wealth at the Sat Charans of a SatGuru with complete faith, devotion and trust. This is so, because only those human beings who make Puran Samarpan at the Sat Charans of a SatGuru achieve the GurParsaad of Puran Bandagi. Only a human being, who absolutely holds SatGuru the foremost, becomes a Gurmukh (a soul before God; a soul in complete Bandagi; a soul in possession of GurParsaad of Naam; a soul in Sach Khand). Barring a rare being, all others remain unsuccessful to achieve victory over Maya; because, they do not make Puran Samarpan at the Sat Charans of their SatGuru. Therefore, without adhering to the words of a Puran Sant-SatGuru, Jog is not attained. By attaining Jog is meant assimilating oneself in Sat PaarBraham Parmeshar. Jog is attained only by adhering to the teachings of GurBani. Because a large number of people – having received the grace of a Puran Sant-SatGuru and having received GurParsaad – do not bring any depth into their devotion, faith and trust; therefore, their Samarpan is incomplete. They lack in their devotion, faith and trust. They are unable to hold their SatGuru the uppermost. They are unable to completely quit being Manmukhs (self-willed; self-centred). They are unable to completely embrace Gurmat (Godly wisdom; wisdom revealed in GurBani). Their only



mission in life isn't keeping SatGuru the foremost. Therefore, Maya succeeds in luring them back into the false enchantments of the material life and they fail to win at the real stakes of life.

**Kahat sunat kachh jog na ho-oo.**

(Sri Guru Granth Sahib Ji, Page No. 251)

**Galee jog na ho-ee.**

**Ayk darisat kar samsar jaanai jogee kahee-ai so-ee.**

(Sri Guru Granth Sahib Ji, Page No. 730)

Therefore, imitating the false Jogis (practitioners of asceticism) and chasing after outwardly Rehats (observances), one doesn't attain Jog; neither does one attain Jeevan Mukti. Merely reading and reciting GurBani, one doesn't attain spirituality or Jeevan Mukti. Seeking and following the false and half-baked preachers, one neither gains spirituality nor achieves GurParsaad. The supreme force of spirituality is a force beyond the human control. The supreme force of spirituality doesn't depend on the human committees and managements; neither is this force under regulation of these institutes. Seva, performed for remuneration, isn't approved in Dargah. Seva, accompanied by wages or earnings of wealth and riches, doesn't bear any fruit. In the present times, the entire humanity is busy chasing after these salaried, half-baked and slaves-to-Maya preachers, abiding in ignorance of Puran Sat and wasting away their human life. Spirituality cannot be bought or sold with money. GurKirpa cannot be bought or sold with wealth. GurParsaad cannot be bought or sold with cash. Buying or selling of GurBani is a divine sin. Spirituality isn't a vocation or the means of livelihood. Treating spirituality as a vocation or the means of livelihood is slavery of Maya. Where Maya reigns, spirituality doesn't prevail. Where Maya rules, there spirituality isn't propagated. Where there are hordes of people, spirituality takes leave; because hordes of people gather only where Maya prevails. Therefore, please make a note that the preacher, who draws followers in millions, doesn't propagate spirituality. It is a common perception with people that bigger the crowd, bigger would be the Sant (saint). If this common perception of humanity is right, then SatGuru incarnate Nanak Patshah Ji should have had Sangat in tens of millions – which is not a fact. If this perception of mankind is true, then all SatGuru incarnate Sahiban should have drawn a Sangat in tens of millions –



which is untrue. This is so because, in reality, the people who abide in Bandagi are very few. Therefore, it is a fallacy to think that bigger the crowd, bigger is the Sant. Although, it wouldn't be wrong to suggest that where there is a gathering of millions, Maya surely has a field day there, and only the herd-mentality prevails there. It wouldn't be wrong even to say that where there is a crowd of millions, the Sant there (who is a Sant only in the eye of the people) doesn't propagate Puran Sat. Where Puran Sat is not propagated, there a Puran Sant (a perfect saint) cannot be present. Where Maya prevails, there a Puran Sant cannot be present. This is so, because Maya cannot come anywhere near under the shelter of a Puran Sant. This is the Param Sat that SatGuru Patshah Ji has revealed in this Pauri (verse) in these words '**Ik fireh ghanayray karahi galaa galee kinai na paa-i-aa**'. Puran Sat only prevails in the Sangat of a Puran Sant-SatGuru. Dargah only manifests itself upon earth in the Sangat of a Puran Sant-SatGuru. GurParsaad is only bestowed in the Sangat of a Puran Sant-SatGuru. Suhaagans are only born in the Sangat of a Puran Sant-SatGuru. A human being abides in Bandagi and conquers Maya, only by seeking the shelter of a Puran Sant-SatGuru. A human being accomplishes his Bandagi only by seeking the shelter of a Puran Sant-SatGuru.

Spirituality is attained only through the result of selfless Seva performed with total faith, devotion and trust, and by receiving Nadar of Sat PaarBraham Parmeshar. Spirituality is attained only by making Puran Samarpan with complete faith, devotion and trust. Bandagi is the path of Samarpan (dedication). Bandagi is the path of giving, and not of desiring material pleasures. Where the crowds gather in millions, there only those desirous of material pleasures gather. Where the crowds gather in millions, only the seekers of Maya gather there. The Maya-stricken (half-baked), so-called Sants attract only the seekers of Maya. These half-baked, so-called Sants cannot fulfil even the desires of these Maya-seekers; neither can they grant even a drop of Amrit. Therefore it is a humble prayer at the feet of the entire humanity to pay heed to the deeds of Sat, and pray to find the Charan Sharan of a Puran Sant-SatGuru. By so doing, you will surely awaken your destiny and you will find a Puran Sant-SatGuru.



## Pauri 17

**Pavit ho-ay say janaa jinee har dhi-aa-i-aa.  
 Har dhi-aa-i-aa pavit ho-ay gurmukh jinee dhi-aa-i-aa.  
 Pavit maataa pitaa kutamb sahit si-o  
 pavit sangat sabaa-ee-aa.  
 Kahday pavit sunday pavit say pavit jinee man vasaa-i-aa.  
 Kahai naanak say pavit jinee  
 gurmukh har har dhi-aa-i-aa. ||17||**

(Sri Guru Granth Sahib Ji, Page No. 919)

How does the life of a human being become pure? What is the meaning of purity in a human being's life? Which Rehat (observance; way of life) should a human being adhere to in order to make one's life pure? What deeds make the life of a human being pure? Which is the Rehat whose observance makes the human being attain eternal bliss? What are the deeds that one must engage in to attain Sat Chit Anand (bliss of being in consciousness of Truth, the highest consciousness; eternal happiness) in the human life? What kind of deeds bring to an end the suffering, distress, problems and dire troubles etc. in the human life, and make the human life pure? Which efforts forever entrench the human life in the supreme bliss? GurBani (the words of Gur, i.e. God; Sri Guru Granth Sahib Ji) clearly reveals the answers to all these questions. This sacred Bani (composition; part of GurBani) reveals the supremely powerful Katha (discourse) of the human being's purity. The human beings, who practise 'Sat' (the eternal Truth; God Himself) in life, attain this purity, which purifies their Hirda (literally meaning heart, Hirda actually denotes Anhat Chakra located near the heart; one of the seven Sat Sarovars, and more a part of our spiritual being than our physical body), and Sat PaarBraham Parmeshar (Truth, the Transcendent Lord and Creator of the Universe) manifests Himself in that Hirda. To practise 'Sat' in life means to abide in compliance with 'Sat' – a supremely powerful compliance that leads the human being's Hirda into Puran Sachyari Rehat (complete compliance with Truth). The human being who



attains Puran Sachyari Rehat in his Hirda manifests Param Jyot (the divine light; soul; God Himself) of Sat PaarBraham Parmeshar and Puran Parkash (the perfect radiance of divine light; His aura; God Himself) in his Hirda. The human beings who practise 'Sat' transform every cell of their body into 'Sat Roop' ('Sat in a human form'). To abide in Puran Sachyari Rehat means to abide in the Rehat of vanquishing Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya). To abide in Puran Sachyari Rehat means to quench Trishna (the worldly desires), and to defeat the Panj Chandaals (the five villains or lowlives: lust, anger, greed, attachments and pride). To abide in Puran Sachyari Rehat is to abide in that supremely powerful Rehat, which makes a human being triumph over the grimly devastating forces of Maya, transcend beyond Trigun Maya (Maya of the three characteristics: Sato – the goodness viz. compassion, righteousness, contentedness and forbearance; Rajo – the desires viz. hopes, expectations and yearnings; and Tamo – the vices viz. lust, anger, greed, attachments and pride) and arrive at Chautha Pad (the fourth state; beyond the three attributes of Maya), where he obtains Darshan (vision with the inner, spiritual eye) of the Nirgun Saroop (the infinite divine power beyond the three attributes of Maya) of Sat PaarBraham Parmeshar and achieves Puran Braham Gyan (the perfect divine wisdom).

Those who meditate upon Sat PaarBraham Parmeshar are granted the supremely powerful blessing of arriving at the state of being '**Pavit**' ('pure'). The question naturally arises: What is meant by meditating upon Sat PaarBraham Parmeshar? How does one meditate upon Sat PaarBraham Parmeshar? The answers to these questions are hidden in the deeds of Sat. How? Through focussing one's mind upon the deeds of Sat, gradually all the deeds of a human being are transformed into Sat Karams (the deeds of Sat; truthful deeds). Which deeds are Sat Karams? The deeds committed under lust, anger, greed, attachments and pride are Asat Karams (untruthful deeds; deeds against Sat). The deeds that are performed under Sat Santokh (divine contentedness; state where there is humility and an absence of desires), compassion, righteousness and forbearance are Sat Karams. The deeds committed under Manmat (one's own wisdom as opposed to Gurmat or God's wisdom) are Asat Karams. The deeds performed under Gurmat (Godly wisdom; wisdom revealed in GurBani) are Sat Karams. The deeds that give rise to Bharams (misconceptions; incorrect religious notions and superstitions) are Asat Karams. The





deeds committed while in Dubidha (two-mindedness; distortions and distractions of mind; disbeliefs) are Asat Karams. The deeds performed while abiding in the Hukam (the divine will or command) of the SatGuru (the Truth Guru; teacher and mentor; one who has accomplished Bandagi and attained Jeevan Mukti, and is divinely ordained to lead others on the path of Bandagi and Mukti) are Sat Karams. The deeds committed by a human being to satisfy his Trishna under the influence of the Chandaal of lust, Chandaal of anger, Chandaal of greed, Chandaal of attachments and Chandaal of pride are Asat Karams.

Therefore, it is extremely necessary for a human being to develop an awareness in his everyday life, so that he can realize before committing a deed whether or not it is an Asat Karam. When a human being becomes aware of the Param Sat (the supreme Truth) that he must awaken his Sato Birti (consciousness abiding in the Sato attribute of Maya) and persevere in doing Sat Karams, he begins to focus his attention upon the deeds of Sat. In the beginning, when the human being attempts to focus his mind upon the deeds of Sat, he faces a lot of difficulties. Knowingly or unknowingly, the human being ends up committing Asat Karams. The mind gives rise to many destructive and wrongful whims and fancies. Some of these evil and destructive whims and fancies get translated into actions by the human being. The Chandaal of lust, Chandaal of anger, Chandaal of greed, Chandaal of attachments and Chandaal of pride do their utmost to divert the human being's mind towards destructive acts. When the Chandaal of lust, Chandaal of anger, Chandaal of greed, Chandaal of attachments and Chandaal of pride, abiding within the human body, come to realize that the human being is now aware of the escape from the devastating web of Maya and is striving to move in the direction to serve Sat, these five Chandaals become fully active and use their full might to divert the mind of the human being, and even succeed to a large extent. Therefore, the human being who focuses his mind upon adherence to Sato Birti has a strong possibility of his mind straying towards Asat Karams. But, if these human beings possess firm trust, devotion and faith in Sat PaarBraham Parmeshar in their Hirda, then Sat PaarBraham Parmeshar brings to bear the supreme power of His grace upon them and they easily overcome such initial hurdles. Therefore, it is extremely necessary to understand the Param Sat Tat (essence of the supreme Truth) that, in order to



abide in Sato Birti, the human being must have immense faith, devotion and trust in Sat PaarBraham Parmeshar.

Faith, devotion and trust are the supreme forces that oblige Sat PaarBraham Parmeshar to manifest Himself in a human being's Hirda. Faith knows no bounds. Faith is immeasurably deep. Faith is endlessly deep. Devotion too has no bounds. Devotion too is immeasurably and endlessly deep. Trust too is boundless. Trust too is endlessly deep. Thus faith, devotion and trust are the immense supreme forces that reside within the human being. The human beings who make use of these supreme forces of faith, devotion and trust easily lead their mind into Sato Birti. Sat PaarBraham Parmeshar values only the devotion, faith and trust of the human being. Sat PaarBraham Parmeshar hungers only after the devotion, trust and faith of the human being in Him. Sat PaarBraham Parmeshar considers only faith, devotion and trust as the basis of one's Bandagi (submission before God). The human beings, who suffuse their life with faith, devotion and trust in Sat PaarBraham Parmeshar, transform their life into the one of deeds of Sat. The human beings, whose deeds comprise of nothing but speaking Sat, hearing Sat, serving Sat and propagating Sat, are showered by Sat PaarBraham Parmeshar with His GurKirpa (the eternal grace).

Sat PaarBraham Parmeshar brings to bear the supreme power of His grace upon those human beings who make the deeds of Sat their vocation. By virtue of this supreme power, these human beings achieve the Sangat (gathering of the followers; congregation) of a Puran Sant-SatGuru (the perfect saint and SatGuru). The human beings, who seek the Charan Sharan (shelter at the feet; shelter and opportunity to serve) of such a Puran Sant-SatGuru and make Puran Samarpan (complete dedication of one's entire self with body, mind and worldly wealth), receive the GurParsaad (the eternal bliss and eternal grace) of SatNaam (Truth as a manifestation of the Name of God), SatNaam Simran (meditation upon SatNaam), SatNaam Di Kamai (adherence to SatNaam in life), Puran Bandagi (complete surrender before God) and Seva (humble and selfless service to others). By making Puran Samarpan is meant dedicating one's body, mind and wealth at the feet of the SatGuru. By dedicating one's body is meant engaging oneself in Simran and Seva. By dedicating mind is meant adhering to the words of the SatGuru. By dedicating wealth is meant dedicating Dasvandh (one-tenth of the earnings or time, earmarked for charity)



from one's Dassan-Nahuan-Di-Kamai (earnings by the ten nails of the hand, i.e., hard-earned money) at the feet of the SatGuru. The human beings who make Puran Samarpan at the feet of the SatGuru are the ones who attain Puran Bandagi. The supreme power of GurParsaad comes to bear upon those human beings who seek the Charan Sharan of the SatGuru and make Puran Samarpan. The human beings, who are blessed with the supreme power of GurParsaad, achieve the unification of their Surat (the mind; consciousness) with Shabad (the divine words; GurBani). SatNaam illuminates their Surat. Their Surat begins to abide in SatNaam Simran, and they attain Samadhi (deep trance-like state, where there is no thought except pure consciousness). These human beings attain Suhaag (acceptance in Dargah as a devotee), and their account of SatNaam is opened in Dargah (the divine court). The supreme power of GurParsaad leads these human beings into the state of Ajapaa Jaap (state where Simran carries on without effort on the part of the being). When a Suhaagan (the bride of God; one accepted in Dargah as a devotee) abides regularly and for long durations in SatNaam Simran, he or she attains Sunn Samadhi (silent, deep meditation; a state free of thoughts, even free from the effects of time and space). Once instated in Sunn Samadhi, the mind of the human being is cleansed. The Trikuti (the third eye; also called Gyan Netter, the wisdom eye) is opened up. All Bajjar Kapaats (the divine doors located at various places in the human body that, when opened, channel Amrit into the body and establish link between the human being and Akaal Purakh) are opened up. The Sat Sarovars (the seven sources of Amrit, or the spiritual energy, inside the human body) are awakened. The Hirda Kamal (Hirda) is illuminated by Param Jyot. SatNaam illuminates every cell of the human body. Every cell of the human body begins to abide in Simran. Dehi (the astral form of the body, called Suksham; Suksham is part of the human souls and the source of all energy running the senses and the physical functions of the body. This spiritual energy comes from the Sat Sarovars) is suffused with Amrit (our essence or the life-element; the divine energy; pure soul). Trishna is quenched. The Panj Chandaals (lust, anger, greed, attachments and pride) fall at the feet of the human being. The human being conquers the Trigun Maya and arrives at Chautha Pad. At Chautha Pad, the human being obtains Darshan of Sat PaarBraham Parmeshar and acquires Puran Braham Gyan. The human being attains Tat Gyan (the divine knowledge; understanding of the divine ways) and Atam Ras Amrit (the highest



form or the essence of Amrit; eternal bliss). The Suhaagan is transformed into a Sada Suhaagan (eternal bride of God; one who has attained Sada Suhaag, i.e. Puran Braham Gyan, Tat Gyan and Param Padvi). Every cell of the human body is purified and sanctified.

The SatGuru Sahiban (the ten SatGuru Patshah Ji's) have honoured the human being who attains such a supremely powerful and sacred state by addressing him as 'Gurmukh' ('a soul before God; a soul in complete Bandagi; a soul in possession of GurParsaad of Naam; a soul in Sach Khand'). That human being alone becomes the 'Gurmukh', who makes Puran Samarpan at the Charan Sharan of a SatGuru. That human being alone has his Mukh (face) turned toward the SatGuru, who has made Puran Samarpan at the feet of the SatGuru. If you want to be 'Gurmukh', then hold your SatGuru before you. That is, honour the words of your SatGuru. Regard the words of the SatGuru as Sat, and Sat alone. Regard the words of the SatGuru as a command from Dargah. Visualise Nirankaar (the Formless Being; God) in the SatGuru. All the words and deeds of the SatGuru are in compliance with Puran Hukam (absolute divine will or command). The words of the SatGuru are the words of Nirankaar. The words of the SatGuru are a divine command. The words of the SatGuru conceal within them the good of the disciple. By holding the SatGuru before oneself is meant first dedicating Dasvandh of your time to the SatGuru, and only then carrying on with your daily routine. That is to say, first devote two-and-a-half hours in SatNaam Simran sitting at the feet of the SatGuru, and only then attend to any of your other affairs. First take out Dasvandh from your Dassan-Nahuan-Di-Kamai to be dedicated at the feet of the SatGuru; and only then make use of your wealth for any other purpose. Always keep the Sat Bachans (the words of Truth; divine words) of the SatGuru uppermost in your mind. Renounce your Manmat, and adhere to the words of the SatGuru. Adopt the words of the SatGuru in your actions without even a moment's hesitation. Respect and observe the words of the SatGuru, every moment and every instant. Let the words of the SatGuru become your life. By so doing, you will steep yourself deep in the Charan Sharan of the SatGuru.

Always bear in mind that the feet of the SatGuru carry immense magnificence. A thousand suns radiate at the feet of the SatGuru. Immense treasure of Amrit lies at the feet of the SatGuru. The supreme power of GurParsaad too prevails at the feet of the SatGuru. All the supreme powers too reside at the feet of the SatGuru. Abiding under



the Charan Sharan of the SatGuru, a human being easily accomplishes his Bandagi. There is no distinction between the SatGuru and Sat PaarBraham Parmeshar. Sat PaarBraham Parmeshar manifests Himself in the SatGuru. Therefore, having once placed your head at the Sat Charans of the SatGuru, never make the mistake of lifting it. Do not bear any doubts, ifs or buts in the SatGuru. There shouldn't be place for any kind of doubt, question, ifs or buts in your Puran Samarpan. Only by making Puran Samarpan at the feet of SatGuru, you will attain Gyan, Dhyan and Ishnan. Gyan implies Puran Braham Gyan and Tat Gyan manifesting from within the human being. Dhyan signifies the attainment of Sehaj Samadhi – 24 hours constant state of Samadhi; opening up of all Bajjar Kapaats; illumination of the seven Sat Sarovars and enlightenment of SatNaam Simran in every cell of the body. Ishnan means to descend deep in Mansarovar (the eternal source of divine powers; the source of all life; God Himself); to become one with Mansarovar – the manifestation of the Nirgun Saroop of Sat PaarBraham Parmeshar; to obtain Darshan of Akaal Purakh (the Timeless Being; God); to become Jeevan Mukh (one who has attained liberation, i.e. salvation while still in one's physical body); to achieve manifestation of Param Jyot Puran Parkash in Hirda; to obtain Puran Braham Gyan and Tat Gyan; and to achieve Atam Ras Amrit. The attainment of Gyan-Dhyan-Ishnan is the supremely powerful stage of Bandagi, which is attained by the 'Gurmukh'. Therefore, it is a humble prayer before the Jigyasoos (seekers of the divine Truth) in Bandagi of Sat PaarBraham Parmeshar to apply their mind in the deeds of Sat, so that they may obtain the Sangat of a Puran Sant-SatGuru. Those human beings, who have achieved the Sangat of a Puran Sant-SatGuru, are humbly prayed to keep making efforts to make Puran Samarpan in the Charan Sharan of the SatGuru. This is the sole easy path to become 'Gurmukh', and to attain Jeevan Mukti (deliverance from the cycle of birth-and-death; salvation) and achieve honour in Dargah.

The magnificence of being 'Gurmukh' is immense. The magnificence of being 'Gurmukh' is supremely powerful. Bhai Gurdas Ji (a Sikh writer, historian and preacher of the 16-17th century; original scribe of the Adi Granth – the first rendition of Sri Guru Granth Sahib Ji) describes SatGuru incarnate the blessed Nanak Patshah Ji as 'Gurmukh':

**Gurmukh kal vich pargat ho-i-aa. ||27||**

(Bhai Gurdas Ji Vaar – Pauri 27, Vaar 1)



It means that a SatGuru himself is ‘Gurmukh’. A Puran Sant himself is ‘Gurmukh’. A Puran Braham Gyani himself is ‘Gurmukh’. A Puran Khalsa (the pure soul that possesses Puran Braham Gyan) himself is ‘Gurmukh’. So supremely powerful is the magnificence of being ‘Gurmukh’. Therefore those preachers, who are bereft of this understanding and apply the word ‘Gurmukh’ for a common being, are totally mistaken and in dire need to comprehend the immense magnificence of being ‘Gurmukh’. In the same way, there are many human beings in the world who use the word Khalsa as part of their worldly name – they too are mistaken. This is so, because only a Puran Braham Gyani is a Khalsa. Only a Puran Sant is a Khalsa. Only a SatGuru is a Khalsa. Only the ‘Gurmukh’ is a Khalsa. The human beings who reach this stage acquire so much humility in their Hirda that they begin to address themselves as ‘Neech’ (‘lowly’). The blessed SatGuru Nanak Patshah Ji repeatedly calls himself ‘Neech’ in GurBani (‘**Naanak neech kahai veechaar**’). The blessed SatGuru Nanak Patshah Ji calls himself ‘Loon Harami’ (‘ingrate’). The blessed tenth Patshah Ji calls himself ‘Gareeb’ (‘needy’). None of the SatGurus addresses himself as SatGuru. The human beings with such profound humbleness of Hirda and humility alone are capable of embracing a so-supremely powerful state. Therefore, please take a look at the extreme humility displayed by the SatGurus, and refrain from deserving a place in hell by making false claim in your name of possessing such a supremely mighty state (for those human beings who use the words ‘Khalsa’ and ‘Gurmukh’ in their names). It is a humble prayer before the false preachers, and those who use the word ‘Khalsa’ in their name, to desist from committing a serious sin of making false propaganda and misleading the Sangat, and instead to truly embrace Gurmat and devote their life in striving to become ‘Gurmukh’ and fulfilling the purpose of their life.

Thus, being ‘Gurmukh’ is a supreme and immensely powerful state in one’s Bandagi. Just like the state of being a Puran Sant, SatGuru, Puran Braham Gyani or Puran Khalsa, the state of being ‘Gurmukh’ too is immensely and supremely powerful. The human beings attaining such states alone become ‘**Pavit**’. The human beings attaining these states alone achieve the blessings of Gyan, Dhyani and Ishnan. The human beings reaching these states alone attain Puran Sachyari Rehat in their Hirda. The human beings arriving in these states alone manifest Puran Parkash of Param Jyot in their Hirda. The human beings attaining these states alone vanquish Maya and assimilate themselves in the



Nirgun Saroop of Sat PaarBraham Parmeshar. The human beings attaining these states alone acquire Atam Ras Amrit, Puran Braham Gyan and Tat Gyan. The human beings attaining these states alone are ordained by Dargah with Seva to bestow GurParsaad (of SatNaam, SatNaam Simran, SatNaam Di Kamai and Puran Bandagi) upon others. The human beings attaining these states alone are ordained by Dargah with Seva to preach Dharam (righteousness; commonly interpreted as religion or seeking union with the divine). Suhaagans are born only in the Sangat of those human beings who have attained such states. Therefore, it is a humble prayer at the feet of the entire humanity to set their mind upon the deeds of Sat, so that the maximum number of people may be able to transform their actions into the deeds of Sat, and the maximum number of people may succeed in becoming 'Gurmukh'. Only the deeds of Sat are capable of changing KalYug (the epoch of darkness, or ignorance) into SatYug (the epoch of the Truth). Only the deeds of Sat can make a human being worthy to receive Nadar (kind gaze; the divine blessing) of Sat PaarBraham Parmeshar. Only the deeds of Sat can beget a human being GurParsaad. Only the deeds of Sat can transform a human being's life, and make it '**Pavit**'. Only the deeds of Sat can put an end to a human being's sorrows, distresses, troubles and hardships, and obtain him the supreme bliss – Sat Chit Anand. Only the deeds of Sat can make a human being worthy to attain Jeevan Mukti. Only the deeds of Sat can make a human being 'Gurmukh'. Only the deeds of Sat have the capacity to make a Puran Sant, SatGuru, Puran Braham Gyan and Khalsa out of a human being. Therefore, it is a humble prayer at the feet of the entire Sangat to make endeavour to convert your everyday acts into the deeds of Sat. In your everyday life, speak Sat; hear Sat; and practise Sat. In your everyday life, serve Sat and observe Sat.

### **The supremely powerful magnificence of being 'Gurmukh':**

It is extremely necessary for the human beings, treading the path of Bandagi, to firmly believe in the supremely powerful magnificence of being 'Gurmukh'. Having realized the magnificence of being 'Gurmukh', one's Bandagi becomes easy and simple. To accomplish this purpose alone, the SatGuru Sahiban have revealed the Katha of the immense and supremely powerful magnificence of being 'Gurmukh' in many Saloks (verses) of GurBani. Let us dwell in





greater depths upon the Param Sat Tat reaffirmed in GurBani about the magnificence of being ‘Gurmukh’; so that we may understand the Sat Tat’s (essence of the Truth) and the testimonies revealed in GurBani about the supremely powerful magnificence of being ‘Gurmukh’; so that we may uncover and understand the secrets of the Param Sat’s revealed about the magnificence of being ‘Gurmukh’.

**Gurmukh saachay kaa bha-o paavai.  
 Gurmukh bane agharh gharhaavai.  
 Gurmukh nirmal har gun gaavai.  
 Gurmukh pavitar param pad paavai.  
 Gurmukh rom rom har dhi-aavai.  
 Naanak gurmukh saach samaavai. ||27||**

(Sri Guru Granth Sahib Ji, Page No. 941)

The human being, who achieves Param Pad, is ‘Gurmukh’. That is, the human being who attains the highest level of Bandagi is ‘Gurmukh’. The human being, who overcomes his fickle mind, is ‘Gurmukh’. The human mind is a wild horse, untamed by a common man. That is, the human mind never stays quiet. There is a never-ending stream of good and evil thoughts in the mind. The good and bad thoughts occurring in the human mind alone lay the foundation of the human deeds. Out of these thoughts, many actually take shape of the human acts and come into occurrence. By virtue of GurParsaadi GurKirpa (the eternal grace through His blessings), the ‘Gurmukh’ tames this wild horse of the human mind. That is, the mind of the ‘Gurmukh’ becomes calm. The mind of the ‘Gurmukh’ finds rest. The mind of the ‘Gurmukh’ becomes devoid of good and evil thoughts, and attains Sunn Samadhi. The mind of a common man is but a slave to Maya. The foundation of all the ideas in the human mind lies in the Trigun Maya. The ‘Gurmukh’ quenches his Trishna and overpowers the Panj Chandaals (lust, anger, greed, attachments and pride). That is, the human being who conquers Maya is ‘Gurmukh’. To conquer Maya is to conquer the mind. That human being is ‘Gurmukh’, who turns Maya into his slave. That human being alone is ‘Gurmukh’, who achieves the enlightenment of SatNaam in every cell of his body. That human being is ‘Gurmukh’, who attains Sada Suhaag. As the ‘Gurmukh’ conquers Maya, he becomes one with the Nirgun Saroop of Sat PaarBraham Parmeshar and attains Jeevan Mukti. The human being, who conquers his mind, transforms his



mind into Param Jyot; and his five sensory-organs and five action-organs begin abiding in Puran Hukam. As the mind is conquered, Manmat comes to an end and Gurmat casts its enlightenment. The five sensory-organs and the five action-organs begin to function only under Gurmat. As Manmat, Durmat (ill-wisdom; evilness) and Sansarik Mat (the worldly wisdom; materialism) come to an end, all the acts of the 'Gurmukh' are subjected under Puran Hukam and Puran Bhaana (the absolute divine will) of Sat PaarBraham Parmeshar. The acts of the 'Gurmukh' are the deeds of Sat. The acts of the 'Gurmukh' are unsullied deeds. The acts of the 'Gurmukh' are only for the good of the humanity. The acts of the 'Gurmukh' are the deeds of Parupkaar (selfless acts for benefaction of humanity). The 'Gurmukh' is forever immersed in the service of Sat PaarBraham. The 'Gurmukh' always speaks Sat, always hears Sat, always serves Sat, and always observes nothing but Puran Sat.

**Gurmukh parchai bayd beechaaree.**

**Gurmukh parchai taree-ai taaree.**

**Gurmukh parchai so sabad gi-aanee.**

**Gurmukh parchai antar bidh jaanee.**

**Gurmukh paa-ee-ai alakh apaar.**

**Naanak gurmukh mukat du-aar. ||28||**

(Sri Guru Granth Sahib Ji, Page No. 941)

It is only by a stroke of good fortune that one finds the Sangat of the 'Gurmukh'. There is no distinction between the 'Gurmukh' and the SatGuru. The state of being 'Gurmukh' is so supremely powerful that those human beings too, who come face-to-face with the 'Gurmukh' and make close association with such a persona, are showered with GurParsaadi GurKirpa. The human beings, who make a deep and loving association with trust and faith in the 'Gurmukh', are showered with immense GurKirpa. That is, the human beings – who hold the 'Gurmukh' as their SatGuru and dedicate their body, mind and wealth completely at his Sat Charans – are blessed with the GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai and Puran Bandagi. The human beings who, having acquired GurParsaad, begin abiding in Bandagi, realize the Param Tat Saar (core essence of the supreme Truth) of all religious Shasta's and Vedas (ancient Hindu scriptures and spiritual texts) and the entire GurBani. This is so, because the Param Tat Saar of all religious Shastras, Vedas,



Kateb (the Koran) and the entire GurBani is nothing but 'Sat'. Dedicating oneself completely in the Sangat and Seva of the 'Gurmukh', a human being finds the knowledge and the way to accomplish his Andherla Teerath (the inner pilgrimage), and, accomplishing his Andherla Teerath, attains Puran Awastha (the state of spiritual perfection). The human mind can only be conquered by completing one's Andherla Teerath. The human beings, dedicating themselves completely in the Sangat and Seva of the 'Gurmukh', have all their Bajjar Kapaats opened up and Sat Sarovars illuminated. The Sat Sarovars house within themselves all the supreme powers. From these supreme powers housed within the Sat Sarovars the fount of Puran Braham Gyan springs forth, through which the human being comes in possession of Puran Braham Gyan. Such human beings, having received GurParsaad and having made Puran Samarpan at the Sat Charans (feet where Sat abides) of the SatGuru, attain Jeevan Mukti. The 'Gurmukh' conquers Maya, and thus only the 'Gurmukh' obtains Darshan of Sat PaarBraham Parmeshar. Only the 'Gurmukh' possesses the secret to attaining Jeevan Mukti, and only the 'Gurmukh' can lead a human being to the doorsteps of Mukti (liberation). It is a Puran Sat that the 'Gurmukh' himself is the path leading to Jeevan Mukti, and the 'Gurmukh' himself is the doorsteps to Jeevan Mukti. That is, the 'Gurmukh' alone is in possession of the supreme power to grant Jeevan Mukti to a human being.

**Gurmukh akath kathai beechaar.**

**Gurmukh nibhai saparvaar.**

**Gurmukh japee-ai antar pi-aar.**

**Gurmukh paa-ee-ai sabad achaar.**

**Sabad bhayd jaanai jaanaa-ee.**

**Naanak ha-umai jaal samaa-ee. ||29||**

(Sri Guru Granth Sahib Ji, Page No. 941)

Bear in mind that the 'Gurmukh' alone is a Puran Braham Gyani. It is a Puran Sat that a Puran Braham Gyani alone is in possession of Puran Braham Gyan of the hidden secrets of Sat PaarBraham Parmeshar. This is so, because only a Puran Braham Gyani experiences these hidden secrets of Sat PaarBraham Parmeshar. Only a Puran Braham Gyani experiences the immense supreme powers of Sat PaarBraham Parmeshar. Only a Puran Braham Gyani experiences the immense supreme SatGun's (the divine virtues) of Sat PaarBraham



Parmeshar. Only a Puran Braham Gyani is aware of the supremely powerful magnificence of the GurParsaad of Bandagi of Sat PaarBraham Parmeshar. Only a Puran Braham Gyani is the bestower of the art of Bandagi of Sat PaarBraham Parmeshar and the bestower of GurParsaad. Only a Puran Braham Gyani is the bestower of the art of attaining Mukti, the bestower of Jee-a-Daan (bestowal of Puran Bandagi and Seva) and the bestower of Amrit. Only a Puran Braham Gyani experiences in his Bandagi all that is described in GurBani. It is only during the Bandagi of a Puran Braham Gyani that GurBani openly comes to transpire. Everything that is written in GurBani is clearly experienced by a human being during his Bandagi.

For instance, as decreed in GurBani, the human being experiences the unification of Shabad and Surat. When Shabad and Surat are unified, the Surat of the human being automatically settles down in Shabad. Whenever the sound of GurBani or the Kirtans (chanting and reciting of holy texts) falls into the human being's ears, his Surat gets drawn into Shabad, and the human being comes to experience Ajapaa Jaap. In this state, the human being attains Samadhi. As the human being practises abiding in Samadhi for long durations, he begins to have the experience of Sunn Samadhi. In Sunn Samadhi, the mind and Surat of the human being are all completely placated, and thus it is as if the time has stood still, and there is no awareness of the passage of time. While in Samadhi, the human being obtains Darshans of SatGurus, Braham Gyanis, Sants (saints) and Bhagats (devotees). During Samadhi, the human being has several other kinds of experiences, e.g. he obtains Darshan of Param Jyot; he perceives Parkash (the divine light; manifestation of Nirgun Saroop); he has out-of-body experiences; he experiences Simran in every cell of his body; he experiences Parkash emitting from his eyes; he experiences Amrit streaming in his body; he experiences Parkash radiating from his body; he obtains Darshan of Dargah; and eventually he obtains Darshan of the Nirgun Saroop of Sat PaarBraham Parmeshar. While in Samadhi, he also experiences the vanquishing of the Panj Dhoots (the five thieves: lust, anger, greed, attachments and pride) and the vanquishing of Maya.

Each human being's Bandagi is unique. This is so, because each human being's destiny is unlike. Therefore, the experiences that each human being has during his Bandagi are unparalleled. In this way, because of the GurParsaadi (bearing the grace of Guru and God)



supreme powers coming into effect, many events take place during the Bandagi of the human being that are revealed in their entirety in GurBani. Thus, only a Puran Braham Gyani experiences the Akath Katha of Sat PaarBraham Parmeshar (the indescribable discourse; the Akath Katha is experienced in the human being's Hirda when he attains victory over Maya, thus becoming an Apras, and becomes one with Akaal Purakh). The experiences that a Puran Braham Gyani has, by virtue of the GurParsaadi supreme powers taking effect during his Bandagi, are impossible to fully explain to the common human beings in their own worldly language. Thus, the Katha (discourse) of Sat PaarBraham Parmeshar cannot be told, and can only be experienced. But, he (the Puran Braham Gyani) gathers the experiences of his Bandagi, and based on these experiences, bestows upon the Sangat the GurParsaad of Braham Gyan about the Bandagi and about the magnificence of Sat PaarBraham. A Puran Braham Gyani bestows Braham Gyan upon the Sangat, in accordance with their needs, to lead them deeper into their Bandagi. Always keep in mind that the Katha transpiring in the Sangat of a Puran Braham Gyani isn't predetermined. That is, a Puran Braham Gyani never addresses the Sangat with a Katha on a subject decided beforehand. The Katha of a Puran Braham Gyani takes shape under Puran Hukam, and his words correspond to the current needs of the Sangat present before him. Since the supreme power of GurParsaad prevails in the Sangat of a Puran Braham Gyani; therefore, it is a Puran Sat that only in the Sangat of a Puran Braham Gyani the Akath Katha of Sat PaarBraham Parmeshar is seen to clearly transpire – when the Suhaagans are born in such a supremely powerful Sangat. Only in the Sangat of a Puran Braham Gyani, Shabad and Surat achieve unification and all the above-described experiences are clearly encountered by the Sangat. Only by abiding under the shelter of a Puran Braham Gyani, a human being easily accomplishes his Bandagi. Only in the Sangat of a Puran Braham Gyani, the Sada Suhaagans openly manifest themselves upon earth. A Puran Braham Gyani is Aparas Apaaras (one that is untouched by Maya, and one that can lead others away from Maya); therefore, only in the Sangat of a Puran Braham Gyani, the other Puran Braham Gyanis openly reveal themselves. Only in the supremely powerful Sangat of a Puran Braham Gyani, the 'Khalsa' or the 'Gurmukh' reveals himself. Thus, it is only in the Sangat of a Puran Braham Gyani that the Akath Katha of Sat PaarBraham Parmeshar clearly comes to transpire. It is only in the Sangat of a Puran



Braham Gyani that the supremely powerful magnificence of Sat PaarBraham Parmeshar explicitly manifests itself.

Not only does such a 'Gurmukh' Puran Braham Gyani himself transcend beyond the Bhavsagar (sea of Maya's deceptions; sea of ignorance) of Maya, i.e. this world, but also delivers his entire lost family. That is, not only does the 'Gurmukh' himself attain Jeevan Mukti, but along with him also delivers his entire lost family from his past births. Every human being arriving in the supremely powerful Sangat of such a Gurmukh great-being definitely has a bond, tie or relationship with these Gurmukh beings from the previous births. It is only the relations from the past births, who arrive in the Sangat of a Puran Braham Gyani. Thus, a 'Gurmukh' Puran Braham Gyani offers salvation to his families from his previous births, as well as delivers his coming 21 generations. Only in the Sangat of a 'Gurmukh' Puran Braham Gyani, a human being awakens within himself the supreme powers of faith, devotion and trust. Only in the Sangat of a 'Gurmukh' Puran Braham Gyani, a human being brings all his pernicious vices and perversions to an end, and arouses all the supremely mighty virtues. With this, the human being is cleansed from within, and his life undergoes a transformation. All his deeds turn into Sat Karams, and he acquires GurParsaad. The human being begins to abide in humility, and his Hirda is wrapped in humbleness; which leads to end of the human being's ego. Amongst all the Panj Chandaals (lust, anger, greed, attachments and pride), it is the Chandaal of pride, residing at the head of the human being, which is the last one to depart. Therefore, the end of ego (pride) in itself signifies Jeevan Mukti. Only in a Hirda wrapped in humbleness does the Puran Parkash of Param Jyot of Sat PaarBraham Parmeshar manifest itself; and such a Hirda is transformed into a Pargateyo Jyot (a manifested divine light; a soul that becomes the pure divine light of God Himself) and a Puran-Sant Hirda.

**Gurmukh naam daan isnaan.**

**Gurmukh laagai sahj dhi-aan.**

**Gurmukh paavai dargeh maan.**

**Gurmukh bha-o bhanjan pardhaan.**

**Gurmukh karnee kaar karaa-ay.**

**Naanak gurmukh mayl milaa-ay. ||36||**

(Sri Guru Granth Sahib Ji, Page No. 942)



The magnificence of the ‘Gurmukh’ is immensely powerful. The ‘Gurmukh’ is ordained to bestow GurParsaad of SatNaam upon the Sangat present before him. The Sangat in the presence of the ‘Gurmukh’ is bestowed by the ‘Gurmukh’ with the GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai and Puran Bandagi. Immense Amrit is showered amongst and upon the Sangat abiding under the shelter of the ‘Gurmukh’. Mansarovar manifests itself at the place where the ‘Gurmukh’ holds his Sangat. Dargah manifests itself at the place where the ‘Gurmukh’ holds his Sangat, and where Suhaagans and Sada Suhaagans instate themselves in Samadhi and engage themselves in SatNaam Simran of Sat PaarBraham and sing praises of His magnificence. Mansarovar is manifested in such a supremely powerful Sangat, and the Sangat making Puran Samarpan at the Sat Charans of the ‘Gurmukh’ is blessed with Ishnaan in Mansarovar. The ‘Gurmukh’ abides constantly in Sehaj Samadhi. The supremely powerful state of Sehaj Samadhi is the Atal Awastha (the stage of unshakable faith). This is the stage of Param Padvī (the highest spiritual status), also called Turia Awastha (the state of transcending beyond the three attributes of Maya and arriving at the fourth and final stage of spiritual accomplishment called Chautha Pad) in GurBani.

In Sehaj Awastha (the sublime state of mind absorbed in God’s devotion), the ‘Gurmukh’ abides upon earth in Puran Hukam and, bestowing GurParsaad upon the Sangat, guides the Sangat to tread the path of Jeevan Mukti. Having vanquished Trigun Maya, the human being arrives at ‘Chautha Pad’ and, obtaining Darshan of Sat PaarBraham Parmeshar instated in Chautha Pad, the human being achieves the supremely powerful state of Sehaj Samadhi. Once arrived in this state, the ‘Gurmukh’ is forever acclaimed in Dargah, receives honour in Dargah, and is forever instated in Dargah. Such human beings, who have accomplished their Bandagi and are honoured in Dargah, though in their earthly body they dwell upon the earth bestowing Jee-a-Daan upon the humanity and leading them into Bandagi; but their Pargateyo Jyot form, the embodiment of PaarBraham, resides in Dargah. The ‘Gurmukh’, dwelling upon the earth, connects Dargah and the earth at their two ends, and engrosses himself in preaching Sat to the humanity and in serving to deliver the humanity. In the Sangat of the ‘Gurmukh’, the divine supreme power of GurParsaad prevails that carries and establishes the Surat of the Sangat in Shabad, which in turn leads to the birth of the Suhaagans.





The human beings, seeking the Sangat of the 'Gurmukh' and abiding under the shelter of the 'Gurmukh' and making Puran Samarpan at the Sat Charans of the 'Gurmukh', receive GurParsaad and commence their Bandagi and, defeating and vanquishing the Chandaal of attachments, become Nirbhao (without fear). Immersed in deep Samadhi and practising SatNaam Simran regularly and for long durations, the human beings become aware of the devastating power of the Chandaal of attachments, and they become disinterested in domestic attachments and in the attachments of worldly objects and materials. By attachments is meant the fear of losing family relationships and worldly objects, the fear that a human being constantly lives in, and suffers every moment the blows of the deadly Chandaal of attachments. The attachments with the family, the attachments with material objects, the attachments with properties, the attachments with wealth and assets, etc. are the cause of all the sorrows, distresses, problems and troubles of the human being. The GurParsaadi supreme force comes to bear upon the human beings who abide in Bandagi in the supremely powerful Sangat of the 'Gurmukh', which frees the human being of his attachments and makes him Nirbhao.

All the deeds of the 'Gurmukh' are Sat Karams. All the deeds of the 'Gurmukh' are performed under Puran Hukam of Sat PaarBraham. Every act of the 'Gurmukh' is aimed only at manifesting the magnificence of Sat. Every act of the 'Gurmukh' is selfless in nature, and directed for the good of the Sangat. The life of the 'Gurmukh' is solely dedicated for the good of the humanity. The human being making Puran Samarpan at the Sat Charans of the 'Gurmukh' achieves Bandagi of Sat PaarBraham Parmeshar, by virtue of the GurParsaadi supreme force. The human beings, who accomplish their Bandagi, find their Bandagi approved in Dargah; they obtain Darshan of Sat PaarBraham Parmeshar and make a success of their human birth.

**Gurmukh asat sidhee sabh budhee.**

**Gurmukh bhavjal taree-ai sach sudhee.**

**Gurmukh sar apsar bidh jaanai.**

**Gurmukh parvirat narvirat pachhaanai.**

**Gurmukh taaray paar utaaray.**

**Naanak gurmukh sabad nistaaray. ||31||**

(Sri Guru Granth Sahib Ji, Page No. 941)



Maya abides to serve the supremely powerful state of the ‘Gurmukh’. The whole world abides in slavery of Maya, but Maya is slave to the ‘Gurmukh’. Maya dwells at the feet of the ‘Gurmukh’. When, having received GurParsaad, the Bandagi-immersed human being gets deeply absorbed in Simran, he arrives at a state where the Ridhi’s and Sidhi’s (the supernatural powers; these arrive at a very early stage of Bandagi but, if indulged, stop any further spiritual progress and are thus a major roadblock in the passage to Sach Khand. These supernatural powers are used by Akaal Purakh for His administration of the universe and the use of such powers by individuals is considered a violation of the Hukam of Akaal Purakh) appear before him and try to waylay him. Those human beings, who get waylaid by the Ridhi’s-Sidhi’s and get enmeshed in their miraculous powers, have their Bandagi come to an immediate halt. That is, those human beings, who get drawn into using the miraculous powers of the Ridhi’s-Sidhi’s, find their Bandagi instantly come to a stop and unable to advance further. The human beings, uninfluenced by the miraculous powers of the Ridhi’s-Sidhi’s, succeed in progressing ahead in their Bandagi. That is, the human beings who refuse to get drawn into using the miraculous powers of the Ridhi’s-Sidhi’s make further progress in their Bandagi. When a human being immerses himself deep in Simran, the Panj Dhoots heavily lose their influence over him, and his Trishna is quenched. In order to make a human being, having attained such a state, stumble from the path of Bandagi, Maya adorns the form of the Ridhi’s-Sidhi’s and tries to distract the human being. The Ridhi’s-Sidhi’s too are a form of Maya. Sat PaarBraham has created the Ridhi’s-Sidhi’s for the purpose of administering the affairs of the world. The human beings, who start employing the miraculous powers of Ridhi’s-Sidhi’s for their own purpose, commit the sin of holding themselves equal to Sat PaarBraham Parmeshar. Therefore, the Bandagi of such human beings comes to a stop, and they are unable to attain Jeevan Mukti. Besides, as a result of committing the sin of putting the Ridhi’s-Sidhi’s to their own use, they are sentenced for a prolonged duration by the order of Dargah. This is the reason that Gurmat forbids employing the miraculous powers of the Ridhi’s-Sidhi’s. The human beings walking the path of Bandagi must determine the Param Sat to never, even by mistake, come under the influence of the Ridhi’s-Sidhi’s.

Maya is slave to the ‘Gurmukh’. Therefore, all the forces of Maya too are in service of the ‘Gurmukh’. The Ridhi’s-Sidhi’s are a part



of Maya, and therefore even the Ridhi's-Sidhi's serve the 'Gurmukh'. When the human being, having vanquished Maya, reaches the stage of Puran Awastha, the Ridhi's-Sidhi's too begin abiding under his feet. In the supremely powerful Sangat of being 'Gurmukh', when the 'Gurmukh' speaks words for the good of the Sangat, the Ridhi's-Sidhi's treat his words as their command and engage themselves in fulfilling his words. This is how Maya renders service to the 'Gurmukh'. (The Sidhis possess eight miraculous powers: Anima, Mahima, Laghima, Garima, Prapti, Prakamya, Ishita and Vashita. Anima: to take the shape of another being; Mahima: to expand one's body; Laghima: to shrink one's body; Garima: to become heavier of body; Prapti: to possess the power to acquire the luxuries of one's desire; Prakamya: to possess the power to know the mind of the others, the power of mind-reading; Ishita: to make all others bend to one's will; and Vashita: to subjugate all others.)

Just as SatGuru incarnate the blessed Nanak Patshah Ji provided deliverance to the world and led an immense number of people across Bhavjal (sea of deceptions) – the world of Maya, in the same way a large number of people arriving in the Sangat of the 'Gurmukh' are taken across this Bhavjal world. The supremely powerful GurBani pronounced by the blessed SatGuru incarnate Nanak Patshah Ji continues even today to deliver the world, and will keep delivering till the end of the world. There is no greater testimony than GurBani in the history of the world that bears witness to the Param Sat that the GurBani, pronounced by these SatGuru incarnates, will forever continue to deliver the world. That is to say, the human beings who imbibe GurBani in their deeds assuredly become 'Gurmukh', make a success of their life and attain Jeevan Mukti.

The 'Gurmukh' is in possession of Puran Braham Gyan. The 'Gurmukh' is in possession of Atam Ras Amrit. The 'Gurmukh' is in possession of Tat Gyan. This is why the 'Gurmukh' knows the good from evil. He knows the virtue from the vice. He can discriminate between Kood (falsehood) and Sat. He can tell a lie from the truth. The 'Gurmukh' has awareness of the Sat of what to embrace and what to renounce for the spiritual advancement of the human being. The 'Gurmukh' possesses complete knowledge of all the destructive forces, and about all the virtuous supreme powers. Thus, based upon the supreme powers of Puran Braham Gyan and Tat Gyan, the 'Gurmukh' knows the core-essence of all the divine edicts revealed in GurBani,



the GurShabad. The ‘Gurmukh’ adorns himself with the GurParsaad of the supremely powerful gems and the priceless jewels of the wisdom and the core-essence of all Param Sat’s established in GurBani. This is why the ‘Gurmukh’ possesses the capability to impart the priceless treasure of Puran Braham Gyan upon the Sangat. GurBani is the supremely powerful scales of Sat. The ‘Gurmukh’ preaches the Sangat to come true (in their everyday deeds) on this scales of Puran Sat (GurBani), and makes the life of the Sangat meaningful. Explaining the supremely powerful magnificence of GurBani to the Sangat, he preaches the Sangat to mould their life in accordance with GurBani and aids the Sangat in making their human birth a success.

**Gurmukh naadan gurmukh vaydan  
gurmukh rahi-aa samaa-ee.**

In these words of Puran Braham Gyan, the blessed SatGuru incarnate Nanak Patshah Ji bestows upon the entire humanity the supremely powerful magnificence of the ‘Gurmukh’. It is a prayer at the feet of the entire mankind to adorn their Hirda with these supremely powerful gems and jewels of Puran Braham Gyan, and suffuse their Hirda with these supreme virtues and these divine powers. By so doing, the Hirda will attain Puran Sachyari Rehat and manifest the blessed Sat PaarBraham Pita Parmeshar in it. These divine words, in a very profound way, sing the magnificence of a Gurmukh soul. ‘**Gurmukh naadan**’ means that the ‘Gurmukh’ is a soul ever-immersed in the music of Naam. He at all times stays merged with the ever-existent music of Naam. The tune of Panch Shabad Anhad Naad (incessant fall of Amrit at the Dassam Duaar along with Anhad Naad – the divine un-struck music of five primal sounds played on divine musical instruments) becomes an everlasting part of his life. He hears this divine music all the time at his Dassam Duaar (the tenth door; the Crown Chakra; once opened, it establishes connection between the human being and Akaal Purakh). When Naam illuminates one’s Dassam Duaar, the Dassam Duaar opens up and one is blessed with Anhad Naad –

**Anhad sabad dasam du-aar vaji-o  
tah amrit naam chu-aa-i-aa thaa.**

(Sri Guru Granth Sahib Ji, Page No. 1002)



Anhad Naad music is the ever-flowing spring of Amrit. Once the Dassam Duaar is opened up, direct connection with Akaal Purakh is established and Amrit begins to shower constantly. The entire body is suffused with Amrit. The entire body begins to throb with Naam. Every cell of the body is immersed in Naam Simran.

The Dassam Duaar is the place where Param Jyot dwells within the soul of the ‘Gurmukh’ –

**Dasam du-aaraa agam apaaraa param purakh kee ghaatee.**

(Sri Guru Granth Sahib Ji, Page No. 974)

Anhad Naad is the true and the real divine music, playing constantly at the Dassam Duaar. It sounds like a harmony of several musical instruments. For a number of Gurmukhs, it even takes the form of GurBani; this is how the Gurus and the Bhagats came to realize GurBani. It is a direct musical connection of the ‘Gurmukh’ with Akaal Purakh, the Param Jyot. This state is realized only once the Dassam Duaar is opened up. When the Dassam Duaar opens up, one obtains Darshan of the blessed Sat PaarBraham Pita Parmeshar. One obtains Darshan of Nirgun in Sargun Saroop (Nirgun represents God beyond the Trigun Maya observed only through one’s spiritual eye, and Sargun is the divine power present in every creation and sustaining it. Seeing Nirgun in Sargun represents the state where one realizes that all physical creations are part of Sargun, but are created and run by Nirgun – this realization is the Puran Braham Gyan and Tat Gyan). Along with Darshan of Sat PaarBraham Pita, one also obtains Puran Braham Gyan. Along with Darshan of Sat PaarBraham Pita Parmeshar, one also obtains Puran Tat Gyan. Along with Darshan of Sat PaarBraham Pita Parmeshar, one also attains Atam Ras Amrit; and so ‘**gurmukh vaydan**’ comes into being. By ‘**gurmukh vaydan**’ is meant that such a Gurmukh soul begins to exude Puran Braham Gyan. Whatever the ‘Gurmukh’ says or tells – it is Puran Hukam and Braham Gyan. He becomes a living tome of Braham Gyan. In this state, he becomes Puran Sachyara (one in Puran Sachyari Rehat) and begins serving Sat. He is immersed in Sat, and so arrives the state of ‘**gurmukh rahi-aa samaa-ee**’. It denotes that he gets completely immersed in Akaal Purakh. He becomes one with Akaal Purakh, and all of this comes to pass in Sach Khand (according to GurBani there are five Khands or spiritual realms: Dharam Khand or the stage of seeking divine union; Gyan Khand or the stage of seeking divine knowledge; Saram Khand or the stage of making efforts towards spirituality; Karam Khand or the



stage of receiving divine benignity or grace; and Sach Khand or the realm of ultimate, absolute Truth). In such a high spiritual state, he is transformed into a Puran Sant, a Puran Braham Gyani and Pargateyo Jyot. But one must always bear it in mind that only such a person becomes 'Gurmukh', who dedicates his entire self completely before his Guru. Only those human making Puran Samarpan at the feet of the Guru are the ones who receive GurParsaad and, serving and caring after GurParsaad, attain the state of being 'Gurmukh'.

These few Saloks depicted in GurBani contemplate the supremely powerful magnificence of the state of being 'Gurmukh'. Indeed, the magnificence of being 'Gurmukh' is immense. In the thoughts expressed above, a mere attempt is made to provide a glimpse of the magnificence of being 'Gurmukh'. GurBani contains many more Saloks portraying the supremely powerful magnificence of being 'Gurmukh'. Some of these Saloks are:

**Gurmukh saastar simrit bayd.  
Gurmukh paavai ghat ghat bhayd.  
Gurmukh vair virodh gavaavai.  
Gurmukh saglee ganat mitaavai.  
Gurmukh raam naam rang raataa.  
Naanak gurmukh khasam pachhaataa. ||37||**

(Sri Guru Granth Sahib Ji, Page No. 942)

**Gurmukh ratan lahai liv laa-ay.  
Gurmukh parkhai ratan subhaa-ay.  
Gurmukh saachee kaar kamaa-ay.  
Gurmukh saachay man patee-aa-ay.  
Gurmukh alakh lakhaa-ay tis bhaavai.  
Naanak gurmukh chot na khaavai. ||35||**

(Sri Guru Granth Sahib Ji, Page No. 942)

**Gurmukh chookai aavan jaan.  
Gurmukh dargeh paavai maan.  
Gurmukh khotay kharay pachhaan.  
Gurmukh laagai sahj dhi-aan.  
Gurmukh dargeh sifat samaa-ay.  
Naanak gurmukh bandh na paa-ay. ||41||**

(Sri Guru Granth Sahib Ji, Page No. 942)

**Gurmukh naam niranjan paa-ay.**



Gurmukh ha-umai sabad jalaa-ay.  
 Gurmukh saachay kay gun gaa-ay.  
 Gurmukh saachai rahai samaa-ay.  
 Gurmukh saach naam pat ootam ho-ay.  
 Naanak gurmukh sagal bhavan kee sojhee ho-ay. ||42||

(Sri Guru Granth Sahib Ji, Page No. 942)

Gurmukh saach sabad beechaarai ko-ay.  
 Gurmukh sach banee pargat ho-ay.  
 Gurmukh man bheejai virlaa boojhai ko-ay.  
 Gurmukh nij ghar vaasaa ho-ay.  
 Gurmukh jogee jugat pachhaanai.  
 Gurmukh naanak ayko jaanai. ||69||

(Sri Guru Granth Sahib Ji, Page No. 946)

Gurmukh man jeetaa ha-umai maar.  
 Gurmukh saach rakhi-aa ur dhaar.  
 Gurmukh jag jeetaa jamkaal maar bidaar.  
 Gurmukh dargeh na aavai haar.  
 Gurmukh mayl milaa-ay so jaanai.  
 Naanak gurmukh sabad pachhaanai. ||71||

(Sri Guru Granth Sahib Ji, Page No. 946)

Gurmukh saachai kee-aa akaaraa.  
 Gurmukh pasri-aa sabh paasaaraa.  
 Gurmukh hovai so sach boojhai  
 sabad sachai sukh taahaa hay. ||9||  
 Gurmukh jaataa karam bidhaataa.  
 Jug chaaray gur sabad pachhaataa.  
 Gurmukh marai na janmai gurmukh  
 gurmukh sabad samaahaa hay. ||10||  
 Gurmukh naam sabad saalaahay.  
 Agam agochar vayparvaahay.  
 Ayk naam jug chaar udhaaray  
 sabday naam visaahaa hay. ||11||  
 Gurmukh saant sadaa sukh paa-ay.  
 Gurmukh hirdai naam vasaa-ay.  
 Gurmukh hovai so naam boojhai  
 kaatay durmat faahaa hay. ||12||

(Sri Guru Granth Sahib Ji, Page No. 1054-1055)





The essential meaning of these Saloks is only this: that the ‘Gurmukh’ is a Puran Sant-SatGuru. The ‘Gurmukh’ is Puran Khalsa. The ‘Gurmukh’ is a Puran Braham Gyani. The ‘Gurmukh’ is a Sada Suhaagan. The ‘Gurmukh’ has attained Param Padvi. The ‘Gurmukh’ is Nirbhao. The ‘Gurmukh’ is Nirvair (without hate or enmity). The ‘Gurmukh’ is Ik Drisht (seeing all as equal; non-discriminatory). The ‘Gurmukh’ has conquered Maya. The ‘Gurmukh’ has conquered the mind. The ‘Gurmukh’ has Puran Parkash of Param Jyot in his Hirda. The ‘Gurmukh’ has the enlightenment of SatNaam in every cell of his body. The ‘Gurmukh’ has all his Bajjar Kapaats opened up. The ‘Gurmukh’ has his Dassam Duaar ajar. The ‘Gurmukh’ has his Sat Sarovars illuminated. The ‘Gurmukh’ constantly hears Anhad Shabad at his Dassam Duaar. The ‘Gurmukh’ has in his Hirda the enlightenment of all the SatGun’s. All the deeds of the ‘Gurmukh’ are the deeds of Sat, and carried out under Puran Hukam. The ‘Gurmukh’ has obtained Darshan of Akaal Purakh. The ‘Gurmukh’ has attained the state of being **‘Pavit’**. The ‘Gurmukh’ is ordained by Dargah to perform Seva. The ‘Gurmukh’ is **‘mukat jugat jee-a kaa daataa’** (‘the bestower of the way to achieve salvation’). The ‘Gurmukh’ is the bestower of Amrit. The ‘Gurmukh’ is the bestower of GurParsaad. The ‘Gurmukh’ is the provider of Jeevan Mukti. The ‘Gurmukh’ attains salvation himself; and besides delivers his entire lost family from the past births. He delivers his present generation, as well as the coming 21 generations. The Sangat of the ‘Gurmukh’ is a family of SatNaam. The human beings in the Sangat of the ‘Gurmukh’, who make Puran Samarpan at the Sat Charans of the ‘Gurmukh’, turn **‘Pavit’** themselves. Those who hear and abide by the Sat Bachans of the ‘Gurmukh’ also turn **‘Pavit’**. Those human beings, who seek the Charan Sharan of the ‘Gurmukh’ and meditate upon Sat PaarBraham Parmeshar, too turn **‘Pavit’**. Therefore, it is a humble prayer at the feet of the entire Sangat to embrace the deeds of Sat, so that you too may find the Sangat of a ‘Gurmukh’ and make a success of this human birth.



## Pauri 18

**Karmee sahj na oopjai vin sahjai sahsaa na jaa-ay.  
 Nah jaa-ay sahsaa kitai sanjam rahay karam kamaa-ay.  
 Sahsai jee-o maleen hai kit sanjam dhotaa jaa-ay.  
 Man dhovahu sabad laagahu har si-o rahhu chit laa-ay.  
 Kahai naanak gur parsaa-dee sahj upjai  
 ih sahsaa iv jaa-ay. ||18||**

(Sri Guru Granth Sahib Ji, Page No. 919)

It is a Param Sat (the supreme Truth) that the entire world is enmeshed in Karam Kaand (the cycle of acts and their consequences; deeds determining one's destiny in this as well as in coming births). The divine Vidhaan of Karma (laws determining one's destiny in accordance with one's good and bad deeds) is an incontrovertible Sat (the eternal Truth). In accordance with the supremely powerful Vidhaan of Karma, every creature abiding upon the earth is entangled in his Karam Kaand as dictated by his destiny. Therefore, it is a Param Sat that the human being is merely wasting away his everyday life carrying out his Karam Kaand. If we take a look at our daily routine it will be clear to us how, being ignorant of this Param Sat, we are frittering away our everyday life. The world itself is the biggest contributor to this game-plan of Karam Kaand. A human being regards this world as his sole reality. The illusionary game-plan of this world is executed by Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya), and the worldly beings regard this game-plan of Maya as their sole reality. Living in this world, every act that a human being performs becomes part of his Karam Kaand. It is a Param Sat that all the acts of a human being are only committed under Maya. Thus, the human being is a slave to Maya. The slavery of Maya implies that the human being carries out all his acts while slaving under the Chandaal (villain; lowlife) of lust, the Chandaal of anger, the Chandaal of greed, the Chandaal of attachments and the Chandaal of pride, seeking to satisfy his Trishna (the worldly desires).



Trishna dwells within the body of the human being. Trishna means: the hunger to acquire material objects; the hunger to achieve worldly pleasures; the hunger to maintain worldly relationships; the hunger to accumulate wealth, riches, properties and estates; the hunger to acquire worldly titles; and, the hunger to earn name and fame in the world. The Chandaal of lust, Chandaal of anger, Chandaal of greed, Chandaal of attachments and Chandaal of pride dwell within the human body. Trishna is born out of these five Chandaals. That is to say, the Chandaal of lust, Chandaal of anger, Chandaal of greed, Chandaal of attachments and Chandaal of pride give rise to Trishna. The Chandaal of lust draws a human being towards the beauty, pleasure and touch of the opposite sex. The attraction of the beauty, pleasure and touch of the opposite sex gives birth to the hunger of lust in the human being. The devastating thoughts of the beauty, pleasure and touch of the opposite sex corrupt the human being's mind. These devastating thoughts arising in the human being's mind cloud the human being's power of judgement and compel him into committing Asat Karams (untruthful deeds; deeds against Sat), in order to satisfy the hunger of the Chandaal of lust. The hunger of the Chandaal of lust gives rise to such heinous crimes as rape etc. in the world. The hunger of the Chandaal of lust gives rise to such disastrous crimes as the molestations of women, who the society holds as their daughters and sisters. The Chandaal of lust is very widespread in today's society. Every day one is witness to the news of gang-rape committed against women. The security of women from these lecherous beasts is a major concern in today's world. Every day one bears witness to the dangerous nature of the Chandaal of lust in the world. This is how a human being, slaving under the Chandaal of lust, writes one's own dark and painful destiny. Seeking to satisfy Trishna of the Chandaal of lust, a human being commits base and extremely destructive acts with his mind (through base thoughts) and body, and thereby dooms his own destiny. Every Asat Karam committed under the influence of the Chandaal of lust takes the human being further away from Sat PaarBraham Parmeshar (Truth, the Transcendent Lord and Creator of the Universe), and mires him deeper in the disastrous swamp of Maya. As a result, when the human being realizes the consequences of these destructive deeds, he develops a '**sahmaa**' ('scare; trepidation') in his mind. That is to say, the human being develops anxiety in his mind about his evil deeds.



The Chandaal of anger dwells in the stomach of the human being. The Chandaal of pride resides at the head of the human being. Living in the world and conducting one's affairs, if for some reason the human being's pride is hurt, he gets mad with rage. That is to say, when a human being deals everyday with those around him, oftentimes in his daily life there are occasions when his views and opinions do not concur with those of the other people. The clash of opinions bruises the human being's ego. That is, the human being finds that he is unable to get his way. It results in the Chandaal of pride, sitting at the human being's head, getting hurt, who in turn incites the Chandaal of anger dwelling in the human being's stomach, and the human being's mind and body are roused with rage. The fire of rage compels the human being to conduct himself badly and the human being ends up committing Asat Karams. Seething in the fire of rage, many a times the human being ends up committing such grave crimes as murder. These Asat Karams work as poison for the human being. That is, these Asat Karams fill the future life of the human being with suffering, distress, problems and troubles. Thus trapped in the slavery of the Chandaal of pride and the Chandaal of anger, not only does the human being scorch his mind and body in the fire of rage, but also makes his future life extremely painful. The cause of all brawls, scuffles and bloody incidents in everyday life of the human being is none other than the Chandaal of anger. Not only that, but in the history of the world there have been mighty kings and emperors who, while seeking to satisfy their Chandaal of pride and fallen prey to the Chandaal of anger, caused gravely destructive wars, great-wars and the world-wars. Thus, the devastating intoxication of the human being's pride ignites the utterly dangerous fire of rage. In the gravely dangerous fire of rage, not only does the human being himself burn and perish, but many a time also envelops a large part of the humanity in his fire of rage, leaves a great trail of destruction, commits a severally destructive Asat Karam and utterly destroys his own future. Therefore, it is a Param Sat that the gravely destructive forces of the Chandaal of lust and the Chandaal of anger possess the capability to destruct the world. However, Sat PaarBraham Parmeshar has endowed the human being with the capacity to overcome these gravely destructive forces.

The Chandaal of greed resides in the chest of the human being. The name Chandaal-of-greed is given to the ravenous hunger to accumulate wealth and riches, material objects, properties and estates etc. and worldly pleasures far in excess of one's needs. It is not wrong



to acquire things such as wealth and riches, material objects, properties and estates etc. and worldly pleasures for the purpose of conducting one's life, so long as these are earned through one's true and rightful *Dassan Nahuan Di Kamai* (earnings by the ten nails of the hand, i.e., hard-earned money), and *Dasvandh* (the one-tenth of one's earnings or time, earmarked for charity) is taken out from this earning and dedicated at the *Sat Charans* (feet where *Sat* abides) of the *SatGuru* (the Truth Guru; teacher and mentor; one who has accomplished *Bandagi* and attained *Jeevan Mukti*, and is divinely ordained to lead others on the path of *Bandagi* and *Mukti*). By paying *Dasvandh* from one's true and pure *Dassan Nahuan Di Kamai*, the human being avoids being consumed by *Maya*. The accumulation of wealth and riches, material objects, properties and estates etc. and worldly pleasures turns into greed when the human being acquires them by means of the devastating *Asat Karams*. The *Chandaal* of greed, seated in one's chest, incites the human being to acquire wealth and riches, material objects, properties and estates etc. and worldly pleasures by force of the *Asat Karams*. The wealth and riches, material objects, properties and estates etc. and worldly pleasures acquired through thieving, bribery, hoarding, extortion and misuse of one's authority present an example of the destructive force of the *Chandaal* of greed. The wealth and riches, material objects, properties and estates etc. and worldly pleasures acquired through stealing, bribery, hoarding and extorting and misusing one's authority work as poison for the human being. The riches acquired through theft, bribery, hoarding and extortion and misuse of one's power of office can never bring happiness to the human being, but instead render his present and future life extremely unpleasant.

When a human being commits the *Asat Karams* of accumulating wealth by means of theft, bribery, hoarding and extortion and misuse of one's position of power, he falls prey to the gravely disastrous force of the *Chandaal* of greed and turns his future life into hell. The wealth accumulated by committing such gravely destructive *Asat Karams* is bloodied with the rights snatched from other people, and therefore use of such wealth makes the human being fall prey to the dangerous mental and physical diseases. Always keep in mind that using the wealth obtained by snatching other people's rights is akin to sucking their blood. The blessed *SatGuru* incarnate *Nanak Patshah Ji* clearly demonstrated this *Param Sat* by refusing the delicious foods of umpteen varieties prepared in the house of *Malik Bhago* and instead



choosing to eat the bread made with coarse grain at the home of Bhai Lalo Ji. SatGuru Patshah Ji clearly demonstrated this supremely powerful Sat, squeezing milk out of the coarse-grain bread prepared by Bhai Lalo Ji and blood out of the bread offered by Malik Bhago. Therefore, the human beings who take pleasure in the wealth obtained through theft, bribery, hoarding, extortions and misuse of their authority suck the blood of the poor, or the ones whose rights they snatched in accumulating this wealth and, making all their family members too partners in their grave sin, destroy their life and make their future extremely bleak. All the deeds thus committed under the slavery of the Chandaal of greed are Asat Karams and fill the human being's present and future life with distress.

The Chandaal of attachments too lives in the chest of the human being. That is to say, the gravely dangerous force of the Chandaal of attachments makes its home in the chest region of the human being. The Chandaal of attachments keeps the human being ever in the fear of losing something or the other. The human being is always besieged by the fear of his family relationships going sour. The attachments with the material objects, wealth and riches, properties and estates, business or job etc. and the fear of their loss constantly make the human being anxious. The fascination for these material achievements is the sole cause of this anxiety. Because a common person regards these material accomplishments as the sole mission of his life, therefore it is natural for the human being to be fascinated by these accomplishments. The attachment is nothing but the fascination of the human being for his worldly accomplishments. The attachment is nothing but the fear of losing these worldly objects. The cause of all domestic suffering, strife and quarrels is nothing but the disastrous force of the Chandaal of attachments. The attachment is nothing but the possessiveness of the human being for every worldly relationship and object. Even though the entire world is aware of the Param Sat that all worldly accomplishments and the acquired material objects, wealth and riches, properties and estates, businesses, family bonds etc. will not accompany the human being at the end of his life; even so the human being regards all these material objects, wealth and riches, lands and estates, businesses, domestic relationships etc. as Sat and is busy wasting away his life entangled in their attachments. All the deeds committed under the influence of the Chandaal of attachments are Asat Karams and make the present and the future times of the human being extremely sorrowful.



A human being's Trishna never comes to an end. Trishna is like a constantly flowing stream that never halts. Trishna represents the intense desires of the human being. Just as a flowing stream, the desires of the human being never find an end. When one desire is fulfilled, ten more take birth. The human being constantly strives to fulfil his desires. The entire lifetime of the human being is spent satisfying his desires. To fulfil one's desires is to satisfy the hunger of the Chandaals of lust, anger, greed, attachments and pride dwelling within the human body. Thus, in order to satisfy their hunger, these five Chandaals cause the human being to commit Asat Karams. In this way, the entire lifetime of the human being is spent quenching the Trishna of these five Chandaals. But even then the human being's Trishna isn't quenched. As the human being is ensnared deeper and deeper by these five Chandaals, his Trishna grows stronger. As the human being's Trishna grows stronger, his Asat Karams assume even more disastrous shape. Always bear in mind that it is in your destiny that all your needs will surely be met, but all your desires will never be fulfilled. You will only get what your destiny has in store for you. All the prayers asking for material objects are considered to be false prayers, and thus never fulfilled. These false prayers will never alter your destiny. The human destiny does alter, but only when 'SatNaam' ('Truth as a manifestation of the Name of God') illuminates Hirda Kamal (Hirda or Hirda Kamal denotes one of the seven Sat Sarovars located near heart; part of one's spiritual being) of the human being and the records of all past deeds of the human being in Dargah (the divine court) are erased.

The gravely disastrous forces of the Rajo (Trishna) and Tamo (lust, anger, greed, attachments and pride) attributes of Maya prove to be responsible for the destruction of the human being via his Karam Kaand. When the human being comes to realize these destructive powers of Maya, he develops trepidation in his mind. When the human being becomes aware of the disastrous Asat Karams that he has committed, his mind gets anxious having become aware about the Sat of these disastrous acts. Whenever a human being commits a disastrous Asat Karam in order to satisfy his Trishna, his power of judgement and his consciousness certainly oppose him from doing it. But the human mind is so weak as to be easily manipulated by the five Chandaals. In this way, the gravely disastrous forces (Rajo and Tamo) of Maya succeed in thoroughly corrupting the mind of the human being. As a result, the human being continues to commit





deeds and continues to wander in the cycle of births-and-deaths and in Juni's, paying for these deeds.

The third force of Maya, known as the Sato characteristic (compassion, righteousness, contentedness, forbearance), paves the way for the salvation of the human being. The force of Sato inspires the human being to perform Sat Karams (the deeds of Sat; truthful deeds). Compassion gives rise to Dharam (righteousness; commonly interpreted as religion or seeking union with the divine). Dharam means to immerse oneself in Bandagi (submission before God) of Sat PaarBraham Parmeshar, to conquer Maya and to assimilate oneself in the Nirgun Saroop (the immense divine power beyond the three attributes of Maya) of Sat PaarBraham Parmeshar. Sat Santokh (divine contentedness; state where there is humility and an absence of desires) denotes being content with one's lot, and staying afar from greed. Forbearance signifies the way to keep calm of mind. Forbearance indicates the way to achieve victory over Maya. Forbearance shows the way to quench one's Trishna. Forbearance contains the way to vanquish the five Chandaals. The path of Mukti (liberation from Maya; deliverance) for the human being opens up from within compassion, righteousness, contentedness and forbearance. Focussing his attention upon performing Sat Karams under compassion, righteousness, contentedness and forbearance, the human being comes to embrace Sato Birti (consciousness abiding in the Sato aspect of Maya). Abiding in Sato Birti, the human being finds the Sangat (congregation; gathering of the followers) of a Puran Sant-SatGuru (the perfect-saint SatGuru). From the Puran Sant-SatGuru, the human being receives GurParsaad (the eternal bliss and eternal grace). That is to say, as the human being accumulates Sat Karams, he is showered with the grace of Sat PaarBraham Parmeshar and finds the Sangat of a Puran Sant-SatGuru. The human beings, who make Puran Samarpan (complete dedication) at the Sat Charans of a Puran Sant SatGuru, receive the GurParsaad of SatNaam, SatNaam Simran (meditation upon SatNaam), SatNaam Di Kamai (adherence to SatNaam in life), Puran Bandagi (complete surrender before God) and Seva (humble and selfless service to others). The human beings devoting themselves in nurturing, serving and caring after the GurParsaad conquer Maya and assimilate themselves in the Nirgun Saroop of Sat PaarBraham Parmeshar.

All the deeds of a human being, performed prior to receiving GurParsaad and attaining Jeevan Mukti (deliverance from the cycle



of birth-and-death; salvation) through serving and caring after this supreme power, are a part of his Karam Kaand. If we take a look at the deeds of Sato Birti in today's world, we find that from the time of departure from earth of SatGuru incarnate the blessed tenth Patshah Ji (approximately the last 300 years) there has been a sea change in the worldly definition of Sato Birti. This change has thoroughly perverted the definition of Sato Birti and far removed it from Puran Sat. That is to say, in the last 300 years, the religious preachers coming after SatGuru incarnate the blessed Gobind Singh Patshah Ji have gradually altered the deeds of Sato Birti so that they have now come to represent merely the outwardly Rehats. This transition had already begun at the time of the ninth Patshah SatGuru incarnate the blessed SatGuru Teg Bahadur Ji, when the Mahants (chief priests) of the time prevented SatGuru Sahib from entering the Harmandir Sahib (the foremost temple of the Sikhs in the city of Amritsar, also called the Golden Temple). These days, the committees preside over the Gurdwaras (the temples of Sikhism). The committees appoint the Panj Pyaras (the five beloveds-of-God; the five chosen Sikhs). It is extremely essential to know the difference between the Panj Pyaras crowned by SatGuru incarnate the blessed tenth Patshah Ji – who were Puran Khalsas (the pure soul in possession of Puran Braham Gyan); who were Puran Braham Gyanis (possessing Puran Braham Gyan – the perfect divine wisdom); who weren't slave to Maya and Maya was slave to them – and the Panj Pyaras appointed by the committees. The committees alone appoint the Jathedars (leader of a Jatha or group; the ordained chief of a Takht, one of the five seats-of-power of Sikhism) in Akal Takht Sahib (the principal seat-of-power of the Sikh religion, located in the Golden Temple) and in other holy Takhts. The places belonging to the Puran Braham Gyanis are occupied by the nominees appointed by the committees. The responsibilities earlier shouldered by SatGuru Sahiban (the ten SatGuru Patshah Ji's) are now being discharged by the committees governing the Gurdwaras. This is a bitter truth of today that the committees have assumed the role of the Gurus. How can the materialistic Parbandhaks (managers) of the committees discharge the responsibilities of a SatGuru Sahib? What is going to be the standing of the Panj Pyaras appointed by these materialistic Parbandhaks? How can the materialistic Parbandhaks of the committees lead in the matters of spirituality? The human beings, who haven't conquered Maya, are materialistic beings. It implies that a human being, who



hasn't conquered Maya, is a slave to Maya. How can the slaves-to-Maya Parbandhaks of the committees serve a Puran Sat Tat (core-essence of the Truth) like spirituality? In the present times, Gurdwaras have been erected at many places, but it is a bitter truth that in all these places Maya is being propagated in place of spirituality. Where Maya propagates, there spirituality dissipates. GurBani (the words of Gur or God; Sri Guru Granth Sahib Ji) is being bought and sold as a commodity; which is a serious crime before Dargah. Where the serious crime of trading in GurBani, the Gur Shabad (the divine words; GurBani), is being committed, how can the grace of Sat GurParsaad (the Truth and the divine blessings) prevail there? Where a price is put upon the recitals and Kirtans (the chanting and recitals of the holy texts) of GurBani, how can spirituality propagate there? Where no religious preacher talks of Puran Sat Tat; where almost all of the religious preachers talk only of the superficial matters and no one talks of the Puran Sat Tat of striving in-depth for spirituality; how can the GurParsaad of spirituality prevail there? Where almost every preacher (who himself hasn't strived and attained anything) stresses upon the humanity to simply make the readings of GurBani and no one talks of practising the supremely powerful Hukam (the divine will or command) of GurBani, there the propagation of spirituality has been turned into nothing more than a vocation by these shallow preachers.

The propagation of spirituality isn't a vocation. The propagation of spirituality is a selfless service, and has no room for Maya. Spirituality isn't a commodity to be bought or sold. GurBani isn't a business or trade. GurBani is a divine Hukam, to be abided in with faith, devotion and trust. Abiding in it, the human being attains Jeevan Mukti and Atam Ras Amrit (the highest form or the essence of Amrit; eternal bliss). Abiding in it, the human being attains Param Padvi (the highest spiritual status) and Puran Braham Gyan. Only that human being, who has conquered Maya and obtained GurParsaad of Seva from Dargah, has the right to disseminate spirituality. All else is mere Karam Kaand that has got the entire world entangled in it. GurBani calls this Karam Kaand the '**Karam dharam pakhand**' ('the hypocrisy of the religious acts'):

**Karam dharam pakhand jo deeseh  
tin jam jaagaatee lootai.**

(Sri Guru Granth Sahib Ji, Page No. 747)



This 'Karam dharam pakhand' is of no consequence in Dargah. This 'Karam dharam pakhand' will be stripped away by the messengers of death. This 'Karam dharam pakhand' doesn't have any endorsement of Dargah. This 'Karam dharam pakhand' does not bring any advancement in the human being's spirituality. This is the reason that those human beings, who are stuck in the 'Karam dharam pakhand' for a long time, haven't achieved any spiritual progress. There are a large number of people in the world who are stuck in the 'Karam dharam pakhand'; and neither do they have any awareness of the Puran Sat (the perfect Truth) nor is there any such preacher who has embraced Puran Sat and who has the capacity to disseminate Puran Sat to guide them. All the religious acts have come down to mean merely the Karam Kaand. How can spirituality propagate in such an atmosphere? Therefore, it is a humble prayer at the feet of the entire humanity that simply reading the teachings of GurBani-the-SatGuru is not enough. Please observe the Sat-drenched and priceless pearls, gems and jewels of Puran Braham Gyan enunciated in GurBani, string them together and embrace them deep in your Hirda.

As is described and contemplated above, the whole world is entangled in the disastrous bonds of Maya. The entire humanity has got itself utterly trapped in the web of the Bharams (illusions and misconceptions; incorrect religious notions and superstitions) woven by Maya. Constantly burning in the furnace of Trishna, slaving under the Panj Chandaals (the five lowlives – lust, anger, greed, attachments and pride) and being enmeshed in the 'Karam dharam pakhand', the life of a human being is going to the ruins. The false and destructive intoxications of Maya have laid the human being unconscious. The human being is so deeply entrenched in the swamp of the Bharam Jaal (the web of deceptions) of Maya that it has become his sole reality. It is a Param Sat that, as long as one abides in Maya and is slave to Maya, one can never attain the everlasting bliss. Maya causes nothing but pain. To seek Maya is to ask for sorrows. The slavery of Maya brings nothing but a storehouse of sufferings. Maya is nothing but a deceiver, who keeps the human being under the illusion that the material pleasures alone constitute his whole life. Maya is the weed that renders a person senseless in its intoxication (the intoxication of the worldly pleasures) and leads him away from Sat PaarBraham Parmeshar. Stuck in this Bharam Jaal, when the human being encounters suffering, distress, problems and troubles in his



everyday life, he comes across the intimidating character of the world and naturally falls prey to apprehensions. When the suffering, distress, troubles and problems occurring in the everyday life acquire dangerous proportions, the life of the human being turns into a hell. Such circumstances bring the human being face-to-face with the intimidating nature of the world, and his life is immersed in deep ‘sahmaa’ and anxieties. This Param Sat Tat is repeatedly reaffirmed in GurBani:

**Sahsaa ih sansaar hai mar jammai aa-i-aa jaa-i-aa.**

(Sri Guru Granth Sahib Ji, Page No. 138)

**Harakh sog sahsaa sansaar ha-o ha-o karat bihaa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 297)

The slavery of Maya brings nothing but worries to the human being. The human being is constantly immersed in the worry whether or not he will see happier days in his life. That is to say, every human being in his everyday life is constantly consumed by one worry or another. Worrying about souring of the family relationships, worrying about the domestic issues, worrying about the family affairs taking a right or wrong turn, worrying about completing one’s education, worrying about getting married, worrying about the children, worrying about the grandchildren, the husband worrying about the wife, the wife worrying about the husband, worrying about the business, worrying about the job, worrying about the physical ailments, worrying about money and wealth, worrying about lands and estates, etc. turn the human being’s life into a living hell. Burning at the pernicious stakes of worry, the human being’s mind never attains peace. The devastating force of worries eats up a human being from within. The devastating force of worries afflicts the human body with physical and mental maladies.

A human being can rid himself of the disastrous forces of the Rajo and Tamo characteristics of Maya only by attaining Sehaj Awastha (the sublime state of mind absorbed in God’s devotion). The fire of Trishna can only be quenched by attaining Sehaj Awastha. The Panj Dhoots (the five thieves – lust, anger, greed, attachments and pride) can only be overpowered by attaining Sehaj Awastha. The Trigun Maya (Maya of the three characteristics – Tamo, Rajo and Sato) can only be conquered by attaining Sehaj Awastha. Sehaj Awastha cannot be attained while one abides in the slavery of Maya. Sehaj Awastha



is not attained while the human mind and body are ablaze in the disastrous fire of Trishna. Sehaj Awastha cannot be attained while the hunger of the Chandaal of lust, the Chandaal of anger, the Chandaal of greed, the Chandaal of attachments and the Chandaal of pride is not satiated. The human being afflicted with mental and physical maladies cannot attain Sehaj Awastha. The human being besieged with worries can never attain Sehaj Awastha. The human being stuck in the Bharam Jaal of Maya can never attain Sehaj Awastha. The human being, while absorbed in the worldly Karam Kaand, cannot attain Sehaj Awastha. This Param Sat Tat is repeatedly reaffirmed in GurBani that a human being abiding in the slavery of Maya can never attain Sehaj Awastha:

**Maa-i-aa vich sahj na oopjai maa-i-aa doojai bhaa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 68)

**Tarihu gunaa vich sahj na paa-ee-ai**

**tarai gun bharam bhulaa-ay.** (Sri Guru Granth Sahib Ji, Page No. 68)

**Bin sahjai sabh andh hai maa-i-aa moh gubaar.**

(Sri Guru Granth Sahib Ji, Page No. 68)

Sehaj Awastha is the highest state of Bandagi. Sehaj Samadhi (continual state of Samadhi – awake or asleep) is the state of constant Samadhi (deep trance-like state, where there is no thought except pure consciousness). Sehaj Samadhi is the state of Simran (meditation) taking place in every cell of the human body. Sehaj Samadhi is the highest level of Samadhi. Sehaj Awastha implies the attainment of Puran Parkash of Param Jyot (the perfect radiance of divine light; His aura; God Himself) in one's Hirda. In Sehaj Awastha, the seven Sat Sarovars (sources of Amrit or the spiritual energy; there are seven Sat Sarovars within the human body) are illuminated and the body is suffused with Amrit (our essence or the life-element; the divine energy; pure soul). In Sehaj Awastha, all Bajjar Kapaats (the divine doors located at various places in the human body that, once opened, channel Amrit into the body and establish connection between the human being and Akaal Purakh) are opened up and the human being acquires Anhad Shabad (incessant fall of Amrit at the Dassam Duaar along with Anhad Naad – the divine un-struck music of five primal sounds played on divine musical instruments) in Dassam Duaar (the tenth door; the Crown Chakra; once opened, it establishes link between the human being and Akaal Purakh). In Sehaj Awastha, the



Hirda attains Puran Sachyari Rehat (total adherence with Sat). In Sehaj Awastha, the mind attains perfect calm. The mind gets forever instated in the perfect-spiritual-steadfastness. The mind is transformed into Jyot (the divine light within; the soul). Sehaj Awastha means conquering the mind. Sehaj Awastha means achieving victory over Maya. Sehaj Awastha means the human being quenching the fire of his Trishna and putting an end to all his desires. Sehaj Awastha means the human being attaining Sat Santokh. Sehaj Awastha means the human being overcoming the Panj Chandaals (lust, anger, greed attachments and pride). In Sehaj Awastha, the human being conquers the Trigun Maya, arrives at Chautha Pad (the fourth state – beyond the three aspects of Maya) and assimilates himself in the Nirgun Saroop of Sat PaarBraham Parmeshar. In this state, the human being acquires Puran Braham Gyan and Tat Gyan (the divine knowledge; understanding of the divine ways) and attains Param Padvi. In this state, the human being attains Atam Ras Amrit. This Param Sat Tat is revealed in GurBani:

**Cha-uthay pad meh sahj hai gurmukh palai paa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 68)

Sehaj Awastha is the state of being a ‘Gurmukh’ (a soul before God; a soul in complete Bandagi; a soul in possession of GurParsaad of Naam; a soul in Sach Khand). Sehaj Awastha is the state of being a Puran Braham Gyani. Sehaj Awastha is the state of being a SatGuru. Sehaj Awastha is the state of being a Puran Sant. Sehaj Awastha is the state of being a Puran Khalsa. Therefore, Sehaj Awastha is attained only through acquiring GurParsaad. It is beyond the human capacity to unburden himself of the deeds committed by him birth-after-birth. Only the supreme power of GurParsaad can wash away the grime sticking over the human mind from birth-after-birth, accumulated while in the slavery of Maya. A human being cannot find the power within him to rid himself of the burden of the deeds committed by him birth-after-birth. The five sensory-organs and the five action-organs of the human being aren’t powerful enough to unshackle him from the web of Maya, and to free him of Maya. The five sensory-organs and the five action-organs of the human being aren’t forceful enough to quell the fire of his Trishna. The five sensory-organs and the five action-organs of the human being aren’t mighty enough to overcome the Panj Chandaals (lust, anger, greed,





attachments and pride). The five sensory-organs and the five action-organs of the human being aren't capable enough to conquer his own mind. The Manmat (one's own wisdom as opposed to Gurmat or God's wisdom) and the Sansarik Mat (the worldly wisdom; materialism) of the human being aren't potent enough to make the human being escape his Karam Kaand. In essence, a human being doesn't possess enough capability to smash the bonds of one's past deeds; free oneself of the Trigun Maya; satiate one's Trishna and vanquish the Panj Chandaals (lust, anger, greed, attachments and pride); and free oneself from the bonds of his Karam Kaand. Thus, it is only the supreme power of GurParsaad that frees the human being from the bondage of Maya.

By GurParsaad is meant the immense supreme power of Sat PaarBraham Parmeshar that created the whole Creation. This immense supreme power of Sat PaarBraham Parmeshar created Maya, too. This immense supreme power of Sat PaarBraham Parmeshar also created the human being. This is why Maya abides in service of Sat PaarBraham Parmeshar. In accordance with the divine Vidhaan (set of laws; constitution) created by Sat PaarBraham Parmeshar, Maya performs the task of running the world. Therefore, until the time Sat PaarBraham Parmeshar showers his grace upon a human being, the human being cannot achieve victory over Maya. 'GurParsaad' is nothing but the name given to this supreme power carried by the grace of Sat PaarBraham Parmeshar. 'Gur' means Akaal Purakh (the Timeless Being; God) the blessed Sat PaarBraham Parmeshar, and 'Parsaad' stands for the blessing, the benevolence, the grace and the immense supreme force. All spiritual gains are acquired only through the grace, benevolence and the supreme power of Akaal Purakh the blessed Sat PaarBraham Pita Parmeshar. The supremely powerful word 'GurParsaad' is repeatedly reaffirmed by SatGuru Sahiban in GurBani, because this supremely mighty word assimilates within it all spirituality, all the divine treasures, all the secrets of Bandagi, the entire Bandagi, the entire Creation, all priceless gems and jewels, the complete Mansarovar (the eternal source of divine powers; the source of all life; Akaal Purakh Himself), the whole Dargah, all supreme powers, all the mysteries of Sat PaarBraham Parmeshar, Puran Braham Gyan, Puran Tat Gyan and Atam Ras Amrit. This implies that, through GurParsaad, the supremely powerful magnificence of Sat PaarBraham Parmeshar manifests itself within the human being; only with GurParsaad, the human being attains Bandagi of Sat PaarBraham



Parmeshar; only with GurParsaad, the human being obtains SatNaam and SatNaam Di Kamai; only with GurParsaad, the human being acquires the blessing of Samadhi, Sunn Samadhi (silent, deep meditation; a state free of thoughts, even free from the effects of time and space) and Simran-in-every-cell of one's body; only with GurParsaad, all Bajjar Kapaats of the human being are opened up and only with GurParsaad, the seven Sat Sarovars are illuminated; only with GurParsaad, Trishna of the human being is quenched and only with GurParsaad, the Panj Dhoots are overpowered; only with GurParsaad, the human being attains Puran Sachyari Rehat in one's Hirda; only with GurParsaad, the human being can become Sat Roop (Sat in a human form); only with GurParsaad, the human being can conquer the Trigun Maya, arrive at Chautha Pad and become one with Akaal Purakh; only with GurParsaad, the human being can obtain Darshan (vision with inner, spiritual eye) of Akaal Purakh; only with GurParsaad, the human being acquires Puran Braham Gyan, Tat Gyan and Atam Ras Amrit; and only with GurParsaad, the human being can engage oneself in Parupkaar (selfless acts for benefaction of humanity) and Maha Parupkaar (guiding the mankind on the path of Bandagi and Jeevan Mukti). Thus, 'GurParsaad' possesses supremely powerful magnificence. This is why the SatGuru Sahiban have repeatedly manifested and reaffirmed the supremely powerful Param Sat Tat of 'GurParsaad' in GurBani.

Sri SatGuru incarnate the blessed Amar Das Ji with immense benevolence here reaffirms the Puran Braham Gyan about the magnificence of GurKirpa (the divine grace) and GurParsaad. GurKirpa lays the foundation of our life. Everything that comes to pass in our life does so because of GurKirpa and for our own good. It is only with the great and supreme force of GurKirpa and GurParsaad that we can defeat the gravely destructive forces of the Panj Chandaals – lust, anger, greed, attachments and pride – and quench the devastating fire of Trishna. GurKirpa and GurParsaad is the eternal, divine supreme power of the blessed Sat PaarBraham Parmeshar. It is only by the stroke of a great fortune that one receives GurKirpa and GurParsaad. Only by virtue of this eternal supreme power we can achieve victory over lust, anger, greed, attachments and pride and over hopes, desires and expectations and attain Jeevan Mukti. Only by virtue of this immense supreme power we can achieve victory over Maya and receive honour in Dargah. Only by virtue of this eternal supreme power we can attain Puran Sachyari Rehat in



our Hirda and attain Param Pad (Param Padvi; the highest spiritual state). Only by virtue of this immense supreme power we can attain Sehaj Awastha and Atal Awastha (the stage of unshakable faith, devotion and trust in God) and assimilate ourselves in the Nirgun Saroop of Akaal Purakh. It wouldn't be incorrect to state here that many people obtain GurKirpa and GurParsaad, but only a rare one amongst them devotes himself in serving and caring after GurKirpa and GurParsaad, and thus goes on to achieve honour in Dargah. The biggest reason for this is only the lack of service and care; only the lack of dedicating one's entire self; only the want of devoting one's body, mind and wealth at the Sat Charans of SatGuru; and only the lack of renouncing Manmat and embracing Gurmat (Godly wisdom; wisdom revealed in GurBani). The second biggest reason is to accept defeat from Maya. Bandagi is nothing but a battle with Maya and, in this battle, the common beings surrender themselves before Maya and, instead of taking on Maya, readily accept defeat and go back to their earlier life. Many people, having even acquired Suhaag (acceptance in Dargah as a devotee) and arrived in Karam Khand (as per GurBani there are five Khands or spiritual realms: Dharam Khand or the stage of seeking divine union; Gyan Khand or the stage of seeking divine knowledge; Saram Khand or the stage of making efforts towards spirituality; Karam Khand or the stage of receiving divine benignity or grace; and Sach Khand or the realm of ultimate, absolute Truth), slip back into Dharam Khand. Therefore, Dass (Dassan Dass – the slave-to-a-slave; the narrator) prays with folded hands at the feet of all of you that if you happen to strike the fortune of receiving GurKirpa and GurParsaad, do serve and care after it. When you look after and serve GurKirpa and GurParsaad with complete sincerity, when you dedicate your entire self with complete trust, faith and devotion at the Sat Charans of SatGuru and when you immerse yourself in the service of SatGuru with body, mind and wealth, then SatGuru will hold your arm, completely safeguard you from the blows of Maya and take you across the Bhavjal (sea of deceptions) of Maya and – obtaining you honour in Dargah, transforming you into a SatGuru-like and granting you Darshan of Akaal Purakh – will completely assimilate you in His Sat Charans.



## Pauris 19-20

**Jee-ahu mailay baahrahu nirmal.**  
**Baahrahu nirmal jee-ahu ta mailay**  
**tinee janam joo-ai haari-aa.**  
**Ayh tisnaa vadaa rog lagaa maran manhu visaari-aa.**  
**Vaydaa meh naam utam so suneh naahee**  
**fireh ji-o baytaali-aa.**  
**Kahai naanak jin sach taji-aa koorhay laagay**  
**tinee janam joo-ai haari-aa. ||19||**  
**Jee-ahu nirmal baahrahu nirmal.**  
**Baahrahu ta nirmal jee-ahu nirmal**  
**satgur tay karnee kamaanee.**  
**Koorh kee so-ay pahuchai naahee**  
**mansaa sach samaanee.**  
**Janam ratan jinee khati-aa bhalay say vanjaaray.**  
**Kahai naanak jin man nirmal sadaa raheh gur naalay. ||20||**

(Sri Guru Granth Sahib Ji, Page No. 919)

The real Kamai (practising in life; observance and adherence) is that of the inner Rehat (way of living). It is in the Kamai of the inner Rehat that the Kamai of all the supreme powers of Param Sat (the supreme Truth; God Himself) lies. It is through practising the inner Rehat that the human being washes away the grime of birth-after-birth sticking upon his mind. It is through practising the inner Rehat that the fickle and obdurate mind of the human being is set straight. It is through practising the inner Rehat that the immensely grimy mind of the human being becomes pure. It is through practising the inner Rehat that the ever-agitated mind of the human being arrives at perfect calm. It is through practising the inner Rehat that the mind of the human being drowning in the swamp of Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya) attains Puran Sachyari Rehat (total compliance with Sat). It is through abiding in the inner Rehat that the human being quenches the fire of his Trishna (the worldly desires). It is by observing the inner



Rehat that the human being vanquishes the Panj Chandaals (the five villains or lowlives – the lust, anger, greed, the attachments and pride), the gravely devastating forces of Maya consuming the human being. It is through adhering to the inner Rehat that the human being conquers the Trigun Maya (Maya of the three aspects: Sato – the goodness viz. the compassion, righteousness, contentedness and forbearance; Rajo – the desires viz. the hopes, expectations and yearnings; and Tamo – the vices viz. the lust, anger, greed, attachments and pride). It is the adherence to the inner Rehat that sets the human being's mind free from the slavery of Maya. It is through observing the inner Rehat that the human being's mind transforms and manifests as Jyot (the divine light within; pure soul). It is through observing the inner Rehat that the human being conquers his own mind. It is the observance of the inner Rehat alone that is endorsed in Dargah (the divine court). It is by following the inner Rehat that the human being transcends beyond the Trigun Maya, arrives at Chautha Pad (the fourth stage; beyond the three attributes of Maya), obtains Darshan (vision with the inner, spiritual eye) of the Nirgun Saroop (the attribute-less immense divine power; beyond the three attributes of Maya) of Akaal Purakh (the Timeless Being; God) and assimilates himself forever in this supremely powerful form. It is by following the inner Rehat that the human being achieves Sada Suhaag (the eternal bride-hood of God; denoting the attainment of Puran Braham Gyan, Puran Tat Gyan and Param Padvi). It is through abiding in the inner Rehat that the human being acquires Puran Braham Gyan (the perfect-divine wisdom) and Tat Gyan (the divine knowledge; understanding of the divine ways). It is through adhering to the inner Rehat that the human being achieves Atam Ras Amrit (the highest form or the essence of Amrit; eternal bliss). It is by observing the inner Rehat that the human being attains Param Padvi (the highest spiritual status). It is through practising the inner Rehat that the human being attains Sehaj Awastha (the sublime state of mind absorbed in God's devotion). This is why Bandagi (submission before God) is nothing other than abiding in the inner Rehat; Bandagi isn't accomplished by observing the outwardly Rehats.

The human mind is house to the deadly disease of Trishna. That is, the human mind is afflicted with the gravely devastating disease of Trishna. Because Trishna is related to acquiring the worldly pleasures and objects; therefore, Trishna of the human mind keeps the human being entangled in the worldly pleasures and objects. It



is the gravely destructive force of Trishna because of which the human being has come to regard the worldly possessions as his ultimate reality. The grave and disastrous force of Trishna is so potent that it renders the mind of the human being blind. As a result, the human being loses the distinction between Sat Karams (the deeds of Sat; truthful deeds) and the Asat Karams (untruthful deeds; deeds against Sat). It is the gravely disastrous force of Trishna of the human mind that, instigating the Panj Chandaals (lust, anger, greed, attachments and pride) dwelling within the human body, gives rise to all kinds of Asat and gravely destructive acts through these highly destructive forces. The gravely disastrous force of Trishna of the human mind renders the human being outward-looking. The deadly dangerous force of Trishna of the human mind doesn't let the human being detach himself from the outer world. The highly devastating force of Trishna of the human mind doesn't let the human being look inwards. That is to say, the grave and disastrous force of Trishna of the human mind is so forceful that it doesn't let the human being glance within his own mind. The grave and deadly force of Trishna of the human mind is so strong that it doesn't even let the human being take awareness of the inner Rehat. The human being, seeking to quell the gravely disastrous fire of his Trishna, repeatedly commits Kood Karams (the deeds of falsehood; Asat Karams). As a result, the human being dooms his own destiny with sorrows, distresses, troubles, maladies, strife and a hellish future. The gravely dangerous force of Trishna never lets the human being be rid of his desires. As a result, the human being never finds an end to his hell-like destiny, and continues to be weighed down by the burden of his own Asat Karams. Consequently, the human being never finds deliverance from the scourge of births-and-deaths.

Consumed by the temptations of Maya, the entire mankind (people of every sect and religion) has become oblivious to this Param Sat that all religious texts manifest nothing but the magnificence of the name of Sat PaarBraham Parmeshar (Truth, the Transcendent Lord and Creator of the Universe). All religious tomes – the Smritis, Vedas and Puranas (the ancient religious scriptures) written by the preeminent religious personalities in the world – in their essence preach to meditate upon the name of Sat PaarBraham Parmeshar. The GurBani (the words of Gur or God; Sri Guru Granth Sahib Ji) – manifested by the SatGurus (the Gurus of the Truth; the teachers and mentors having accomplished Bandagi and attained Jeevan Mukti,



and divinely ordained to lead others on the path of Bandagi and Mukti; the ten SatGuru Patshah Ji's) – is founded only upon the name 'SatNaam' ('Truth as a manifestation of the Name of God') of Sat PaarBraham Parmeshar. Everything besides SatNaam is Kood (falsehood). That is, the name 'SatNaam' of Sat PaarBraham Parmeshar alone is Sat. (The magnificence of SatNaam is contemplated in detail in the discourse of Pauri 1). This Param Sat is emphasized in GurBani:

**Simrit bayd puraan pukaaran pothee-aa.**

**Naam binaa sabh koorh gaalhee hochhee-aa.**

(Sri Guru Granth Sahib Ji, Page No. 761)

In today's world, almost all the human beings attempting to walk the path of Dharam (righteousness; commonly interpreted as religion or seeking union with the divine) have come to focus themselves only upon the outwardly Rehats. Even the human beings striving to abide in Sato Birti (consciousness abiding in the Sato aspect of Maya, characterized by the compassion, righteousness, contentedness and forbearance) are all merely embroiled in the outwardly Karam Kaand (the rituals and rites of religiosity). Almost the entire humankind regards the observance of the outwardly Rehats as Sat. The entire mankind is ignorant of the Param Sat Tat (the essence of the supreme Truth) that one cannot attain Chad Di Kalaa (the eternal bliss) in spirituality by being outwardly-looking.

**Galeen asee changee-aa aachaaree buree-aah.**

**Manhu kusudhaa kaalee-aa baahar chitvee-aah.**

(Sri Guru Granth Sahib Ji, Page No. 85)

These words of Puran Sat (the perfect Truth) reveal the Param Sat of every common human being living on the earth. The blessed SatGuru incarnate Nanak Patshah Ji has clearly revealed the inner as well as the outer reality of the today's man. One cannot attain Jog (union with God) merely by talking about it. A man cannot transform his inner conduct merely by his utterances. The real test of a human being is in his deeds. The deeds of a human being provide the testimony to his conduct. By mere talk, the mind isn't cleansed of the grime of the sinful deeds sticking upon it from birth-after-birth. By cloaking oneself in an outer white garb, the deep blackness of the evil deeds sticking upon the mind from birth-after-birth doesn't





get washed away. The outer white garb cannot offer an evidence of the good conduct of a human being. The inner purity of a human being is clearly reflected in one's everyday acts.

Taking a view of the entire humanity, SatGuru incarnate the blessed Nanak Patshah Ji says:

**Kalee andar naankaa jinnaan daa a-utaar.**

**Put jinooraa dhe-a jinnooree joroo jinna daa sikdaar. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 556)

Incarnated in the period of KalYug (the epoch of darkness), wherever SatGuru Nanak Sahib turned, he saw only the distorted faces of phantoms and the ghosts in all the human beings of KalYug. Abiding birth-after-birth in the slavery of Maya, the humanity had been reduced to the state of spectres (ghosts). That is, through his Dib Drisht (the divine vision) SatGuru Patshah Ji saw everywhere a clear image of the vice-ridden mind in every human being – KalYug-born and mired in the slavery of Maya – and perceiving this reality, SatGuru Patshah Ji manifested this Param Sat Tat in GurBani for all times to come. Wherever he went during his long journeys upon the earth, he saw through his Dib Drisht the mind and the Surat (consciousness) of the KalYug-born human beings blackened with grime of countless Asat Karams. Every human being that SatGuru Sahib glanced at, he found his inner state so utterly rotting in the swamp of Maya with the grime of vices and the burden of sins, that seeing it SatGuru Sahib was compelled to utter these words so as to make the entire humanity aware of this Param Sat. In the form of the human beings, SatGuru Sahib saw the contorted faces of apparitions. In the form of the human beings, SatGuru Sahib felt all around him the presence of humanity languishing in the deeds of phantoms. In the world of KalYug, SatGuru Sahib found an utter lack of SatoGuni (virtuous) human beings. In every direction, SatGuru Patshah Ji found the human beings trapped in the web woven by the gravely disastrous forces of Maya. He saw the entire world oppressed by hatred, enmity, cruelty and repression and ablaze in an inferno, crying for help. Scorched and lying in this state of devastation, the whole humankind was in need of a Puran SatGuru (the perfect SatGuru) who could guide and extricate the humanity from the hell of Maya; and this need was fulfilled by virtue of the immense grace of Sat PaarBraham Parmeshar with SatGuru Nanak Patshah taking Avataar upon the earth.



When SatGuru incarnate Nanak Patshah Ji saw all the mankind languishing in the Bharam Jaal (the web of illusions) of Maya, he decided to propagate Puran Sat in order to extricate the entire humanity from the disastrous Bharam Jaal of Maya. As the entire mankind couldn't come trudging into the Charan Sharan (shelter at the feet) of SatGuru Nanak Patshah Ji; hence SatGuru Patshah Ji set upon his long travels in order to impart Puran Sat upon the humanity. Wherever the humanity had established habitat upon the earth, SatGuru Patshah Ji went walking to all those places and bestowed Puran Sat upon the humanity, guiding them in finding deliverance from Maya. Bhai Gurdas Ji (a Sikh writer, historian and preacher of the 16-17th century; original scribe of the Adi Granth – the first rendition of Sri Guru Granth Sahib Ji) has described this immensely strenuous effort and endeavour of SatGuru Patshah Ji beautifully in his Vaars (ballads). In Pauri 24 (verse 24) of the first Vaar, Bhai Gurdas Ji sets out to describe the arduous effort of SatGuru Patshah Ji:

**Pahilaa baabay paayaa  
 bakhasu dari pichhodai dhiri ghaali kamaaee.  
 Raytu aku aahaaru kari rorhaa kee gur keea vichhaaee.  
 Bhaaree karee tapasiaa vaday bhaagi hari siu bani aae.  
 Baabaa paidhaa sachi khandi  
 nau nidhi naamu gareebae paaee.  
 Baabaa daykhai dhiaanu dhari  
 jalatee sabhi pridavee disi aae.  
 Baajhu guroo goubaaru hai  
 hai hai karadee sounae loukaaee.  
 Baabay bhaykh banaaiaa udaasee kee reeti chalaee.  
 Charhhiaa sodhani dharati loukaaee ||24||**

(Bhai Gurdas Ji Vaar – Pauri 24, Vaar 1)

When SatGuru Nanak Patshah Ji found the entire world in decay being ensnared by the devastating forces of Maya, he prayed and begged at the feet of Sat PaarBraham Parmeshar and sought His blessing to provide deliverance to the whole humanity. Blessed with the Puran Hukam (the absolute divine will) of Sat PaarBraham Parmeshar, SatGuru Patshah Ji undertook the arduous endeavour of extricating the whole humanity from the swamp of Maya. SatGuru Patshah Ji accomplished his gruelling mission to deliver the entire mankind by surviving on the fruits of the desert-plants, and resting



upon the beds of stones during his long treks. There can be no other example in the history of the world of the Maha Parupkaar (guiding on the path of Bandagi and Jeevan Mukti) benefitting the entire humanity. SatGuru Daataa (the provider) bore all the hardships and troubles during his long journeys with a smiling face, accepting them as a Dargahi Hukam (the divine will) of Sat PaarBraham Parmeshar. SatGuru Daataa, by accomplishing his crusade of Maha Parupkaar, manifested the magnificence of Puran Sat among the entire mankind and guided the entire mankind. By virtue of the hard labours of SatGuru Nanak Patshah Ji in making a selfless service to benefit the entire humanity in a supremely powerful way, SatGuru Sahib Ji received the immense and supremely powerful grace of Sat PaarBraham Parmeshar and was hailed as SatGuru in the whole world. SatGuru Patshah Ji practised humbleness in his Hirda (literally meaning heart, Hirda actually denotes Anhat Chakra located near the heart; one of the seven Sat Sarovars, and more a part of our spiritual being than our physical body), and urged the whole world to practise the same. SatGuru Patshah Ji bestowed the teachings of Jap Ji Bani (Jap Ji Sahib; compositions by SatGuru Nanak Patshah Ji, appearing at the very beginning of Sri Guru Granth Sahib Ji) upon the entire humanity. In Jap Ji Bani, SatGuru Patshah Ji disseminated the GurParsaad (the eternal bliss and eternal grace) of SatNaam, SatNaam Simran (meditation upon SatNaam), SatNaam Di Kamai (adherence to SatNaam in life), Puran Bandagi (complete surrender before God) and Seva (the humble and selfless service to others). In Jap Ji GurBani, SatGuru Patshah Ji sketched the roadmap for a common person to reach up to Sach Khand (as per GurBani there are five Khands or spiritual realms: Dharam Khand or the stage of seeking divine union; Gyan Khand or the stage of seeking divine knowledge; Saram Khand or the stage of making efforts towards spirituality; Karam Khand or the stage of receiving divine benignity or grace; and Sach Khand or the realm of ultimate, absolute Truth). In his Bani, SatGuru Patshah Ji bestowed the entire humanity with the teachings of all the ways by which one can make a success of his human birth.

In today's world of KalYug, amongst all the outwardly Karam Kaands, a great significance is being attached to making visits of the places of pilgrimage and taking dips in the holy waters at these places. Making visits to the sixty-eight (68) places of pilgrimage and taking holy dips in the lakes and streams is an outwardly Rehat. Almost the entire humankind is in a Bharam (illusion; incorrect religious notion



or superstition) that visiting the places of pilgrimage situated upon the earth and taking holy dips in the waters of the lakes and rivers will wash away the sins of the human being and will cleanse his mind. Neither do the visits to the sixty-eight (68) places of pilgrimage and the holy dips in the waters of lakes and rivers wash away the grime sticking upon the mind of the human being from birth-after-birth; nor do they wipe away the sinful deeds committed by the human being. That is to say, a human being doesn't achieve any spiritual advancement by visiting the places of pilgrimage or by taking dips in holy waters of the lakes and streams at such places. This Param Sat Tat is reaffirmed in GurBani:

**Athsath tirath jay naaveh utrai naahee mail.**

(Sri Guru Granth Sahib Ji, Page No. 473)

**Dhotee mool na utrai jay athsath tirath naa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 87)

**Athsath tirath baho ghanaa bharam thaakay bhaykhaa.**

(Sri Guru Granth Sahib Ji, Page No. 1008-1009)

**Athsath tirath bharam vigoocheh ki-o mal dhopai paapai.**

(Sri Guru Granth Sahib Ji, Page No. 1012-1013)

Donning an outwardly attire, a human being doesn't wash away the grime of his mind. The outwardly Rehat denotes observance of the outwardly symbols of religiosity; just as a popular story tells of the Jogis (ascetics; practitioners of Yoga) from the olden times who used to attire themselves in the outwardly garbs. Earrings in the ears, a long gown over the neck, the Vibhuti (ashes) of cow-dung smeared all over the body, a begging bowl in hand etc. are the outerwardly religious symbols of the Jogis and the Sidh beings (practitioners of Yoga, with spiritual accomplishments). The Jogis wear jewellery made of glass in ears. They carry an oval-shaped bowl in hand to receive alms, and wear a shoulder-bag around their neck in which they collect the alms. They smear ash all over their body to depict a life of humble means. The Jogis smear their bodies with Vibhuti made from cow-dung ashes in order to ward off any egotism arising from their physical body. The Shastras portray cow-dung as holy and pure. Burning the cow-dung cakes to warm themselves, smearing themselves in its ashes and thinking of themselves as the embodiment of Sat PaarBraham Parmeshar is the practice of the Jogis. This is how



the Jogis and the Sidh beings abide in outwardly symbolism and lead a life of hypocrisy and, being unaware and ignorant of the Puran Sat, stay trapped in the cycle of births-and-deaths.

When the blessed SatGuru incarnate Nanak Patshah Ji arrived at the Mount Sumer to offer salvation to the Sidhs and found them with these outwardly religious symbols, he bestowed upon them Puran Braham Gyan about the hollowness of these outer symbols of religiosity and counselled them that a human being cannot attain Jeevan Mukti by adorning oneself in these outer religious symbols. The Sidhs were unaware that one cannot conquer the mind by adorning these symbols of religiosity. The Sidhs were unaware that they can attain Jeevan Mukti only through conquering their mind. The Sidhs were also ignorant that Bandagi is a matter of one's inner self and is accomplished with GurParsaad. The Sidhs were also unaware that Bandagi means to abide in the inner Rehat. The Sidhs were also ignorant of the fact that they were all wasting away their lives in the slavery of Maya. The Sidhs were also oblivious that the Ridhi's-Sidhi's (supernatural powers; these come at a very early stage of Bandagi but, if indulged, stop any further spiritual progress and are thus a major roadblock in the passage to Sach Khand. These supernatural powers are used by Akaal Purakh for His administration of the universe and the use of such powers by individuals is considered a violation of the Hukam of Akaal Purakh) are Maya, and that they were in fact ensnared in this web of Maya. The Sidhs were also unenlightened that only by conquering Maya one can accomplish the inner Rehat and attain Jeevan Mukti. Having prolonged their life-spans through the practice of Yoga and Pranayam (respiratory discipline; a form of breathing exercises), the Sidhs were living under the delusion that they had attained the highest state in spirituality.

The story of today's fake and hypocrite religious leaders is no different than that of the Jogis and the Sidhs. From the beginning of time, the religious symbolism has reigned supreme in all the prevalent religions of the world. Even in today's world, the fake and hypocritical religious leaders in every religion are busy trying to vigorously embrace the religious symbolism. Such false and charlatan religious leaders only propagate to be steadfast in observing the outwardly Rehat. These phony and hypocritical religious leaders do not realize that a human being cannot conquer his mind simply by adorning himself in outwardly religious symbols. A human being cannot find acclaim in



Dargah merely through abiding in the outwardly Rehat. Embellished in these religious symbols you may appear a saint in the eye of the humanity, but these religious symbols cannot obtain you honour in Dargah. The outwardly garb doesn't wash away the grime of the human being's mind. The outer attire doesn't help the human being conquer his mind. With the outer attire alone, the mind of the human being doesn't transform and manifest as the Jyot. The outer attire doesn't turn the human being into a 'Gurmukh' being (a soul before God; a soul in complete Bandagi; a soul in possession of GurParsaad of Naam; a soul in Sach Khand). With the outer garb alone, a human being cannot conquer Maya. With the outer garb alone, no human being has so far obtained Darshan of Sat PaarBraham Parmeshar. With the outer garb alone, no human being has ever attained Jeevan Mukti. Merely adorning oneself in the outer garb, no human being has ever become a Sant Hirda (saintly Hirda). The whole humanity is in dire need to understand this Param Sat Tat. Only by comprehending this Param Sat Tat and abiding in the inner Rehat a human being can achieve spiritual progress. GurBani repeatedly reaffirms the Param Sat Tat about the outwardly appearances:

**Bhaykh-dhaaree bhaykh kar thakay athisath tirath naa-ay.  
Man kee saar na jaannee ha-umai bharam bhulaa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 644)

**Vin man maaray ko-ay na sijh-ee vaykhhu ko liv laa-ay.  
Bhaykh-dhaaree teerthee bhav thakay  
naa ayhu man maari-aa jaa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 650)

**Manmukh bharam bhulay bhaykh-Dhaaree  
ant kaal pachhutaataa hay. ||8||**

(Sri Guru Granth Sahib Ji, Page No. 1052)

**Pandit parhh parhh monee sabh thaakay  
bharam bhaykh thakay bhaykh-dhaaree.  
Gur parsaad niranjan paa-i-aa saachai sabad veechaaree. ||4||**

(Sri Guru Granth Sahib Ji, Page No. 1234)

It is a Puran Sat and an essential fact that the observance of the outwardly Rehat doesn't make a Sant of a human being. A human being doesn't become a Khalsa (pure soul that has obtained the



Braham Gyan) by keeping the outwardly Rehat. A human being doesn't become Amritdhari (the possessor of Amrit; a true Braham Gyani) by adhering to the outwardly Rehat. Merely attiring oneself in a particular garb, a human being doesn't become a Khalsa, Sant or Amritdhari. A human being abiding in the outwardly Rehat may achieve fame in the society, but cannot find honour in Dargah. This is so, because a Khalsa is a soul that has acquired Puran Braham Gyan and Puran Tat Gyan. A Sant is a person who has realized Puran Braham Gyan and Puran Tat Gyan. An Amritdhari is a human being who has turned himself into Amrit, and has attained Puran Braham Gyan and Puran Tat Gyan. Therefore, to call a person Khalsa who isn't a Puran Braham Gyani, or to address him as an Amritdhari, Gurmukh or Sant is utter falsehood, a transgression of the divine Vidhaan (laws, constitution), and a complete hypocrisy. Only that human being, who has immersed himself completely and forever in the one Khand, i.e., 'Sach Khand' – the Mansarovar, is a Khalsa, Sant, Gurmukh and Amritdhari.

The inner Rehat is the Rehat of purifying the mind. It is the Rehat of purifying a mind that has the grime of the gravely destructive Asat Karams committed birth-after-birth sticking over it. The inner Rehat is the Rehat of conquering the mind. It is the Rehat of freeing the mind from the gravely disastrous clutches of Maya; a mind that has been corrupted with the Sanskaars (moral norms and practices) of the gravely devastating forces of Maya, having slaved birth-after-birth under Maya. The inner Rehat is the Rehat of quenching the terribly deadly fire of Trishna. It is the Rehat of quenching the fire of Trishna in which the human being constantly singes. The inner Rehat is the Rehat of vanquishing the utterly pernicious forces of the Panj Chandaals (lust, anger, greed, attachments and pride). It is the Rehat of vanquishing those gravely disastrous forces of the Panj Chandaals, abiding in whose slavery birth-after-birth the human being has wasted away so many of his human births; those Panj Chandaals, slaving under whom all his past births the human being has burdened himself with incalculable Asat Karams; those Panj Chandaals, slaving under whom all his previous births the human being has made his life hell-like. Only by abiding in the Rehat of vanquishing such gravely destructive Dhoots (thieves) the human being can conquer his mind and practise the inner Rehat. Thus, the inner Rehat is the Rehat of conquering the Trigun Maya and assimilating oneself forever in the Nirgun Saroop of Sat PaarBraham Parmeshar in the Chautha Pad.





The inner Rehat is the Rehat of manifesting Puran Parkash of Param Jyot (the perfect radiance of divine light; His aura; God Himself) in Hirda. The inner Rehat is the Rehat of practicing all the SatGun's (virtues); the SatGun's that are the embodiment of the supreme powers of the blessed Sat PaarBraham Parmeshar. The Kamai of the inner Rehat is accomplished by accumulating such SatGun's as abiding in faith, abiding in devotion, abiding in trust, abiding in humility, abiding in compassion, abiding in Parupkaar (selfless acts for benefaction of humanity) and abiding in service performed with a selfless intent, etc. The Kamai of the inner Rehat is the supremely powerful Kamai of every cell of the body abiding in Simran. By abiding in the inner Rehat, all seven Sat Sarovars (the seven sources of Amrit, or the spiritual energy, inside the human body) and all Bajjar Kapaats (divine doors located at various places in the human body that, once opened, channel Amrit into the body and establish connection between the human being and Akaal Purakh) located in the Suksham Dehi (Suksham is part of the human souls that is the source of all energy running the senses and the physical functions of the body. This spiritual energy comes from the Sat Sarovars) of the human being are opened up. These Sat Sarovars house all of the supreme powers within them. To abide in the inner Rehat is to attain Jeevan Mukti. To abide in the inner Rehat is to attain Sada Suhaag. To abide in the inner Rehat is to attain Param Padvī. To abide in the inner Rehat is to acquire Puran Braham Gyan. To abide in the inner Rehat is to acquire Tat Gyan. To abide in the inner Rehat is to attain Atam Ras Amrit.

Abiding in the inner Rehat, all the deeds of a human being are transformed into Sat Karams. Practising the inner Rehat in life, all the acts of a human being turn into the deeds of Parupkaar. Abiding in the inner Rehat the human being becomes Ik Drisht (seeing all as equal; non-discriminatory). Observing the inner Rehat the human being becomes Nirvair (without hate; without enmity). Adhering to the inner Rehat the human being becomes Nirbhao (without fear). Abiding in the inner Rehat the human being becomes harmonious and unsullied, inwardly and outwardly. Abiding in the inner Rehat the human being becomes pure, inside and outside. Abiding in the inner Rehat the human being becomes chaste, within and without. Abiding in the inner Rehat the human being succeeds in attaining Jeevat Maran (liberation while still in one's physical body). Jeevat Maran denotes the end of the human being's ego and his liberation from Maya. Such



a human being transforms all his actions, conduct, demeanor, interactions, dealings, expressions and speech etc. into Sat. The life of such great-beings is only devoted in Maha Parupkaar. They seek nothing but good for others. They behold Sat PaarBraham Parmeshar within every creation. Only by the grace of a Poora SatGuru (the perfect-SatGuru) one can abide in such a supremely powerful Rehat. A human being who has sown the seeds of Sat Karams in his past births, and when these seeds come to sprout, he finds the Sangat (company; congregation) of a Poora SatGuru. GurBani reaffirms this Param Sat Tat:

**Poorai bhaag satgur milai jaa bhaagai kaa ud-u ho-ay.  
Antrahu dukh bharam katee-ai sukh paraapat ho-ay.**

(Sri Guru Granth Sahib Ji, Page No. 31)

The supreme power of the grace of a Poora SatGuru comes to bear upon those human beings who seek the Charan Sharan of a Poora SatGuru. Those human beings receive GurParsaad, who make Puran Samarpan (complete surrender, with body, mind and the worldly wealth) at the Sat Charans (feet where Sat abides) of a Poora SatGuru. Those human beings realize SatNaam, SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Seva, upon whom Sat PaarBraham Parmeshar brings to bear the supreme power of His GurParsaad. Those human beings receive the patronage of a Poora SatGuru and abide in the inner Rehat, who find the blessing of the supreme power of GurParsaad. Those human beings achieve the state of abiding in the inner Rehat, who treat the words of the Poora SatGuru as Sat and observe them in their everyday life. Those human beings are blessed with Seva of the SatGuru, who make Puran Samarpan at the Sat Charans of the SatGuru. The human beings abiding in Seva of the SatGuru realize SatNaam, SatNaam Di Kamai, Puran Bandagi and Seva. The human beings abiding in Seva of the SatGuru achieve Suhaag (bride-hood of God; acceptance in Dargah as a devotee). The human beings abiding in Seva of the SatGuru have their Surat unified with Shabad (the divine words; GurBani), and along with the attainment of Samadhi (deep trance-like state, where there is no thought except pure consciousness) they also attain Ajapaa Jaap (state where Simran carries on without effort on the part of the being). The human beings abiding in Seva of the SatGuru attain Sunn Samadhi (silent, deep meditation; a state free of thoughts, even free from the effects of time and space) that leads



their mind into the perfect tranquility. The human beings abiding in Seva of the SatGuru have their seven Sat Sarovars illuminated, and SatNaam imbues every cell of their body. The human beings abiding in Seva of the SatGuru have all their Bajjar Kapaats opened up. The human beings abiding in Seva of the SatGuru have their Dassam Duaar (the tenth door; the Crown Chakra; once opened, it establishes link between the human being and Akaal Purakh) opened up, and realize Anhad Shabad (incessant fall of Amrit at the Dassam Duaar along with Anhad Naad – the divine un-struck music of five primal sounds played on divine musical instruments). The human beings abiding in Seva of the SatGuru manifest Puran Parkash of Param Jyot in their Hirda. The human beings abiding in Seva of the SatGuru conquer their own mind. The human beings abiding in Seva of the SatGuru become Sat Roop (Sat in a human form). The human beings abiding in Seva of the SatGuru achieve triumph over Trigun Maya and assimilate themselves in the Nirgun Saroop of Sat PaarBraham Parmeshar, established in Chautha Pad. The human beings abiding in Seva of the SatGuru obtain Darshan of the Nirgun Saroop of Sat PaarBraham Parmeshar and acquire Puran Braham Gyan. The human beings abiding in Seva of the SatGuru acquire Tat Gyan and Atam Ras Amrit. The human beings abiding in Seva of the SatGuru attain Param Padvī. All the elements of this Param Sat are repeatedly emphasized in GurBani:

**Satgur mili-ai dhan paa-i-aa har naamaa ridai samaal.**

(Sri Guru Granth Sahib Ji, Page No. 31-32)

**Hirdai charan kamal parabh dhaaray.**

**Pooray satgur mil nistaaray.**

(Sri Guru Granth Sahib Ji, Page No. 193)

**Satgur sayv sadaa sukh paa-i-aa jotee jot milaa-ee.**

(Sri Guru Granth Sahib Ji, Page No. 31)

**Satgur sikh kee karai partipaal.**

**Sayvak ka-o gur sadaa da-i-aal.**

**Sikh kee gur durmat mal hirai.**

**Gur bachnee har naam uchrai.**

**Satgur sikh kay bandhan kaatai.**

**Gur kaa sikh bikaar tay haatai.**

**Satgur sikh ka-o naam dhan day-ay.**

**Gur kaa sikh vadbhaagee hay.**



**Satgur sikh kaa halat palat savaarai.**

**Naanak satgur sikh ka-o jee-a naal samaarai. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 286)

The SatGuru is the bearer of immense compassion. The supreme power of immense compassion of the SatGuru comes to bear upon the Sikh (the disciple of the Guru) who abides in service of the SatGuru. The SatGuru bestows upon the Sikh abiding in his service the GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Seva. The Sat Tat (the Sat element) of the SatGuru and the Sat Tat of the Sikh are unified, and the Sikh attains the state of Liv (the state of absorption in divine thoughts; state where the human consciousness is absorbed in the divine); and the Sikh attains Samadhi and Sunn Samadhi. The SatGuru shields his disciple from the destructive forces of Maya. The SatGuru protects his disciple from the Panj Chandaals (lust, anger, greed, attachments and pride). Maya abides in the slavery of the Poora SatGuru, and therefore Maya is powerless under the shelter of the SatGuru. Abiding in Bandagi under the shelter of the SatGuru, the Sikh receives every help to vanquish the disastrous forces of Maya and he readily overpowers the devastating forces of the Panj Chandaals (lust, anger, greed, attachments and Pride). The SatGuru holds the Sikh's arm and nudges him on to the path of Bandagi. The SatGuru safeguards the Sikh treading the path of Bandagi from Durmat (ill-wisdom; evilness), Sansarik Mat (worldly wisdom; materialism) and Manmat (own wisdom; self-will). The SatGuru cleanses the grime off the mind of the Sikh walking upon the path of Bandagi. The SatGuru annihilates the Durmat of the Sikh trudging the path of Bandagi and imbues his Hirda with all the divine SatGun's. By the supreme force of the grace of the SatGuru, the bonds of all the past births' deeds of the Sikh following the path of Bandagi are broken and the Sikh attains Jeevan Mukti. The SatGuru banishes all the disastrous vices of the Sikh moving on the path of Bandagi and the Sikh is rid of all vices. By the supreme force of the grace of the SatGuru, every act of the Sikh advancing on the path of Bandagi turns into a Sat Karam. By the supreme force of the grace of the SatGuru, the Sikh marching on the path of Bandagi receives the illumination of SatNaam in every cell of the body; his Hirda attains Puran Parkash of Param Jyot; the seven Sat Sarovars are awakened; all the Bajjar Kapaats are opened up; the Sikh vanquishes Maya, and arriving at the Chautha Pad forever



assimilates himself in the Nirgun Saroop of Sat PaarBraham Parmeshar; he acquires Puran Braham Gyan; the Sikh manifests Tat Gyan in his Dassam Duaar; he achieves Atam Ras Amrit; he attains Param Padvi; the present and the future of the Sikh become bright, and the Sikh strikes a huge fortune; the Sikh becomes a Puran Braham Gyani; the SatGuru moulds the Sikh into his own image.

Contemplating deeply the Puran Braham Gyan manifested in this supremely powerful Pauri (verse) of Anand Sahib, one comes to the realization that only a human being abiding in the inner Rehat is immaculate, chaste and pure. Bandagi is a part of one's innate nature, and not of outwardly appearance. To be outward-seeking isn't Bandagi. Bandagi is to be inward-looking. Sat PaarBraham Parmeshar manifests Himself within the Hirda of the human being. The purity and sanctity relate to the mind and Hirda of the human being. The purity and sanctity relate to the cleansing of the mind of the human being, and not to the outwardly attire or demeanor. The purity and sanctity are concerned with the conduct of the human being. A person with the purity of conduct automatically achieves the purity of character. A human being with the purity of mind attains the tranquility of mind. That is, a person with the purity of mind poises his mind in perfect calm. Such a human being puts an end to all the destructive whims and fancies of his mind. The mind of such a human being manifests as an embodiment of Jyot and stays unaffected by the deceptions of Maya. That is to say, a human being whose mind is transformed as an embodiment of Jyot and has attained perfect calm doesn't let the disastrous urges of Maya come anywhere near his mind. Such a human being drenches every cell of his body forever in the constantly-streaming Amrit of SatNaam. Hence the disastrous forces of Maya too bow before him and take their place at his feet.

The human beings who achieve abiding in the inner Rehat make a success of the priceless gem of their human birth. They achieve Jeevan Mukti and forever attain the state of Sat Chit Anand (bliss of being in consciousness of Truth, the highest consciousness; eternal happiness). Such great beings attain Puran Braham Gyan, Tat Gyan, Atam Ras Amrit, Turia Awastha (the state of having transcended beyond the three attributes of Maya; the fourth and final stage of spiritual accomplishment, also called Chautha Pad), Sehaj Samadhi (continual state of Samadhi – awake or asleep) and Param Padvi, and are ordained by Dargah with the GurParsaad to perform Seva of the



Sangat. Ordained with such GurParsaadi and supremely powerful Seva, they acquire the right to deal in SatNaam. Endowed with the honor to bestow the supreme power of GurParsaad upon others, they make SatNaam their trade and provide deliverance to the people in the world all their life, bestowing Puran Sat upon the humanity. Such human beings serve Puran Sat, and propagate Puran Sat. The human beings, having accomplished abiding in the inner Rehat, assimilate themselves forever in the Nirgun Saroop of Sat PaarBraham Parmeshar. Sat PaarBraham Parmeshar Himself comes down upon the earth in the form of such great-beings and guides the humanity in walking the path of Puran Sat. The words of such great-beings are divine commands. To serve such great-beings is to serve Puran Sat. All the supreme powers abide in the Charan Sharan of such great-beings. The feet of such great-beings are the feet of Sat PaarBraham Parmeshar. The Charan Sharan of such great-beings is the Charan Sharan of Sat PaarBraham Parmeshar. Maya keeps itself in the service of such great-beings. Indeed all the Ridhi's-Sidhi's abide in the service of such great-beings. Maya has its place under the feet of such great-beings. The Ridhi's-Sidhi's make their home under the feet of such great-beings. There is no distinction between such great-beings and Sat PaarBraham Parmeshar. GurBani acclaims such great-beings, addressing them as Parmeshar (the supreme lord; God) and Nirankaar (the formless being; God).

Therefore, it is a humble prayer at the feet of all the mankind to pay heed to abiding in the inner Rehat. Let's pay heed to the deeds of Sat, so as to become worthy of receiving GurParsaad. Let's perform the supremely virtuous deed of SatNaam Simran, so that we may commence the journey on the path of abiding in the inner Rehat. Let's pay heed to observing the teachings of GurBani. Let's recall each day the arduous labour of SatGuru Nanak Patshah Ji and perform service of abiding in his supremely powerful teachings. Let's make selfless service of Sat the primary task amongst all our everyday deeds. Let's hold foremost the teachings of the SatGurus and set out on the Sat-Marg (the path of Sat) of becoming a 'Gurmukh' being. Let's instil the teachings of GurBani in our everyday deeds, embrace Gurmat, and practise the inner Rehat in our life.



## Pauri 21

**Jay ko sikh guroo saytee sanmukh hovai.  
 Hovai ta sanmukh sikh ko-ee jee-ahu rahai gur naalay.  
 Gur kay charan hirdai dhi-aa-ay antar aatmai samaalay.  
 Aap chhad sadaa rahai parnai gur bin avar na jaanai ko-ay.  
 Kahai naanak sunhu santahu so sikh sanmukh ho-ay. ||21||**

(Sri Guru Granth Sahib Ji, Page No. 919-920)

In this pure and sacred, supremely powerful, spiritual and divine GurBani (the words of Gur or God) of Anand Sahib, the blessed SatGuru incarnate Amar Das Ji, with immense benevolence, bestows the secrets of Puran Bandagi (complete surrender before God) upon the entire mankind. In these Pauris (verses), the SatGuru Sahib (the Truth Guru; the teacher and mentor; one who has accomplished Bandagi and attained Jeevan Mukti, and is divinely ordained to lead others on the path of Bandagi and Mukti) reveals the Param Sat Tat (core-essence of the supreme Truth) that only that Sikh (disciple of the Guru) is blessed with the supremely powerful GurKirpa (the eternal grace) of the SatGuru, who is ‘**Sanmukh**’ (present before; in the presence of; face-to-face with) of the SatGuru. Thus, for the human beings seeking to tread the path of Bandagi (submission before God), it is extremely essential to know, understand and accept the real divine meaning of the word ‘Sikh’ as manifested by the SatGuru Sahib Ji in GurBani (Sri Guru Granth Sahib Ji). In today’s world, the meaning of the word ‘Sikh’ – as the mankind understands it and as the common religious preachers (who are ignorant of this Param Sat Tat) describe it – has become limited to representing a particular sect of the society living upon the earth. For the people belonging to this particular sect of the society, being termed ‘Sikh’ is based only upon their practising certain religious Karam Kaand (rites and rituals) and their outwardly attire. The world believes that only those human beings are the Sikhs, who appear to be ‘Sikh’ by their attire and who hold the ten Patshahs (the ten SatGuru Sahiban) and Sri Guru Granth Sahib Ji their Guru. The definition of the Sikh isn’t just limited to





this. By attaching the word ‘Dharam’ (religion) with the word ‘Sikh’, these religious preachers have coined the term ‘Sikh Dharam’ (the Sikh religion). Here it is extremely necessary to learn, comprehend and accept the Param Sat Tat that there is a very big difference between calling the blessed ten SatGuru Sahiban the Gurus, and accepting them as such. There is a huge difference between proclaiming, and accepting, the blessed Sri Guru Granth Sahib as the Guru. Merely addressing the SatGuru Sahiban as Gurus doesn’t make them our SatGurus. Merely proclaiming Sri Guru Granth Sahib our Guru doesn’t make GurBani our SatGuru. Only those human beings earn the right to hold the SatGuru Sahiban their Gurus who walk the path shown by the SatGuru Sahiban with complete trust, faith and devotion. Only those human beings truly hold the SatGuru Sahiban their Gurus who observe the Sat Bachans (the divine words) of the SatGuru Sahiban with total trust, faith and devotion. Only those human beings rightfully hold Sri Guru Granth Sahib their Guru, who adhere to the teachings of GurBani enshrined in Sri Guru Granth Sahib with utter faith, devotion and trust and practise those teachings in their life. Only those human beings earn the right to address the SatGuru as their Guru who hold the SatGuru above everything, and follow his Sat Bachans with complete faith, devotion and trust. Therefore, only a human being who practises GurBani in life holds Sri Guru Granth Sahib as his Guru, and has the right to call Sri Guru Granth Sahib his Guru.

Where the blessed SatGuru incarnate Sahiban refuted these false Karam Kaands and the religious sects based upon them by incorporating in the blessed Sri Guru Granth Sahiban the GurBani practised and proclaimed by the Sants (saints), Bhagats (devotees) and Braham Gyanis (the divinely wise) born into every Karam Kaand-defined sect of the society; there these blindly ignorant religious preachers of today have created the ‘Sikh Dharam’, founding it upon the Karam Kaand and thus negating this Param Sat Tat and completely contradicting the supremely powerful teachings of the blessed SatGuru Sahibs. Please think for a moment why the blessed SatGuru Sahib Ji included in Sri Guru Granth Sahib the Bani of the blessed Baba Farid Ji, born in a Muslim family? Why is the GurBani composed by the blessed Baba Namdev Ji, born in a low-caste family of the cloth-printers, recorded in the blessed Sri Guru Granth Sahib? Why is the GurBani scored by the blessed Bhagat Ravidas Ji, born in a clan considered as the un-



touchables, included in the blessed Sri Guru Granth Sahib? Why is the GurBani authored by the blessed Sant Kabir Sahib Ji, a weaver by caste, made part of the blessed Sri Guru Granth Sahib? By incorporating in the blessed Sri Guru Granth Sahib the GurBani composed by the 15 Bhagats (Bhagat Beni Ji, Bhagat Bhikhan Ji, Bhagat Dhanna Ji, Baba Farid Ji, Bhagat Jaidev Ji, Sant Kabir Ji, Bhagat Namdev Ji, Bhagat Parmanand Ji, Bhagat Pipaji, Bhagat Ramanand Ji, Bhagat Ravidas Ji, Bhagat Sain Ji, Bhagat Surdas Ji and Bhagat Trilochan Ji) born in various sects (defined by their Karam Kaand) of the society on the earth, the SatGuru Sahiban repudiated the religious sects based upon all these Karam Kaands, and imparted the Puran Sat (the perfect-Truth) upon the whole humanity that these man-made, false and Karam Kaand-based religious sects have no standing in Dargah (the divine court) of Sat PaarBraham Parmeshar (Truth, the Transcendent Lord and Creator of the Universe). These man-made, false and Karam Kaand-defined sects have no recognition in Dargah of Sat PaarBraham Parmeshar. In Dargah of Sat PaarBraham Parmeshar, recognition is granted only to a human being who practises Sat in life and becomes a Sat Roop (Sat in a human form). All the Avataars (divine incarnates), Sants, Bhagats, Braham Gyanis, SatGurus, Gurmukhs (a Gurmukh is a soul before God; a soul in complete Bandagi; a soul in possession of GurParsaad of Naam; a soul in Sach Khand), Khalsas (the pure souls who have obtained the Braham Gyan) and Pirs (seers) born in this world thus far – who observed Sat in their life and transformed themselves into Sat Roop – are gathered in Dargah of SatGuru. This is the reason that every Sat-Sangi being (person joining the Sat Sangat – the gathering of Sat, or in presence of those who have become Sat Roop) – receiving the GurParsaad (the eternal blessing and eternal grace) of SatNaam (Truth as a manifestation of the Name of God) in the Sat Sangat and immersing deep in SatNaam Simran (meditation upon SatNaam) – obtains Darshan (vision with inner, spiritual eye) of the blessed Jesus Christ Sahib, the blessed Mohammed Sahib, the blessed Kabir Sahib and many other blessed Sants and Bhagats, besides the blessed SatGuru Avataars.

Nowhere in the entire GurBani is the word ‘Sikh Dharam’ expressed by the SatGuru Sahiban. In its divine meaning the word ‘Dharam’ doesn’t seek to segregate the humankind by their attire, lifestyle or the religious Karam Kaand. The real, divine meaning of the word ‘Dharam’ is to become indistinct from Sat PaarBraham



Parmeshar. The real, divine meaning of the word ‘Dharam’ is to attain Jeevat Maran (liberation while still in one’s physical body). The real, divine meaning of the word ‘Dharam’ is to put to end one’s ego, vanquish Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya), transcend beyond the Trigun Maya (Maya of the three aspects: Sato – the goodness viz. compassion, righteousness, contentedness and forbearance; Rajo – the desires viz. hopes, expectations and yearnings; and Tamo – the vices viz. lust, anger, greed, attachments and pride) and, arriving at Chautha Pad (fourth state; beyond the three aspects of Maya), become indistinct from Akaal Purakh (the Timeless Being; God). The real divine meaning of the word ‘Dharam’ is to attain Jeevan Mukti (deliverance from the cycle of birth-and-death; salvation). The real, divine meaning of the word ‘Dharam’ is to attain Sehaj Awastha (the sublime state of mind absorbed in God’s devotion) and Param Padvi (the highest spiritual status). The real, divine meaning of the word ‘Dharam’ is to achieve Puran Braham Gyan (perfect-divine wisdom), Tat Gyan (the divine knowledge; understanding of the divine ways) and Atam Ras Amrit (the highest form or the essence of Amrit; eternal bliss). The real, divine meaning of the word ‘Dharam’ surfaces in the human being’s life, once the human being – having accomplished Bandagi – attains Puran Awastha (state of spiritual perfection) and becomes a Puran Sant (a perfect-saint) and a Puran Braham Gyani (possessing Puran Braham Gyan).

Neither does the word ‘Sikh Dharam’ reflect the meaning prevalent in today’s world. It is but foolishness to regard or to address as person as ‘Sikh’ merely on the basis of his Karam Kaand, lifestyle or attire. It is immensely necessary to dwell upon, to learn, to understand and to accept the supremely powerful magnificence of the word ‘Sikh’ as revealed by the SatGuru Sahib in GurBani. GurBani is the scales of Puran Sat. Thus, this Param Sat Tat can only be learnt, understood and acknowledged by weighing the word ‘Sikh’ upon the scales of Puran Sat. The blessed SatGuru Sahib has explained this Param Sat Tat, explicitly manifesting the supremely powerful magnificence of the Sikh in GurBani:

**Gur satgur kaa jo sikh akhaa-ay  
so bhalkay uth har naam dhi-aavai.  
Udam karay bhalkay parbhaatee**



isnaan karay amrit sar naavai.  
 Updays guroo har har jap jaapai  
 sabh kilvikh paap dokh leh jaavai.  
 Fir charhai divas gurbaanee gaavai  
 bahdi-aa uth-di-aa har naam dhi-aavai.  
 Jo saas giraas dhi-aa-ay mayraa har har  
 so gursikh guroo man bhaavai.

(Sri Guru Granth Sahib Ji, Page No. 305)

As per the above divine edict of the blessed SatGuru, only that human being is a 'Sikh' who abides in the powerful state of '**dhi-aan**' ('Dhyan', i.e. Naam Simran with deep concentration and detachment from all-else; characterized by the state of Samadhi and Sunn Samadhi in early stages of one's Bandagi, and Sehaj Samadhi in the higher stages). That human being is a 'Sikh' who, following the words of his SatGuru, every day abides in prolonged Simran and practises Samadhi (deep trance-like state, where there is no thought except pure consciousness) and in Sunn Samadhi (silent, deep meditation; a state free of thoughts, even free from the effects of time and space). This is so, because the powerful state of '**dhi-aan**' is nothing but the state of Samadhi and Ajapa Jaap (state where Simran carries on without effort on the part of the being) and the state of perfect calm of the mind. Only a human being, who abides in this supremely powerful state of '**dhi-aan**', earns the right to be called a 'Sikh' of the SatGuru. That human being is a 'Sikh' who every day minds his Amrit Vela (early hours reserved for Simran). That human being alone has the right to be called a 'Sikh' who renounces sleep, wakes up every day at Amrit Vela, immerses himself in prolonged discipline of SatNaam, and takes Ishnaan (inner bath with Amrit of SatNaam) in Mansarovar (the eternal source of divine powers; the source of all life; Akaal Purakh Himself).

For those Jigyasoos (seekers of the divine Truth) abiding in SatNaam Simran who do not know when the Amrit Vela begins, it is essential to get the knowledge that the Amrit Vela begins from the midnight. All the forces of satanic bent are tired and spent by the midnight, and their destructive and evil influence upon the environment is quietened down. Simultaneously from the midnight, all the divine forces manifest themselves in their full splendour and a constant rain of Amrit (our essence or the life-element; the divine energy; pure soul) starts. Thus begins from the midnight the immensely Amrit-filled



time for SatNaam Simran. Those human beings – who wake up at midnight, take bath in the life-giving water and abide in SatNaam Dhyān – do themselves a great favour and earn Punn (virtuosity). Practising Simran from night 1 am till 2 am is so high a Punn Karam (virtuous deed) that it earns more Punn than donating even a maund (40 kgs) of diamonds. Practising Simran between 2 am and 3 am in the morning is a bigger Punn Karam than donating a maund (40 kgs) of gold. Practising Simran from 3 am to 4 am in the morning is a greater Punn Karam than donating a maund (40 kgs) of silver. Practising Simran from 4 am till 5 am in the morning is an even bigger Punn Karam than giving away a maund (40 kgs) of copper in charity. Practising Simran between 5 am and 6 am in the morning is a Punn Karam of the order of donating a maund (40 kgs) of iron. Hence, you can imagine the great amount of loss one incurs by being asleep and not abiding in SatNaam Simran post-midnight. Besides, the human beings who do not waste away their Amrit Vela turn themselves into the blessed ‘Sikhs’. The SatGuru Sahiban have repeatedly stressed the importance of SatNaam Simran in GurBani.

Those not practising SatNaam Simran are called ‘**aatam ghaatee**’ (self-destructive) in GurBani:

**Dulabh dayh paa-ee vadbhaagee.**

**Naam na jaapeh tay aatam ghaatee.**

(Sri Guru Granth Sahib Ji, Page No. 188)

**Bin simran hai aatam ghaatee.**

**Saakat neech tis kul nahee jaatee.**

(Sri Guru Granth Sahib Ji, Page No. 239)

**Bin simran bha-ay kookar kaam.**

**Saakat baysu-aa poot ninaam.**

(Sri Guru Granth Sahib Ji, Page No. 239)

**Bin simran kookar harkaa-i-aa.**

**Saakat lobhee bandh na paa-i-aa.**

(Sri Guru Granth Sahib Ji, Page No. 239)

**Bin simran gardhabh kee ni-aa-ee.**

**Saakat thaana bharisat firaa-ee.**

(Sri Guru Granth Sahib Ji, Page No. 239)



**Bin simran jaisay sarap aarjaaree.**

**Ti-o jeeveh saakat naam bisaaree.**

(Sri Guru Granth Sahib Ji, Page No. 239)

The human birth is ‘**Dulabh**’ (‘scarce’). That is, the human life carries a very high significance. Only those human beings who have performed Bandagi of Sat PaarBraham Parmeshar in their past births are rewarded with the human body. This Param Sat Tat is revealed in GurBani:

**Gur sayvaa tay bhagat kamaa-ee.**

**Tab ih maanas dayhee paa-ee.**

**Is dayhee ka-o simrahi dayv.**

**So dayhee bhaj har kee sayv.**

(Sri Guru Granth Sahib Ji, Page No. 1159)

Only in a human birth one finds the blessing of the GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai (adherence to SatNaam in life), Puran Bandagi and Seva (humble and selfless service to others). Only in a human birth one can accomplish Bandagi and attain Jeevan Mukti. Therefore, even the gods and goddesses perform Simran to obtain the human birth; because the gods and goddesses haven’t attained Jeevan Mukti. The gods and goddesses are granted reign of the heavens, but not Jeevan Mukti. Therefore, we are going to obtain the human body in our future births too only if we engage ourselves in SatNaam Simran. Or else, we will be made to wander in the 8.4 million Juni’s (species) for an incalculable time. This is why the SatGuru Sahib has called the human being abstaining from SatNaam Simran ‘**aatam ghaatee**’ in these supremely powerful Saloks (verses). It is nothing but suicidal to abstain from SatNaam Simran and be made to take birth in the 8.4 million Juni’s. Therefore, please dedicate yourself in SatNaam Simran if in your next birth you do not wish to enter the 8.4 million Juni’s or hell. The human being abstaining from SatNaam Simran is called a ‘**Saakat**’ (unbeliever; believer in Maya and the materialism) being. A Saakat is that human being who is completely disconnected from Sat PaarBraham Parmeshar. A Saakat is a human being completely bogged down in the swamp of Maya. The birth and life of a Saakat human being is akin to that of a person born to a prostitute. That is, just as the child of a prostitute spends her life fatherless, shameless and meaningless; in the same way the life of a Saakat human being – lacking SatNaam



Simran and lacking purpose – leads him into hell or the 8.4 million Juni's. The Saakat human being, through abstaining from SatNaam Simran, not only destructs himself, but also causes harm to his entire family. The life of a Saakat human being is akin to that of a snake – who though is endowed with a long life – but all whose deeds are akin to the snake-bites. That is, a Saakat human being not only devastates himself, but also devastates all other human beings in his company. The life of a Saakat human being is akin to that of a stray dog, living on streets and surviving on filth. The deeds of a Saakat human being are like those of a rabid dog. That is, the deeds of a Saakat human being are so destructive in nature that they turn even the other human beings in his company into Saakat beings. The life of a Saakat human being is akin to that of a donkey. That is, just as a donkey spends away all its life carrying the burden of mud and bricks; in the same way a Saakat human being wastes away his entire life carrying the burden of his disastrous deeds. In this way, he fritters away the priceless gem of his human birth and becomes deserving of birth in the 8.4 million Juni's.

It is extremely essential to know, understand and realize this Param Sat Tat that a Saakat human being cannot be a 'Sikh'. A 'Sikh' is a human being who follows the words of his SatGuru. A 'Sikh' is a human being who makes Puran Samarpan (complete dedication with body, mind and worldly wealth) at the Sat Charans (feet where Sat abides) of his SatGuru. A 'Sikh' is a human being who dedicates his body, mind and wealth at the Sat Charans of his SatGuru with complete faith, trust and devotion. A 'Sikh' is a human being who abides in the Charan Sharan (shelter at the feet) of his SatGuru. A 'Sikh' is a human being who abides in the shelter of his SatGuru and performs SatNaam Simran. A 'Sikh' is a human being who embraces the Gurmat (Godly wisdom) of GurBani and adheres to the words of GurBani. A 'Sikh' is a human being whose entire life is SatNaam, who abides all the time in SatNaam Simran and who irradiates every cell of his body with SatNaam. A 'Sikh' is a human being who – abiding in SatNaam Simran – eradicates all his vices, manifests all the SatGun's (virtues) in his Hirda (Hirda or Hirda Kamal denotes one of the seven Sat Sarovars located near heart; part of one's spiritual being), puts an end to all his distresses and sufferings and attains perfect calm in his mind. A 'Sikh' is a human being who finds the favour of his SatGuru through his Seva, Simran and Samarpan. A 'Sikh' is a human being who accomplishes his Bandagi through his





being ‘Sanmukh’ of the SatGuru and – vanquishing Maya and earning acclaim in Dargah – becomes a Gurmukh.

Bandagi is only to be Sharnagat (seeking Sharan or refuge). By being Sharnagat is meant, that, a human being can achieve Bandagi only by seeking the Charan Sharan of a SatGuru. In the Charan Sharan of the SatGuru lies the fount of Bandagi. In the Charan Sharan of the SatGuru lies the spring of Amrit. In the Charan Sharan of the SatGuru lies the fount of the supremely powerful GurParsaad. A thousand Suns cast their radiance in the Charan Sharan of the SatGuru. The supremely mighty Mansarovar lies in the Charan Sharan of the SatGuru. Dargah manifests itself in the Charan Sharan of the SatGuru. Maya loses its influence in the Charan Sharan of the SatGuru. Therefore, abiding in the Charan Sharan of the SatGuru, a human being can easily accomplish his Bandagi. Maya cannot lurk anywhere near the sanctuary of the SatGuru. Therefore, a human being abiding in the shelter of the SatGuru finds his Bandagi readily approved in Dargah. It is only by making Puran Samarpan in the Charan Sharan of the SatGuru that a human being finds the fortune of abiding in the supremely powerful shelter of the SatGuru. All the supreme powers abide in the Charan Sharan of the SatGuru. All the supreme powers come into effect in the Charan Sharan of the SatGuru. Thus, the Charan Sharan of the SatGuru bears an immense magnificence. That human being alone finds the good fortune to abide in the Charan Sharan of the SatGuru who makes Puran Samarpan at the Sat Charans of the SatGuru. That human being alone has the good fortune to abide in the Charan Sharan of the SatGuru who dedicates his body, mind and wealth at the Sat Charans of the SatGuru with total faith, devotion and trust. That human being alone acquires the good fortune to abide in the sanctuary of the SatGuru who makes Puran Samarpan at the Sat Charans of the SatGuru with complete faith, devotion and trust. That human being alone receives the good fortune to have a place in the Charan Sharan of the SatGuru who offers his head at the Sat Charans of the SatGuru with complete faith, devotion and trust. That human being alone attains the supremely mighty state of a ‘Gurmukh’ being who seeks the Charan Sharan of the SatGuru and makes Puran Samarpan with utter faith, devotion and trust.

That human being alone finds the Charan Sharan of the SatGuru who is Sanmukh of the SatGuru. That human being alone finds the Sangat of the SatGuru who makes himself worthy of being Sanmukh of the SatGuru. That human being alone is admitted into the Sangat



of the SatGuru who performs the deeds of Sat and abides in Sato Birti (consciousness abiding in the Sato aspect of Maya, characterized by the compassion, righteousness, contentedness and forbearance). That human being alone becomes worthy of being Sanmukh of the SatGuru who achieves Sato Birti. That human being alone obtains GurParsaad who makes himself worthy of being Sanmukh of the SatGuru. That human being alone awakens his destiny who is Sanmukh of the SatGuru. The supreme force of 'Sat GurParsaad' comes to bear upon that person alone who is Sanmukh of the SatGuru. That human being alone finds the GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Seva, who is Sanmukh of the SatGuru. That human being alone abides in SatNaam Simran, who is Sanmukh of the SatGuru. That human being alone achieves the unification of his Surat (consciousness) with Shabad (the divine words; GurBani) who is Sanmukh of the SatGuru. That human being alone receives the enlightenment of SatNaam in his Surat who is Sanmukh of the SatGuru. That human being alone is showered upon by Sat PaarBraham Parmeshar with His Mehramat (confidence; trust) who is Sanmukh of the SatGuru. The supreme power of the Karam (the eternal benevolence) and GurKirpa (the eternal grace) of Sat PaarBraham Parmeshar comes to bear upon that human being alone who is Sanmukh before the SatGuru. That human being alone is accepted as a Suhaagan (God's bride; one who is accepted as a devotee in Dargah) in Dargah who is Sanmukh of the SatGuru. That human being alone attains Samadhi and is initiated into Ajapaa Jaap who is Sanmukh of the SatGuru. That human being alone carries his Bandagi into the stage of Karam Khand (In accordance with GurBani, there are five Khands or spiritual realms: Dharam Khand or the stage of seeking divine union; Gyan Khand or the stage of seeking divine knowledge; Saram Khand or the stage of making efforts towards spirituality; Karam Khand or the stage of receiving divine benignity or grace; and Sach Khand or the realm of ultimate, absolute Truth) who is Sanmukh of the SatGuru. (We have already dwelt upon the magnificence of the human being who arrives into the Karam Khand, and are now reiterating it here in order to reaffirm this Param Sat Tat. For those abiding in Bandagi, it is immensely important that they learn about and understand the supremely powerful magnificence of the Karam Khand). The blessed SatGuru incarnate Nanak Patshah Ji unveils the supremely powerful magnificence of the Karam Khand in Jap Ji Bani (compositions of



the blessed SatGuru incarnate Nanak Patshah Ji, appearing at the very beginning of Sri Guru Granth Sahib Ji):

**Karam khand kee banee jor.**

**Tithai hor na ko-ee hor.**

**Tithai jodh mahaabal soor.**

**Tin meh raam rahi-aa bharpoor.**

(Sri Guru Granth Sahib Ji, Page No. 8)

## **The supremely powerful magnificence of Karam Khand:**

While making Puran Samarpan, when you dedicate your body, mind and wealth at the Sat Charans of the SatGuru and receive GurParsaad, then – by virtue of the divine blessing and His Mehramat – all your Bajjar Kapaats (the divine doors located at various places in the human body that, once opened, channel Amrit into the body and establish connection between the human being and Akaal Purakh) are opened up upon receiving the GurParsaad. The supreme power of GurKirpa takes effect. The supremely powerful Mehramat of Sat PaarBraham Parmeshar comes to bear upon you. The supreme power of GurParsaad comes to prevail. The Kundalini Shakti (divine energy said to reside at the base of the spine, spreading into the entire body through the three energy-channels of Ida, Pingla and Sushmana, and making corrections and purification throughout the body) is awakened. The Sat Sarovars (the seven sources of Amrit, or the spiritual energy, inside the human body) receive the radiance of SatNaam; by which these seven Sat Sarovars are illuminated. The Surat abides constantly in SatNaam Simran. The Ajapaa Jaap begins. The human being attains a constant state of Simran within oneself. The vessel of the human body begins to fill up with Amrit (our essence or the life-element; the divine energy; pure soul). You attain the state of Samadhi. As soon as the human being sits down for SatNaam Simran, the SatNaam Simran begins to resound in his Surat. As and when the sound of Kirtan (recitation and chanting of the holy texts), Katha (holy discourse) and GurBani falls into the human being's ears, he attains the state of Samadhi. The Surat of the human being gets immediately drawn into the Kirtan, Katha and GurBani. The Surat is unified with Shabad. The Surat abides constantly in Shabad. The human being attains the state of continuous Simran. The Ida, Pingla and Sushmana (the three energy-channels passing through



the spinal column – Ida channels the negative charge, Pingla the positive charge and Sushmana the neutral charge) are activated. The Gyan Netter (the wisdom eye; also called Dib Drisht – the divine vision or Trikuti – the third eye) is opened up. By the GurParsaad of SatNaam Simran, the nerves of Ida, Pingla and Sushmana are readily energized. With the activation of these nerves, the Gyan Netter opens up and the human being attains Samadhi.

**Sukhmanaa irhaa pingulaa boojhai  
jaa aapay alakh lakhaa-ay.  
Naanak tihu tay oopar saachaa  
satgur sabad samaa-ay. ||60||**

(Sri Guru Granth Sahib Ji, Page No. 944)

**Irhaa pingulaa a-or sukhmanaa teen baseh ik thaa-ee.  
Baynee sangam tah piraag man majan karay tithaa-ee. ||1||  
Santahu tahaa niranjan raam hai.  
Gur gam cheenai birlaa ko-ay.  
Tahaan niranjan rama-ee-aa ho-ay.**

(Sri Guru Granth Sahib Ji, Page No. 974)

The nerves of Ida, Pingla and Sushmana are an integral part of the Suksham Dehi (astral body; part of the human soul that is the source of all energy running the senses and the physical functions of the body. This spiritual energy comes from the Sat Sarovars), connecting all the Sat Sarovars of the human being. These begin at the base of the spine and merge together at the Trikuti. These three nerves house the life-force of the human being. That is to say, the life-force and all the other capacities of the human being are activated from within these nerves and the Sat Sarovars. The human being derives all his functions from these nerves and the Sat Sarovars. These three nerves and the Sat Sarovars form the very basis of the human body and life. These three nerves and the Sat Sarovars are illuminated by the supreme power of the GurParsaad of SatNaam. These three nerves and the Sat Sarovars also form the basis of the human being's Surat. As these three nerves and the Sat Sarovars get more and more illuminated, the Surat of the human being elevates into the higher states.

When these three nerves are energized, the Trikuti opens up and the Gyan Netter is lit up. These three nerves are energized when the supreme power of the GurParsaad of SatNaam streams through them. When the GurParsaad of SatNaam, streaming into these nerves,



emerges into the Sat Sarovars, these Sat Sarovars too get illuminated. This leads to opening up of the human being's Bajjar Kapaats, and the human being attains Samadhi. SatNaam casts its radiance in every cell of the human being's body. With the supreme power of GurParsaad, a human being readily makes all these spiritual accomplishments.

The Jogi beings (the practitioners of Yoga and asceticism) practice awakening the Ida, Pingla and Sushmana through the discipline of Pranayam (respiratory discipline; a form of the breathing exercises). They practice drawing the life-force up through Ida and down through Pingla, and stationing it in Sushmana. The Jogis perform this exercise of Pranayam as part of their practice of Yoga, in order to stimulate the nerves of Ida, Pingla and Sushmana. Along with this, the Jogis also practice awakening the Sat Sarovars through their practice of Yoga. The Jogis practice to awaken a single Sat Sarovar at a time. All these exercises are extremely hard and need to be carried out over a long period of time, and only then it becomes possible to awaken these Sat Sarovars and the Ida, Pingla and Sushmana. It is believed that the Jogis concentrate their efforts upon a single Sat Sarovar for years on end. Similarly, they spend years practicing to awaken the Ida, Pingla and Sushmana. Therefore, the practice of Yoga is very difficult, and needs to be performed over a long period of time. But with Prema Bhagati (spiritual devotion), and with GurParsaadi GurKirpa (the eternal grace through His blessings) and SatNaam Di Kamai, one can easily accomplish these gains.

At this stage, you attain Suhaag. You are accepted as a Suhaagan in Dargah of Akaal Purakh. Your account of SatNaam is opened in Dargah of Akaal Purakh. The real Bandagi of the human being takes a start. The uninterrupted Simran of Ajapaa Jaap begins to accumulate directly in your account of Naam in Dargah. The wealth of SatNaam begins to accumulate. When a human being abides for a long time in practising SatNaam, he attains Sunn Samadhi. He begins to arrive at the state of Sunn. The mind and Hirda attain perfect tranquillity. The whims and fancies of the mind come to an end. The mind is emptied of all the whims and fancies. The mind comes to an end. The mind is transformed into Param Jyot (the divine light; soul; God Himself). The Hirda is illuminated by the Parkash of Puran Jyot (illumination of the divine light). The human body becomes Kanchan (golden; disease-free). That is, the body is rid of all maladies. The



Panj Chandaals (the five villains or lowlives): the lust, anger, greed, the attachments and pride are subjugated by the human being. The Trishna (the desires) is quenched. The Hirda attains Sat Santokh (divine contentedness; state where there is humility and an absence of desires). All vices, including the lust for power, youth, wealth, riches, speech, touch, malice, slander, spite etc. come to an end. The vessel of the human body is cleansed and turns Kanchan. All the holes of the vices in the vessel of the human body are plugged. The vessel is filled to the brim with Amrit. Amrit begins to splash in the vessel. Amrit begins to overflow from the vessel. That is, Amrit begins to ooze out of the human body. This supremely powerful state of the body-turned-Kanchan is revealed in many Saloks of GurBani:

**Kanchan kaa-i-aa kasee-ai vannee charhai charhaa-o.**

(Sri Guru Granth Sahib Ji, Page No. 146)

**Jih parsaad aarog kanchan dayhee.**

**Liv laavhu tis raam sanayhee.**

(Sri Guru Granth Sahib Ji, Page No. 270)

**Kanchan kaa-i-aa jot anoop.**

(Sri Guru Granth Sahib Ji, Page No. 413)

**Kanchan kaa-i-aa kot garh vich har har sidhaa.**

(Sri Guru Granth Sahib Ji, Page No. 449)

**Kaa-i-aa kanchan taan thee-ai jaan satgur la-ay milaa-ay.**

**Bharam maa-i-aa vichahu katee-ai sachrhai naam samaa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 585)

**Dayh kanchan vay vannee-aa in ha-umai maar vigutee-aa.**

(Sri Guru Granth Sahib Ji, Page No. 776)

**Kanchan kaa-i-aa jotee jot samaa-ee. ||6||**

(Sri Guru Granth Sahib Ji, Page No. 832)

**Kanchan kaa-i-aa gurmukh boojhai**

**jis antar naam nivaasee hay. ||4||**

(Sri Guru Granth Sahib Ji, Page No. 1048)

**Kaa-i-aa kanchan kot apaaraa.**

**Jis vich ravi-aa sabad apaaraa.**

(Sri Guru Granth Sahib Ji, Page No. 1059)



**Kaho kabeer kanchan bha-i-aa  
bharam ga-i-aa samudrai paar.**

(Sri Guru Granth Sahib Ji, Page No. 1103)

When the human being's body becomes Kanchan, his Dubidha (double-mindedness; distortions and distractions of mind; disbeliefs) comes to an end. All his Bharams (misconceptions; incorrect religious notions and superstitions) are destroyed. Sat PaarBraham Parmeshar manifests Himself only in a body-turned-Kanchan. The Nirgun Saroop (the immense divine power beyond the three attributes of Maya) of Sat PaarBraham Parmeshar is manifested only in a body-turned-Kanchan. The human being's Suksham Dehi constantly bathes in Amrit. There is the radiance of Parkash (the divine light) in all directions. Only a body-turned-Kanchan is blessed with the Puran Parkash of Param Jyot (the perfect radiance of divine light; His aura; God Himself). Only a body-turned-Kanchan attains the state of uninterrupted Sehaj Samadhi (continual state of Samadhi – awake or asleep) of a Jigyasoo. It is only when the body turns Kanchan that it is rid of all the mental maladies. The Surat, the wisdom and the intellect of the human being attain their highest states, and the human being attains a state similar to that of the gods and the Sidhs (the accomplished practisers of asceticism, who have mastered the mundane as well as the spiritual). The Human being's Surat, wisdom and intellect arrive under complete Gurmat.

This is a highly elevated spiritual state. This is the state where the human being's Bandagi attains a very high level. The gravely devastating forces of the Panj Chandaals – lust, anger, greed, attachments and pride – begin to fall under your control. The real battle with Maya gains intensity and, by virtue of GurParsaad, you attain victory over Maya and victory over mind. SatNaam imbues every cell of your body. Every cell of the human being's body begins to throb with SatNaam. Every cell of the human body begins to radiate the divine light. Even the eyes of the human being start emitting the divine light. The Dassam Duaar (the tenth door; the Crown Chakra; once opened, it establishes link between the human being and Akaal Purakh) opens up, and you establish a direct contact with Akaal Purakh. With the opening up of the Dassam Duaar, you glimpse your own Kanchan-turned-Suksham Dehi with your inner eye. With the opening up of the Dassam Duaar, the human being receives the blessing of Anhad Shabad Amrit (incessant fall of Amrit





at the Dassam Duaar along with Anhad Naad – the divine un-struck music of five primal sounds played on divine musical instruments). The Anhad Shabad begins to constantly resound at the Dassam Duaar of the human being. The Anhad Shabad, resounding at the Dassam Duaar of the human being, is the Dhunatmak Naam Amrit (the divine energy in a phonetic, musical form) of Sat PaarBraham Parmeshar. GurBani reveals the Param Sat Tat about the Anhad Shabad playing at the Dassam Duaar:

**Dasvai du-aar rahat karay taribhavan sojhee paa-ay. ||3||  
Naanak gur tay gur ho-i-aa vaykhu tis kee rajaa-ay.  
Ih kaaran kartaa karay jotee jot samaa-ay. ||4||3||5||**

(Sri Guru Granth Sahib Ji, Page No. 490)

**Anhad sabad dasam du-aar vaji-o  
tah amrit naam chu-aa-i-aa thaa. ||2||**

(Sri Guru Granth Sahib Ji, Page No. 1002)

**Dasam du-aaraa agam apaaraa  
param purakh kee ghaatee.**

(Sri Guru Granth Sahib Ji, Page No. 974)

This Anhad Shabad-Dhunatmak Naam Amrit constantly playing at the Dassam Duaar is the divine Akhand Kirtan (the unstuck music and chanting of the divine words). Anhad implies that which has no bounds; which has no end; which is endless and continuously plays on. The Anhad Shabad isn't heard in the human being's ears. The Anhad Shabad is immensely powerful, and it plays and resounds only at the Dassam Duaar. Within this supremely powerful Anhad Shabad-Dhunatmak Naam Amrit resound the divine music of the entire nature and the divine words of Sat PaarBraham Pita Parmeshar. When the Anhad Shabad makes its appearance, it makes the melodies of all other music pale before it. When a human being concentrates upon the music of the Anhad Naad, his Hirda and mind attain perfect calm, and the human being settles down in Sunn Samadhi.

The human beings attaining a so-beautiful and supremely powerful state of Karam Khand are showered by Sat PaarBraham Pita Parmeshar with His immense, eternal grace. Their Surat, wisdom, mind and intellect attains very high states of spirituality. The state of the Jigyasoos attaining such supremely powerful state cannot be described. This GurParsaadi Katha (narration graced by God and



Guru) is merely a glimpse of the supremely mighty state of such great-beings. The human beings, who claim being able to describe this supremely powerful state, do so only in their arrogance; for which they later have to repent. The human beings attaining such a state experience the immense supreme powers of Sat PaarBraham Pita Parmeshar, and therefore they begin to describe themselves as utter paupers. They admit having little knowledge or wisdom; and claim everything as being a manifestation of the magnificence of Sat PaarBraham Pita Parmeshar. They efface themselves in the divine romance. They erase their own existence and become one with Sat PaarBraham Pita Parmeshar.



## Pauri 22

Jay ko gur tay vaimukh hovai  
 bin satgur mukat na paavai.  
 Paavai mukat na hor thai ko-ee  
 puchhahu bibaykee-aa jaa-ay.  
 Anayk joonee bharam aavai  
 vin satgur mukat na paa-ay.  
 Fir mukat paa-ay laag charnee  
 satguroo sabad sunaa-ay.  
 Kahai naanak veechaar daykhu  
 vin satgur mukat na paa-ay. ||22||

(Sri Guru Granth Sahib Ji, Page No. 920)

In the last Pauri (verse), the blessed SatGuru Sahib (Guru Amar Das Ji) revealed the extremely immaculate magnificence of a 'Sanmukh' human being (one present before, or in the presence of a SatGuru). In this Pauri, SatGuru Sahib reveals the supremely powerful magnificence of a SatGuru (the Truth-Guru). Along with this, in the Pauri, the blessed SatGuru Sahib Ji reveals the Param Sat Tat (core-essence of the supreme Truth) of the fate of a '**Vaimukh**' human being (one who turns his back on someone). A Saakat human being (unbeliever; believer in Maya and the materialism) is 'Vaimukh' to Sat PaarBraham Parmeshar (Truth, the Transcendent Lord and Creator of the Universe). A human being, who doesn't have any trust in the supremely powerful existence of Sat PaarBraham Parmeshar, is a 'Vaimukh' being. A human being, who doesn't believe in the very existence of Sat PaarBraham Parmeshar, is a 'Vaimukh' being. A human being, who is bereft of love towards Sat PaarBraham Parmeshar, is a 'Vaimukh' being. A human being without any faith in Sat PaarBraham Parmeshar in his Hirda (Hirda denotes one of the seven Sat Sarovars located near heart; part of one's spiritual being) is a 'Vaimukh' being. A human being with an atheist Birti (bent of mind) is a 'Vaimukh' being. A human being, who isn't Sanmukh of the SatGuru, is a 'Vaimukh' being. A human being who embraces



solely his own Mat (intellect; wisdom) is a 'Vaimukh' being. A human being who embraces Sansarik Mat (the worldly wisdom; materialism) is a 'Vaimukh' being. A human being who embraces Durmat (ill-advice; evilness) is a 'Vaimukh' being. A human being who doesn't embrace Gurmat (Godly wisdom; wisdom revealed in GurBani) is a 'Vaimukh' being. A human being who isn't Sanmukh of the SatGuru is a 'Vaimukh' being. A Manmukh (self-willed; self-centred) human being is a 'Vaimukh' being. A 'Vaimukh' being is none other than a Manmukh human being. The human being who holds his own mind above all-else is a 'Vaimukh' and 'Manmukh' being. That is, a human being who embraces Manmat, Sansarik Mat and Durmat, and refuses to embrace Gurmat, is a 'Vaimukh' and 'Manmukh' being. It is a Param Sat (supreme Truth) that a human being, who is absorbed in the slavery of Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya), is a 'Vaimukh' and 'Manmukh' being. It is a Param Sat that a human being, who commits devastating acts in the slavery of the destructive forces of the Panj Chandaals (the five villains or lowlives: the lust, anger, greed, attachments and pride) in order to quench his worldly Trishna (desires), is a 'Vaimukh' and 'Manmukh' being. It is a Param Sat that a human being who embraces Maya is a 'Vaimukh' and 'Manmukh' being. A Manmukh human being is a 'Vaimukh' being, and a Sanmukh human being goes on to become a Gurmukh being (a soul in Puran Bandagi; a soul in possession of the GurParsaad of Naam; a soul in Sach Khand). The Manmukh human being gathers Asat Karams (untruthful deeds; deeds against Sat), and the Sanmukh human being accumulates Sat Karams (the deeds of Sat; truthful deeds). The Manmukh human being gathers sinful deeds, and the Sanmukh being accumulates virtuous deeds. Thus a 'Manmukh' and 'Vaimukh' human being writes sufferings, distresses, troubles and sorrows in his own destiny, and a Sanmukh human being earns virtues and as a result finds no lack of pleasures in his destiny. A Manmukh human being spends his life in sufferings, and a Sanmukh being, accomplishing his Bandagi and transforming himself into a Gurmukh being, inscribes everlasting pleasures in his destiny. A Gurmukh human being assimilates himself in Sat PaarBraham Parmeshar and thus finds everlasting bliss, and a Manmukh being remains forever sundered from Sat PaarBraham Parmeshar. This Param Sat Tat is revealed in GurBani (Gur's words or God's words; Sri Guru Granth Sahib Ji):



**Gurmukh sukhee-aa manmukh dukhee-aa.  
 Gurmukh sanmukh manmukh vaymukhee-aa.  
 Gurmukh milee-ai manmukh vichhurai  
 gurmukh bidh pargataa-ay jee-o.**

(Sri Guru Granth Sahib Ji, Page No. 131)

Those human beings – who become Sanmukh of the SatGuru and receive GurParsaad (the eternal bliss and eternal grace), and walk the path of Bandagi (submission before God) – strive to cast off their ‘Vaimukhta’ (Vaimukh-ness). That is, those human beings endeavour to cast off their ‘Vaimukhta’ who receive the blessing of GurKirpa (the divine grace) of the SatGuru, receive the GurParsaad of SatNaam (Truth as a manifestation of the Name of God), SatNaam Simran (meditation upon SatNaam), SatNaam Di Kamai (adherence to SatNaam in life) and Puran Bandagi (complete surrender before God), and make effort to walk the path of Bandagi. Those human beings toil to renounce their Manmat, Sansarik Mat and Durmat, who seek to make Puran Samarpan (complete dedication of their entire self) at the Sat Charans (the feet where Sat abides) of the SatGuru and abide in SatNaam Simran. Those human beings toil to practise Gurmat in their everyday life who – having received GurParsaad – are immersed in the devotion of Sat PaarBraham Parmeshar. It is a Param Sat that a human being abiding in the slavery of Maya is mired in Manmat, Sansarik Mat and Durmat. Bandagi is nothing other than casting off the Manmat, Sansarik Mat and Durmat, and embracing Gurmat. To embrace Gurmat is to conquer Maya. To vanquish the Trigun Maya (Maya of the three aspects: Sato – the goodness viz. compassion, righteousness, contentedness and forbearance; Rajo – the desires viz. hopes, expectations and yearnings; and Tamo – the vices viz. lust, anger, greed, attachments and pride) and to assimilate oneself in the Nirgun Saroop (God in His infinite divine power beyond the three attributes of Maya) of Sat PaarBraham Parmeshar at Chautha Pad (the fourth state lying beyond the three aspects of Maya) is to fully embrace Gurmat. With the GurParsaad of SatNaam Simran and SatNaam Di Kamai, the mind of the human being is straightened, and it becomes possible to cast off the Manmat, Sansarik Mat and Gurmat. The Puran Samarpan can only be made with complete faith, devotion and trust. Therefore, it is only through the Samarpan made with complete faith, devotion and trust that a human being’s Bandagi finds approval in Dargah. As the human being’s



faith, devotion and trust gain intensity, his Samarpan becomes more and more profound. As the human being's faith, devotion and trust grow, he descends deeper and deeper in Mansarovar and thus puts his Manmukhta (Manmukh-ness) to an end.

As long as a human being doesn't make Puran Samarpan at the Sat Charans of the SatGuru, he doesn't completely route out the element of Manmukhta from within himself. Until a human being vanquishes the Trigun Maya and, arriving at the Chautha Pad, assimilates himself in the Nirgun Saroop of Sat PaarBraham Parmeshar, the element of Manmukhta within him doesn't get completely destroyed. Until a human being transforms himself into a Gurmukh, he continues to carry the element of Manmukhta within him. This is the reason that many human beings – even those having immersed themselves in Bandagi and having attained a very high state – fail to accomplish their Bandagi. Since their element of Manmukhta isn't completely destroyed, even those human beings as are immersed in Bandagi and have attained a very high state (of Karam Khand and Sach Khand) fail to accomplish their goal; because, in such a high and supremely powerful state where one achieves the blessing to perform Seva (humble and selfless service to others), a human being begins to experience the divine and heavenly supreme powers. Having reached the grand and supremely mighty states of Karam Khand and Sach Khand (as per GurBani there are five Khands or spiritual realms: Dharam Khand or the stage of seeking divine union; Gyan Khand or the stage of seeking divine knowledge; Saram Khand or the stage of making efforts towards spirituality; Karam Khand or the stage of receiving divine benignity or grace; and Sach Khand or the realm of ultimate, absolute Truth), when the human beings experience the supreme powers bestowed by Sat PaarBraham, many of them get intoxicated by these supreme powers and forget that all of this is due only to the kindness and GurParsaad of the SatGuru and Sat PaarBraham Parmeshar. Thus, still bearing the element of Manmukhta within them, they lapse into committing some error or the other. Because of their Manmukhta, they often assume that they have achieved everything and are no longer in need of the SatGuru. With the element of Manmukhta still alive within them, such human beings assume that they have become all-capable and thus are no longer in need of the SatGuru. Or, lacking in their Puran Samarpan and still carrying the element of Manmukhta within them, they delude themselves with many such arguments and make themselves commit



some error or the other, which turns out to be the cause of their Vaimukhta. Such human beings, through committing these errors, too turn 'Vaimukh' from the SatGuru. Such human beings, turning away from the SatGuru who bestowed them with GurParsaad, become 'Vaimukh' and waste away their life.

The human beings in Bandagi and practising GurParsaadi SatNaam must necessarily learn, understand and accept that they will surely be judged for their genuineness or their falsehood, upon the criterion of Sat. During his Bandagi, a human being has to pass through many difficult trials to prove his faith, devotion and trust. The SatGuru Sat PaarBraham Parmeshar will certainly put the human-being-in-Bandagi on trial to assess the measure of Sat in his trust, devotion and faith. The SatGuru Sat PaarBraham Parmeshar will definitely judge the human being upon the criterion of Sat to gauge the measure of Manmukhta and Gurmukhta (Gurmukh-ness) in him. Sat PaarBraham Parmeshar will assuredly assess the human being in Bandagi for the measure of purity and impurity of his inner self. So long as the human being isn't absolutely pure within, Sat PaarBraham Parmeshar doesn't completely approve his Bandagi. As long as the human being's Manmukhta isn't completely uprooted from within, his Bandagi isn't accomplished and approved in Dargah. As long as the human being's inner self isn't truly established to be abiding in Gurmat, his Bandagi isn't complete. Therefore, in order to judge the genuineness or the falseness of the human being, the SatGuru and Sat PaarBraham Parmeshar will surely try him on the criterion of Sat. Only the human beings proved to be absolutely genuine are accepted by Sat PaarBraham Parmeshar as Sada Suhaagans (the eternal brides of God; those who have attained Sada Suhaag, i.e. Puran Braham Gyan, Puran Tat Gyan and Param Padvi). Only a human being having embraced Puran Sachyari Rehat (total compliance with absolute Truth) is assimilated by Sat PaarBraham Parmeshar within Himself. Only a human being, who has vanquished Maya, is assimilated by Sat PaarBraham Parmeshar within Himself. Only a human being held true on the criterion of Sat is accepted by Sat PaarBraham Parmeshar as a Sada Suhaagan. A human being, who fails to come true on the criterion of Sat, doesn't achieve Sada Suhaag. The human being who turns 'Vaimukh' from SatGuru because of his Manmukhta doesn't receive approval for his Bandagi in Dargah. This Param Sat Tat is repeatedly stressed in GurBani:





**Khotay kharay tudh aap upaa-ay.  
Tudh aapay parkhay lok sabaa-ay.  
Kharay parakh khajaanai paa-ih  
khotay bharam bhulaavani-aa.**

(Sri Guru Granth Sahib Ji, Page No. 118-119)

**Ik khotay ik kharay aapay parkhanhaar.  
Kharay khajaanai paa-ee-ah khotay satee-ah baahar vaar.  
Khotay sachee dargeh satee-ah kis aagai karahi pukaar.  
Satgur pichhai bhaj paveh ayhaa karnee saar.  
Satgur khoti-ahu kharay karay sabad savaaranhaar.**

(Sri Guru Granth Sahib Ji, Page No. 143)

**Kharay parakh khajaanai paa-ee-an khoti-aa naahee thaa-o.  
Sabh sacho sach varatdaa sadaa sach ni-aa-o.**

(Sri Guru Granth Sahib Ji, Page No. 1092)

The human beings having complete faith, devotion and trust in the SatGuru and in Sat PaarBraham Parmeshar easily succeed in proving true on the yardstick of Sat. The human beings with an inner innocence will never find their faith, devotion or trust go in vain. The purer a human being is within, the easier will he find approval of his Bandagi. The more innocent a human being, the more readily he embraces Gurmat and destroys his Manmukhta. The wilier and more guileful a human being is in his nature, the tougher will be his Bandagi. The wilier and craftier a human being's inner nature, the harder he will be tested on the touchstone of Sat. Therefore, the more guileful and artful a human being in his inner nature, likelier he will turn out to be a 'Vaimukh' person. Therefore, while in Bandagi, it will serve you well to never lift your head from the Sat Charans of the SatGuru. Always dedicate all the credit at the feet of the SatGuru and Sat PaarBraham Parmeshar. Always abide in humility and keep a low profile. Do abide in humbleness of Hirda. Never let your spiritual advancement cause to bring arrogance in your Hirda. Never, even by mistake, brag of your greatness. Always be grateful for the grace of the SatGuru and Sat PaarBraham. Never disregard the fact that all your spiritual advancement is due only to the GurParsaad of the SatGuru. Never commit the wrong of belittling the supreme powers vested in the SatGuru. Only once your Bandagi is accomplished, you will be ordained by Dargah (the divine court) with the GurParsaad to perform Seva of Parupkaar (selfless acts for



benefaction of humanity). Once your Bandagi is completed, the Poora SatGuru (the perfect-SatGuru) will himself prostrate before you and release you from his tutelage; just as Bhai Lehna Ji was edified by SatGuru incarnate the blessed Nanak Patshah Ji as a Puran SatGuru. The SatGuru performs the role of an intermediary in making you a Sada Suhaagan, and once you attain Sada Suhaag, the task of the SatGuru is over. After reaching this state, Sat PaarBraham Parmeshar takes over as your SatGuru. It is only after you attain this state (of a Sada Suhaagan) that you can serve the humanity. It is only after attainment of this state (of a Sada Suhaagan) that the human being is ordained with the Seva to bestow GurParsaad upon others, and becomes a true dealer of the Amrit (the divine energy) of GurParsaad.

Without having a SatGuru, the human being's Bandagi doesn't take a start. Without having a SatGuru, a human being doesn't find the GurParsaad of Bandagi. Without having a SatGuru, the human being doesn't find the GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai and Puran Bandagi. Without having a SatGuru, the human being doesn't achieve Suhaag (acceptance in Dargah as a devotee). Without finding a SatGuru, the human being's Surat (mind; consciousness) and Shabad (the divine words; GurBani) are not unified. Without meeting a SatGuru, neither is Simran inscribed in the human being's Surat, nor does the human being attain Samadhi (deep trance-like state, where there is no thought except pure consciousness). Without having a SatGuru, the human being cannot attain the state where every cell of his body abides in Simran. Without finding a SatGuru, the human being cannot open up his Bajjar Kapaats (the divine doors located at various places in the human body that, once opened, channel Amrit into the body and establish connection between the human being and Akaal Purakh); nor can he attain Sunn Samadhi (silent, deep meditation; a state free of thoughts, even free from the effects of time and space). Without coming in touch with a SatGuru, the mind of the human being doesn't get straightened. Without seeking a SatGuru, the human being cannot put an end to his Manmukhta. Without having a SatGuru, the human being cannot completely embrace Gurmat. Without the company of a SatGuru, the grime upon the mind of the human being doesn't wash away. Without coming in contact with a SatGuru, the human being cannot end his ego. Without finding a SatGuru, neither can the human being put an end to his vices, nor can he nurture his virtues. Without the presence of a SatGuru, the temptations and the attachments of the human being



do not go away. Without a SatGuru, the human being cannot quench his Trishna, nor can he overcome the Panj Chandaals (lust, anger, greed, attachments and pride). Without a SatGuru, the human being cannot find freedom from the slavery of Maya. Without a SatGuru, the human being cannot conquer Maya. Without seeking a SatGuru, the human being cannot become a Gurmukh. Without seeking a SatGuru, the human being cannot become a Sant (saint). Without meeting a SatGuru, the human being cannot obtain Darshan (vision with the inner, spiritual eye) of Sat PaarBraham Parmeshar. Without a SatGuru, the human being cannot vanquish the Trigun Maya and arrive at Chautha Pad; nor can he assimilate himself in Sat PaarBraham Parmeshar. Without finding a SatGuru, the human being cannot acquire Puran Braham Gyan (the perfect-divine wisdom). Without having a SatGuru, the human being cannot find Atam Ras Amrit (the highest form or the essence of Amrit; eternal bliss). Without having a SatGuru, the human being cannot attain Sada Suhaag. Without a SatGuru, the human being cannot attain Param Padvi (the highest spiritual status). Without a SatGuru, the human being cannot attain Jeevan Mukti (deliverance from the cycle of birth-and-death; salvation). This Param Sat Tat is repeatedly reaffirmed in GurBani by the SatGuru Sahiban (the ten SatGuru Patshah Ji's):

**Bin satgur kinai na paa-i-o kar vaykhuu man veechaar.  
Manmukh mail na utrai jichar gur sabad na karay pi-aar.**

(Sri Guru Granth Sahib Ji, Page No. 37)

**Bin satgur mukat na paa-ee-ai manmukh firai divaan.  
Sabad na cheenai kathnee badnee karay  
bikhi-aa maahi samaan.**

(Sri Guru Granth Sahib Ji, Page No. 38-39)

**Bin satgur naa-o na paa-ee-ai bin naavai ki-aa su-aa-o.  
Aa-ay ga-i-aa pachhutaavnaa ji-o sunjai ghar kaa-o.**

(Sri Guru Granth Sahib Ji, Page No. 58)

**Bin satgur sayvay mukat na ho-ee.  
Gur parsaadee milai har so-ee.  
Gur daataa jug chaaray ho-ee.**

(Sri Guru Granth Sahib Ji, Page No. 230)

**Pauri**

**Bin satgur kinai na paa-i-o bin satgur kinai na paa-i-aa.**



**Satgur vich aap rakhi-on kar pargat aakh sunaa-i-aa.  
 Satgur mili-ai sadaa mukat hai jin vichahu moh chukaa-i-aa.  
 Utam ayhu beechaar hai jin sachay si-o chit laa-i-aa.  
 Jagjeevan daataa paa-i-aa. ||6||**

(Sri Guru Granth Sahib Ji, Page No. 466)

In their teachings, the Pargateyo Jyot (the manifested divine light; a soul that becomes the pure divine light of God Himself) Puran Braham Gyanis, Sants, Bhagats (devotees), SatGurus, Avataars (the divine incarnates; the ten Guru Sahiban), Pirs (seers) and Paigambars (prophets) – who appeared upon the earth from time to time – have repeatedly reaffirmed this Param Sat Tat that without a SatGuru, a human being cannot achieve Bandagi. To those who do not believe this Param Sat Tat, SatGuru Amar Das Ji counsels to get this Param Sat Tat corroborated by the ‘**bibaykee-aa**’ (‘the wise; the discerning’) beings currently inhabiting the earth. That is, they may get this Param Sat confirmed with the Puran Sants and Puran Braham Gyanis currently dwelling upon the earth, that, without a SatGuru the human being cannot perform Bandagi. This is so, because in the form of the SatGuru, Sat PaarBraham Parmeshar Himself manifests upon the earth as Pargateyo Jyot and an embodiment of the Param Jyot (the divine light; the supreme soul; God Himself). There is no distinction or difference between the SatGuru and Sat PaarBraham Parmeshar. The SatGuru, as an embodiment of the Nirankaar Jyot (the formless being; God) Himself, guides the Sangat (congregation) and bestows Sat GurParsaad. He indeed is a fortunate human being, who finds a SatGuru. The human being, performing Sat Karams and absorbed in Sato Birti, assuredly strike a fortune and find the SatGuru. Without serving a SatGuru, all efforts of the human being are in vain. A SatGuru alone bestows the GurParsaad of SatNaam. A SatGuru alone makes the Sikh (the disciple) recite SatNaam. That is, a SatGuru alone inscribes the GurParsaad of SatNaam upon the Surat of the human being and unifies the Surat of the human being with Shabad. The SatGuru unifies his own Sat Tat (the Sat-element) with the Sat Tat of the Jigyasoo (the seeker of the divine) seeking his Charan Sharan (shelter at the feet; i.e. shelter along with opportunity to serve), and instates SatNaam in the Surat of the Jigyasoo. The SatGuru, with the supreme power of the Param Jyot manifesting in him, lights up and manifests the Jyot (the divine light within; soul) present within the Jigyasoo abiding in his Charan Sharan. As a result, SatNaam gets



inscribed in the Surat of the Jigyasoo. The Surat of the Jigyasoo is unified with Shabad. He attains Samadhi, and acquires the GurParsaad of Suhaag. With the acquiring of the GurParsaad, the Jigyasoo reaches the state of Karam Khand and his Bandagi commences. His account of Bandagi is opened in Dargah. His wealth of SatNaam begins to accumulate in Dargah. This Param Sat Tat is repeatedly stressed by the SatGuru Sahiban in GurBani:

**Bin satgur har naam na labh-ee  
lakh kotee karam kamaa-o. ||2||  
Bin bhaagaa satgur naa milai  
ghar baithi-aa nikat nit paas.**

(Sri Guru Granth Sahib Ji, Page No. 40)

**Bin satgur bhaytay kanchan naa thee-ai  
manmukh lohu boodaa bayrhee paas. ||3||  
Satgur bohith har naav hai kit bidh charhi-aa jaa-ay.  
Satgur kai bhaanai jo chalai vich bohith baithaa aa-ay.  
Dhan dhan vadbhaagee naankaa jinaa satgur la-ay milaa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 40)

**Naam amolak ratan hai pooray satgur paas.  
Satgur sayvai lagi-aa kadh ratan dayvai pargaas.**

(Sri Guru Granth Sahib Ji, Page No. 40)

The SatGuru is the bestower of Amrit. The SatGuru is the reservoir of Amrit. The SatGuru is the keeper of Mansarovar (the eternal source of divine powers; the source of all life; Akaal Purakh Himself). The SatGuru is the merchant of Amrit. The SatGuru is the bestower of the GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai and Puran Bandagi. The SatGuru is akin to the ship (‘bohith’) that can ferry the human being across the Bhavsagar (sea of Maya’s deceptions; sea of ignorance) of the world. The only way one can board the ship of the SatGuru is to abide in the ‘bhaanaa’ (will) of the SatGuru. To adhere to the words of the SatGuru; to make Puran Samarpan at the Sat Charans of the SatGuru; and to dedicate body, mind and wealth at the Sat Charans of the SatGuru with complete faith, devotion and trust is the only way to board the ship of the SatGuru. Without the grace and the GurParsaad of the SatGuru, a human being cannot make his body Kanchan (golden; disease-free). That is, only by the grace of the SatGuru, the human being washes



away the grime upon his mind; puts an end to the Manmukhta and all his vices; attains Puran Sachyari Rehat in his Hirda; and succeeds in conquering Maya. That is, those human beings – who receive GurParsaad from the SatGuru and perform Bandagi in the Charan Sharan of the SatGuru – succeed in attaining Jeevan Mukti. Under the shelter of the SatGuru, a human being easily accomplishes his Bandagi. Those who abide in the will of the SatGuru find their Bandagi easily accepted in Dargah. Those – who dedicate their body, mind and wealth at the Sat Charans of the SatGuru with complete faith, devotion and trust – readily find approval of their Bandagi in Dargah.

Every human being living upon the earth has been wandering deluded and trapped in the web of Maya for a very long time. The wandering of every human being – ensnared in the Bharam Jaal (web of deceptions) of Maya – isn't the affair of this present birth alone. That is to say, every human being abiding upon the earth is wandering, trapped in the devastating Bharam Jaal of Maya, for hundreds (e.g. 100, 200, 300, 400 etc.) of years. In the present times, there is no human being to be found upon the earth who hasn't had the human births a few hundreds of time. In between these human births, for an uncountable number of times, the human being has also wandered in the 8.4 million Juni's (species); of which no human being has any awareness. The illusionary Bharam Jaal of Maya is so strong that it doesn't let a human being escape from its clutches. The deceitful Bharam Jaal of Maya has been successful in enslaving the human being birth-after-birth. That is, birth-after-birth, the Trishna of the human being has kept the human being in its slavery. The Panj Chandaal inhabiting the human body – the lust, anger, greed, attachments and pride – have enslaved the human being birth-after-birth. Even when a human being performs any religious deeds in his human births, these are only performed with a desire to satisfy his Trishna. When a human being reads and recites GurBani, it is only to acquire the worldly pleasures. If a human being visits a Gurdwara (the temple of Sikhism) and bows his head, it is only to seek fulfilment of his worldly demands. If a human being performs Simran, it is only to accomplish his worldly and domestic pleasures. If a human being arranges Langar (a community supper) for the Sangat at a Gurdwara, it is only with an aim to end the sorrows and distresses occurring in his life. In this way, all the deeds of a human being are committed under the delusions created by Maya, and cannot be called Sat



Karams. All the Asat Karams performed under the slavery of Maya become the sole cause of the human being remaining stuck in the cycle of births-and-deaths, or of wandering in the 8.4 million Juni's. Only a SatGuru can extricate the human being from this Bharam Jaal of Maya. This is so, because the SatGuru has achieved victory over Maya and is cognizant of the whole Braham Gyan about the entire Creation and its creator – Sat PaarBraham Parmeshar. Maya makes its place under the Sat Charans of the SatGuru. Maya abides in the service of the SatGuru. Maya is a slave to the SatGuru. This is the difference between a common person and the SatGuru – a common person is slave to Maya, while Maya is slave to the SatGuru. Thus, it is only the SatGuru that can release a common person from the slavery of Maya.

It is extremely essential for every human being living upon the earth, for the whole mankind and the whole humanity to learn, understand and accept the magnificence of the SatGuru. Especially for the human beings in Bandagi, it is extremely necessary that they learn, grasp and acknowledge the magnificence of the SatGuru; because without learning, understanding and accepting the magnificence of the SatGuru, it is not possible to perform Bandagi. The magnificence of SatGuru is immense. The magnificence of SatGuru is supremely powerful. In order to know who a SatGuru is, and to learn, understand and acknowledge his supremely powerful magnificence, it is essentially necessary to dwell upon this Param Sat Tat revealed in GurBani with complete faith, devotion and trust.

**Sat purakh jin jaani-aa satgur tis kaa naa-o.**

**Tis kai sang sikh udhrai naanak har gun gaa-o. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 286)

In the supremely powerful GurBani of Sukhmani Sahib (the composition by SatGuru the Fifth Patshah Arjan Dev Ji, comprising of 24 Astpadis or the 8-stanza poems), and in this priceless gem of a Salok (and the 19<sup>th</sup> Astapadi) of Puran Braham Gyan, the blessed SatGuru incarnate Arjan Dev Ji, with boundless benevolence for the entire humanity, has made an immense blessing of Puran Braham Gyan about the supremely powerful magnificence of the SatGuru. The Jeevan Mukht (one who has attained salvation – i.e., liberation while still in one's physical body), Puran Sant, Puran Braham Gyani, SatGuru, Puran Khalsa (the pure soul that possesses Puran Braham





Gyan) are all different names given to the one-and-the-same soul of a supremely powerful personage; there is no distinction amongst them and these are all spiritually one and the same. In Sukhmani GurBani, the blessed SatGuru incarnate the fifth Patshah Ji, with immense compassion, blesses us with Puran Braham Gyan about the Param Sat Tat of who is a 'SatGuru'.

In today's world, the entire Sikh society is in a Dubidha (dilemma; two-mindedness) that, after the tenth Patshah Ji the blessed Guru Gobind Singh Ji, there has appeared no other SatGuru upon the earth; nor is it possible for another SatGuru to appear upon the earth. The religious preachers of today have convinced the Sangat of the present times that the blessed SatGuru the tenth Patshah Ji has proclaimed Sri Guru Granth Sahib to succeed him as the SatGuru, and has decreed the Sangat to regard Sri Guru Granth Sahib Ji as the Guru (teacher and mentor; one divinely ordained to lead others on the path of Bandagi and Mukti). There is no denying the Param Sat that GurBani is the Guru. There is also no denying the Param Sat that GurBani is Sat. There is also no questioning the fact that GurBani is the Gyan Saroop (embodiment of wisdom) of the blessed Sat PaarBraham Parmeshar. There is also no doubt that GurBani has manifested from Dargah. That is to say, the SatGuru Sahiban and all the Sants and Bhagats, whose compositions appear in GurBani, have enunciated the GurBani while abiding in Dargah. That is, the SatGuru Sahiban and all the Sants and Bhagats who have enunciated the GurBani are indistinct from Sat PaarBraham Parmeshar, and they are all assimilated in Sat PaarBraham Parmeshar. Therefore, there is no denying this Param Sat that the blessed Sri Guru Granth Sahib Ji is the SatGuru, because the GurBani has been manifested before the entire world by the blessings of the blessed fifth Patshah Ji Sri Arjan Dev Ji.

The blessed Sri Guru Granth Sahib Ji is forever the Gyan Saroop – the Gyan Guru (the wisdom-Guru), GurShabad (the words of God) and Shabad Guru (the divine words of the Guru) – of the blessed Akaal Purakh Ji. That is, the blessed Sri Guru Granth Sahib Ji is the Puran Braham Gyan. The GurBani is blessed upon the earth as the Gyan Saroop of the blessed Sat PaarBraham Parmeshar, with immense compassion of the SatGuru Sahiban and the Sants and the Bhagats. The GurBani is composed and compiled and bestowed upon the humanity with immense benevolence by the blessed fifth Patshah Ji. Besides this, it is also extremely important to learn, understand and



accept another Param Sat Tat that the Puran Braham Gyan manifested in GurBani too is boundless. Just as Sat PaarBraham Parmeshar is immense, in the same way Puran Braham Gyan of Sat PaarBraham Parmeshar too is immense. Each and every word appearing in GurBani bears immense magnificence; because, by practising a single word appearing in GurBani in life, a human being becomes one with Sat PaarBraham Parmeshar. The observance of and adherence to a single word of GurBani can earn a human being acclaim in Dargah, and obtain him Jeevan Mukti. Therefore, rather than looking at the shape and volume of Sri Guru Granth Sahib Ji, if we take glance at the immensity of the thousands of words written therein, one will be left with no illusion that GurBani the Shabad Guru is boundless. The SatGuru is omnipresent. That, which is confined in bounds, cannot be the SatGuru. The SatGuru cannot be perceived in a shape with boundaries. Therefore, when you prostrate before Sri Guru Granth Sahib Ji, do so as you would before the GurBani Guru, Shabad Guru, the immense Guru, the omnipresent Guru, and the Gyan Saroop Guru of Sat PaarBraham Parmeshar; because the magnificence of the GurBani Guru, Shabad Guru, the immense Guru, the omnipresent Guru, and the Gyan Saroop Guru of Sat PaarBraham Parmeshar is immense. The Puran Braham Gyan of the Bandagi-immersed great-beings the Puran Braham Gyanis too is boundless. Such great-beings unveil everyday with new Braham Gyan the deep mysteries of the nature and the Creation, and manifest the magnificence of Sat PaarBraham Parmeshar upon the earth. Every entity in the Creation comes into existence, grows and prospers, and meets its end only in accordance with the Puran Braham Gyan.

When we disbelieve the essentials of the Puran Sat revealed in GurBani (Puran Braham Gyan, Shabad Guru, Sri Guru Granth Sahib Ji), we reject GurBani as the Guru. GurBani is the Puran Braham Gyan that clearly reveals the magnificence of SatNaam. GurBani is the Puran Braham Gyan that clearly manifests the magnificence of Akaal Purakh Sat PaarBraham Parmeshar. GurBani is the Puran Braham Gyan that clearly evinces the magnificence of such personas as the Puran Sant, Puran Bhagat, Puran Braham Gyani, Puran Khalsa, SatGuru, Gurmukh, Jan (the pure soul that delivers others from bonds of Maya and brings them salvation), Gursikh and Puran Purakh (the perfect-being; a living God on earth). GurBani proclaims the magnificence of such great-personas as are endowed with the blessing of Param Padvī, and have become one with Sarab Kalaa Bharpoor



Sat PaarBraham Parmeshar. GurBani counsels us to serve the Puran Sant. GurBani counsels us to serve the Puran Braham Gyani. GurBani is the source of inspiration to acknowledge and serve the Puran Khalsa. GurBani counsels us to serve the SatGuru. GurBani counsels us to make Puran Samarpan at the Sat Charans of the Puran Sant. GurBani counsels us to make Puran Samarpan of body, mind and wealth with complete faith, devotion and trust at the Sat Charans of the Puran Braham Gyani. GurBani describes Puran Samarpan at the feet of the SatGuru and Puran Khalsa as the key to spiritual success. In this way, GurBani avers the Param Sat that our spiritual success depends upon our dedicating us at the Sat Charans of the Puran Sant, Puran Khalsa and the SatGuru. The more the dedication, the more one attains Chad Di Kalaa.

The fount of the GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai and Puran Bandagi lies in a Puran Sant, Puran Braham Gyani, Puran SatGuru and Puran Khalsa; and without dedicating ourselves in the Charan Sharan of such a personage, we cannot succeed in our Bandagi. This is the Param Sat Tat described in the above Katha (discourse). Thus, to say that we must only bow before Sri Guru Granth Sahib Ji is incorrect. The gravest Dubidha widespread among a large part of the Sangat is that one need not acknowledge a Puran Sant, Puran Braham Gyani, SatGuru or Puran Khalsa. These great-beings are spurned as Dehdhari Gurus (the Gurus-in-flesh); which is completely Asat and holds untrue upon the criterion laid down in GurBani. It is a Puran Sat that the physical body is not the Guru; the physical body is made of the five elements and is perishable; the physical body is Maya, and thus the physical body is Asat, and that which is Asat cannot be the Guru. However, the ‘Sat’ Tat (the Sat-element), which is the Guru Tat (the Guru-element), manifests itself in a human body alone. This Sat Tat, called Jyot in GurBani, must necessarily manifest itself only in a human body. Thus, this Sat Tat-Param Jyot manifests itself within a Pargateyo Jyot-Puran Braham Gyani. The human beings, attaining Puran Awastha (the state of spiritual perfection) in their Bandagi, have this Param Jyot manifesting itself within them. Those Bandagi-immersed human beings, who conquer Maya, arrive at the Chautha Pad and get assimilated in Sat PaarBraham Parmeshar – GurBani acclaims them as the Puran Sant, Puran Braham Gyani, Puran SatGuru and Puran Khalsa.

Considering all these Param Sat Tat’s, it wouldn’t be wrong to



say that it is nothing but a Dubidha that, after the tenth Patshah Ji, no SatGuru has appeared upon the earth and neither is there a possibility of one appearing. It is a supremely divine Sat that the ten SatGuru Sahiban are the Avataars incarnated upon the earth; they attained unparalleled spiritual heights and no human being can claim to reach those spiritual levels; nor can anybody claim to be equal to the ten SatGuru Avataars. If a human being does so by foolishness, he cannot be a Puran Sant, Puran Braham Gyani, Puran SatGuru or Puran Khalsa. In fact, it isn't sufficient to regard these ten great and supremely powerful figures – known throughout the world as the ten Gurus – as mere Gurus, because they are the Avataars of Sat PaarBraham Parmeshar incarnated upon the earth. Sat PaarBraham Parmeshar manifested Himself as these supremely mighty personalities and pacified the earth, and carried out Maha Parupkaar for the humanity. SatGuru incarnate the blessed tenth Patshah Ji acclaimed a Puran Khalsa as a Poora SatGuru, and with immense kindness, declared a Puran Khalsa as bearing his own image. With utter benevolence, he crowned the five Puran Khalsas – the Puran Braham Gyanis – and proclaimed them the Panj Pyaras. They are the five Puran Khalsas, Puran Braham Gyanis and Puran SatGurus. The succession of these Panj Pyaras-Puran Braham Gyanis continues unbroken even today, and in this succession many Puran Braham Gyanis, Puran Sants have appeared upon the earth and still continue to do so. The blessed SatGuru the fifth Patshah Ji, while revealing the magnificence of a Puran Braham Gyani, Sadh (Sadhu; the sage) and Aparas Apaaras (one that is untouched by Maya, and one that can lead others away from Maya) in Sukhmani Bani, proclaimed these supreme powerful personages to be the embodiment of Nirankaar, Parmeshar (the supreme lord; God), Puran Purakh Vidhata (the perfect-being and maker of the divine laws) and the creator of the entire Creation. The blessed SatGuru the fifth Patshah Ji also revealed the Param Sat that a Sadhu and Parmatma (the supreme soul; God) are indistinct from each other. A human being, who manifests the radiance of SatNaam in his Hirda, is presented in Sukhmani Bani as a SatGuru. That is to say, when the Param Jyot manifests itself in Hirda of a Bandagi-immersed human being by the grace of the supreme power of GurParsaad, all the bonds of Karma (destiny determined by one's good and bad deeds) of that human being are shattered and he attains Jeevan Mukti. Such a great-being is extolled in GurBani as a SatGuru:



**So satgur jis ridai har naa-o.**

**Anik baar gur ka-o bal jaa-o.**

(Sri Guru Granth Sahib Ji, Page No. 287)

The blessed SatGuru Avataars have portrayed the magnificence of the Gursikh (a pious Sikh), Gurmukh, Jan, Bhagat, Sant and Braham Gyani in GurBani by declaring them the fount of the supreme force. The blessed SatGuru Sahiban have repeatedly urged us to seek the Charan Sharan of a soul who is a Puran Sant, Puran Braham Gyani and SatGuru. The blessed Sant Kabir Ji has pronounced that a Sant and Parmatma are indistinct from each other. (The magnificence of a Sadh, the magnificence of a Braham Gyani and the magnificence of an Aparas are depicted in the sixth, seventh and eighth Astapadis of Sukhmani Bani). The Sampooran Samarpan (Puran Samarpan) is what the five Puran Khalsas made at the Sat Charans of SatGuru the blessed tenth Patshah Ji. These Panj Pyaras made an offering of their heads. These Panj Pyaras dedicated everything they had at the Sat Charans of the SatGuru. These Panj Pyaras dedicated their whole selves completely before the SatGuru. Hence, these Panj Pyaras were immediately blessed by the grace of the supreme power of GurParsaad and, having attained Puran Braham Gyan, they became Puran Khalsas. It was a misfortune of the Sangat of that time that only five amongst them presented themselves to make Puran Samarpan of their whole self at the Sat Charans of the true Patshah Ji. But it was a great stroke of luck for those five, who instantly and unhesitatingly complied with the words of the true Patshah Ji Gobind Singh Ji and, blessed with the immense grace, accomplished the purpose of their life. For the rest thousands of Sikhs, it was a moment of misfortune as they lost a divine opportunity to become Puran Khalsas. Had more Sikhs come forward at that moment and made Puran Samarpan at the Sat Charans of the SatGuru Ji, they too would have become Puran Khalsas. It was the supreme kindness of SatGuru-incarnate the true Patshah Ji that he offered a divine opportunity to thousands of Sikhs present at that time in the Sat Sangat, but only the five fortunate ones availed it and became Khalsas. Had all the Sikhs present in the Sangat made Puran Samarpan, all of them would have become Puran Khalsas, Puran Braham Gyanis. Therefore, when we observe it in the light of the Puran Braham Gyan of Sri Guru Granth Sahib Ji and put it to test it upon the touchstone of Puran Sat, we find it nothing but a



devastating Dubidha that keeps us from serving such great and benevolent souls; the souls that GurBani acclaims as the Puran Sants, Puran Braham Gyanis, SatGurus and Puran Khalsas.

By not making ourselves of service to the Puran Sants, Puran Braham Gyanis, SatGurus and Puran Khalsas and such supremely powerful great-souls, we commit the crime of refusing to accept the GurBani embodied in Sri Guru Granth Sahib as the Guru. By so doing, we commit the crime of disrespecting the GurBani incarnated in Sri Guru Granth Sahib. Thus, it is a Param Sat that we accept the GurBani unfolded in Sri Guru Granth Sahib in the true divine sense as our Guru, only when we adhere to the GurBani in our everyday life. Please hold this Param Sat firmly in your mind that we are not considered Sikhs merely on account of bowing our forehead before Sri Guru Granth Sahib Ji, and we are not accorded the right to declare Sri Guru Granth Sahib Ji our Guru. It is a Param Sat that the only way of adopting Sri Guru Granth Sahib Ji as our Guru is to follow GurBani in our everyday life, and to lead our life in accordance with the Gurmat. If we do not make attempt to mould our everyday life according to the Gurmat of GurBani, we essentially commit the wrong of rejecting GurBani as our Guru. Practising the teachings of GurBani in our everyday life makes us a true Sikh; the mere bowing of forehead, or reading and reciting of GurBani doesn't make us the true Sikh. The only key to success is to adopt the teachings of GurBani in our everyday life. The only way to regard, respect and adopt Sri Guru Granth Sahib Ji as our Guru is to tread the path of embracing GurBani in our everyday life.

The supremely mighty magnificence of SatGuru is revealed in many Saloks of GurBani. GurBani reveals the Param Sat of how the SatGuru looks and cares after the Sikhs who seek the Charan Sharan of the SatGuru and make Puran Samarpan at the Sat Charans of the SatGuru:

**Satgur sikh kee karai partipaal.  
Sayvak ka-o gur sadaa da-i-aal.  
Sikh kee gur durmat mal hirai.  
Gur bachnee har naam uchrai.  
Satgur sikh kay bandhan kaatai.  
Gur kaa sikh bikaar tay haatai.  
Satgur sikh ka-o naam dhan day-ay.  
Gur kaa sikh vadbhaagee hay.**



**Satgur sikh kaa halat palat savaarai.**

**Naanak satgur sikh ka-o jee-a naal samaarai. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 286)

**Pauri.**

**Dhan dhan sat purakh satguroo hamaaraa**

**jit mili-ai ham ka-o saant aa-ee.**

**Dhan dhan sat purakh satguroo hamaaraa**

**jit mili-ai ham har bhagat paa-ee.**

(Sri Guru Granth Sahib Ji, Page No. 594)

**Dhan dhan har bhagat satguroo hamaaraa**

**jis kee sayvaa tay ham har naam liv laa-ee.**

**Dhan dhan har gi-aanee satguroo hamaaraa**

**jin vairee mitar ham ka-o sabh sam darisat dikhaa-ee.**

(Sri Guru Granth Sahib Ji, Page No. 594)

**Dhan dhan satguroo mitar hamaaraa**

**jin har naam si-o hamaaree pareet banaa-ee. ||19||**

(Sri Guru Granth Sahib Ji, Page No. 594)

Therefore, no one can refute the Param Sat Tat that, unless one makes Puran Samarpan in the Charan Sharan of the Pargateyo Jyot Puran Sant-SatGuru-Puran Braham Gyani, one cannot attain Jeevan Mukti. Only a Poora SatGuru can offer freedom from the bonds of the births-and-deaths. Only by the grace of the Poora SatGuru, a human being can wash away the grime of birth-after-birth sticking upon his mind. Only by the grace of the Poora SatGuru, the mind of the human being can be straightened. Only a Poora SatGuru is capable of undoing the knots of the Asat Karams accumulated birth-after-birth. Only a Poora SatGuru can annihilate all the vices of a human being. Only a Poora SatGuru can put in shape the life of a human being. Only in the Charan Sharan of a Poora SatGuru, one can find the GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Seva. Therefore, it is a humble prayer at the feet of the entire humanity to inscribe this Param Sat Tat in their Hirda that it is impossible to gain spirituality without seeking a Poora SatGuru. Therefore, please make Ardas to find a Poora SatGuru, and focus your mind upon the deeds of Sat, so that you may find the Charan Sharan of a Poora SatGuru and your life may turn out to be a success.





## Pauris 23-24

**Aavhu sikh satguroo kay pi-aariho gaavhu sachee banee.  
 Banee ta gaavhu guroo kayree baanee-aa sir banee.  
 Jin ka-o nadar karam hovai hirdai tinaa samaanee.  
 Peevhu amrit sadaa rahhu har rang japihu saarigpaanee.  
 Kahai naanak sadaa gaavhu ayh sachee banee. ||23||  
 Satguroo binaa hor kachee hai banee.  
 Banee ta kachee satguroo baajhahu hor kachee banee.  
 Kahday kachay sunday kachay kacheen aakh vakhaanee.  
 Har har nit karahi rasnaa kahi-aa kachhoo na jaanee.  
 Chit jin kaa hir la-i-aa maa-i-aa bolan pa-ay ravaanee.  
 Kahai naanak satguroo baajhahu hor kachee banee. ||24||**

(Sri Guru Granth Sahib Ji, Page No. 920)

The blessed SatGuru incarnate Amar Das Ji bestows the entire humanity with Puran Braham Gyan (perfect-divine wisdom) about the magnificence of GurBani (Gur's words or God's words; Sri Guru Granth Sahib Ji). GurBani explains to a common man the significance of the human birth. GurBani demonstrates to a common man the way to live his life. GurBani divulges to a common man the technique to make his life meaningful. GurBani reveals to a common man the technique to make his life successful. GurBani teaches the way to mitigate the sufferings, distresses, hardships and troubles occurring in a common man's life. GurBani reveals the skills with which a common man can make his life happy and prosperous. GurBani imparts upon a common man the knowledge to get rid of the bondage of births-and-deaths. GurBani discloses to a common man the craft with which he can vanquish the Trigun Maya (Maya of the three aspects: Sato – the goodness viz. compassion, righteousness, contentedness and forbearance; Rajo – the desires viz. hopes, expectations and yearnings; and Tamo – the vices viz. lust, anger, greed, attachments and pride). GurBani unveils to a common man the secret to quenching the devastating fire of his Trishna (worldly desires). GurBani conveys to a common man the stratagem by which



to overcome the Panj Chandaals (the five villains or lowlives: lust, anger, greed, attachments and pride). These five Chandaals make their home in the human being's body and, employing their destructive forces, turn a human being's life into hell; GurBani shows the way to vanquish these disastrous Chandaals. GurBani imparts upon a common man the art to obtain Darshan (vision with the inner, spiritual eye) of Sat PaarBraham (Truth, the Transcendent Lord and Creator of the Universe), and accomplish the purpose of his life. GurBani shows the path to follow in order to transcend beyond the Trigun Maya and, at Chautha Pad (the fourth state beyond the three aspects of Maya), forever assimilate oneself in Sat PaarBraham Parmeshar. GurBani guides a common man on the path to become a Sant-Hirda (saintly-Hirda; Hirda denotes Anhat Chakra located near the heart – one of the seven Sat Sarovars, and more a part of our spiritual being than our physical body). GurBani leads a common man on the path to acquire Puran Braham Gyan, Tat Gyan (the divine knowledge; understanding of the divine ways) and Atam Ras Amrit (the highest form or the essence of Amrit; eternal bliss). GurBani reveals to a common man all the mysteries of SatNaam (Truth as a manifestation of the Name of God), SatNaam Simran (meditation upon SatNaam), SatNaam Di Kamai (adherence to SatNaam in life) and Puran Bandagi (complete surrender before God). GurBani reveals to a common man the secret to attaining Jeevan Mukti (deliverance from the cycle of births-and-deaths; salvation), and guides him on this path. GurBani manifests to a common man the art by which he can attain Param Padvi (the highest spiritual status). GurBani tells a common man the recipe of the attainment of Sehaj Awastha (the sublime state of mind absorbed in God's devotion) and Atal Awastha (the stage of unshakable faith). Therefore, it is extremely necessary for a common man to learn, understand and accept the supremely powerful significance of GurBani, so as to make his life happy and prosperous.

GurBani is the storehouse of the accumulated personal experiences of the SatGuru Sahiban (the ten SatGuru Patshah Ji's), the Sants (saints) and the Bhagats (devotees), based on their own Bandagi. GurBani is the supremely powerful Katha (discourse) of the explicit experiences had by the SatGuru Sahiban, the Sants and the Bhagats, during the journey of their Bandagi. GurBani is nothing but a collection of the pearls and priceless gems of Puran Braham Gyan; the Puran Braham Gyan that these great personalities experienced in the course of their Bandagi. GurBani is the supremely powerful Katha of the



magnificence of Sat PaarBraham Parmeshar, manifested upon the earth in the course of Bandagi of these great-and-supremely-mighty personalities. It is a Param Sat (the supreme Truth) that the Katha of Sat PaarBraham is Akath (indescribable), and cannot be recounted. Thus, the Katha of Sat PaarBraham Parmeshar, rather than being told, manifests itself upon the earth – in exactly the same way that the Katha of these great and supremely powerful personalities was manifested upon the earth. The Katha of Sat PaarBraham manifests itself upon the earth when a Suhaagan (God’s bride; one who is accepted as a devotee in Dargah) is born. The Katha of Sat PaarBraham materializes upon the earth when a Sada Suhaag (eternal bride of God; one who has attained Sada Suhaag, denoting the attainment of Puran Braham Gyan, Puran Tat Gyan and Param Padvi) incarnates upon the earth. The Katha of Sat PaarBraham is revealed upon the earth when a Bandagi-immersed human being attains Puran Awastha (the state of spiritual perfection) and, becoming one with Sat PaarBraham Parmeshar, makes appearance upon the earth as an embodiment of Pargateyo Jyot (a manifested divine light; a soul that becomes the pure divine light of God Himself). The Katha of Sat PaarBraham is manifested upon the earth when an Avataar (divine incarnate) of the like of SatGuru Nanak Patshah incarnates upon the earth. The greatest magnificence of Sat PaarBraham Parmeshar that materializes upon the earth is in the form of: an incarnate of Sat PaarBraham Parmeshar, a Puran Sant, a Puran Braham Gyani, a Poora SatGuru (the perfect-SatGuru), a Puran Khalsa (the pure soul that possesses Puran Braham Gyan) or a Gurmukh (a soul before God; a soul in complete Bandagi; a soul in possession of the GurParsaad of Naam; a soul in Sach Khand). These great-and-supremely-mighty personalities have manifested the supremely powerful magnificence of Sat PaarBraham Parmeshar upon the earth, founded upon their immense Bandagi that they practised through the strength of the supreme force of their limitless faith, devotion and trust in Sat PaarBraham Parmeshar. These great-and-supremely-mighty personalities have manifested GurBani upon the earth.

GurBani guides a human being in Bandagi with spirituality. GurBani unveils all the spiritual and deep mysteries of Bandagi. GurBani provides answers to all the questions of a human being in Bandagi. GurBani bears immense significance. GurBani carries immense magnificence. GurBani is the magnificence of Sat PaarBraham Parmeshar. GurBani is the magnificence of the name – ‘Sat’ Naam – of Sat PaarBraham Parmeshar. GurBani is the



magnificence of the Sants, Bhagats, Braham Gyanis, SatGurus, Khalsas, Gurmukhs and Avataars of Sat PaarBraham Parmeshar. GurBani is 'Sat' Saroop (the embodiment of Sat – the eternal Truth or God Himself), and therefore GurBani carries immense magnificence. GurBani is 'Sat' Saroop, and hence GurBani is the Guru (teacher and mentor; one who is divinely ordained to lead others on the path of Bandagi and Mukti). GurBani is 'Sat' Saroop, and so GurBani is Nirankaar (the formless One; God). That is to say, GurBani is the Gyan Saroop (the embodiment of wisdom) of Sat PaarBraham Parmeshar, manifested upon the earth by the SatGuru Sahiban and by the Sants and the Bhagats. GurBani bears an immense force. GurBani by itself is an immense force. Therefore, it is extremely essential to dwell upon the supremely powerful significance of GurBani. Therefore, it is a matter of extreme importance for a human being in Bandagi to learn, understand and acknowledge the significance of GurBani. The blessed SatGuru Sahib reveals the supremely powerful magnificence of GurBani, addressing GurBani as 'Nirankaar':

### **Salok Mehlaa 3**

**Vaahu vaahu banee nirankaar hai tis jayvad avar na ko-ay.  
 Vaahu vaahu agam athaahu hai vaahu vaahu sachaa so-ay.  
 Vaahu vaahu vayparvaahu hai vaahu vaahu karay so ho-ay.  
 Vaahu vaahu amrit naam hai gurmukh paavai ko-ay.  
 Vaahu vaahu karmee paa-ee-ai aap da-i-aa kar day-ay.  
 Naanak vaahu vaahu gurmukh paa-ee-ai  
 an-din naam la-ay-ay. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 515)

It is a Param Sat that GurBani bears the supreme power, and thus GurBani is supreme. It is a Param Sat that GurBani holds the supreme power, and therefore GurBani is paramount. It is a Param Sat that GurBani is 'Sat' Saroop, and this is why GurBani carries the supreme power. It is a Param Sat that GurBani is 'Sat' Saroop, and so GurBani is paramount. This Param Sat is proclaimed in GurBani:

**Vaahu vaahu banee sat hai gurmukh boojhai ko-ay.  
 Vaahu vaahu kar parabh salaah-ai  
 tis jayvad avar na ko-ay.**

(Sri Guru Granth Sahib Ji, Page No. 1276)



It is immensely essential to learn, comprehend and accept the meaning of all these Param Sat Tat's (the core-essences of the supreme Truth). GurBani has emerged from Sach Khand (according to GurBani there are five Khands or spiritual realms: Dharam Khand or the stage of seeking divine union; Gyan Khand or the stage of seeking divine knowledge; Saram Khand or the stage of making efforts towards spirituality; Karam Khand or the stage of receiving divine benignity or grace; and Sach Khand or the realm of ultimate, absolute Truth). GurBani is the expression of Sach Khand. That is to say, GurBani manifests itself from within the Hirdas of those great-and-supremely-powerful personalities who have descended deep in Mansarovar (the eternal source of divine powers; the source of all life; Akaal Purakh Himself) and who have made their home in Sach Khand. Therefore, for a common man dwelling upon the earth, whose current place is in a state below even Dharam Khand (the first state of Bandagi), it is a very tough task to learn and comprehend the Bani (GurBani). A common man, when he reads or listens to GurBani, doesn't have his mind entirely focused in GurBani. A common man, when reciting GurBani, has the experience of his mouth uttering the words of GurBani, but his mind engrossed elsewhere in the worldly affairs. Although the words of GurBani fall into his ears, but his mind keeps wandering in some crises of its own. The utterance of GurBani and its falling into the ears continues, but the mind of the human being carries on with the stream of all the worldly whims and fancies unrelated to GurBani. This Param Sat is experienced every day by the human beings reading GurBani and practising Nitnem (ritual recitals and prayers). Hence, the human being's mind never quietens and never pays heed to GurBani, but rather constantly stays enmeshed in the worldly commotion and frenzy. Unless the human being's mind quietens, it cannot pay heed to GurBani. How can the mind pay attention to GurBani when it is constantly stuck in the frenzy of the worldly impulses? Therefore, the matter of paying heed to GurBani is of grave concern for the human beings reading and listening to GurBani. It is a matter of huge concern for the human beings who wish to walk the path of Bandagi and desire to recite and listen to GurBani; because, unless GurBani gets inscribed in the Surat (subconscious) and the mind of the human being when they happen to read or hear it, there is no purpose in reading or listening to GurBani. It is a Param Sat that the real purpose of reading or listening to GurBani is to inscribe GurBani in the Surat and the mind, so that



the Surat and the mind of the human being are purified. An even bigger Param Sat is that reading and listening to GurBani should serve the divine purpose of inscribing GurBani in the human being's Hirda. A still larger Param Sat is to make GurBani resound in every cell of the human being's body. That is, when the tunes of GurBani Kirtan (chanting) are played, the Surat and the mind of the human being should immediately be drawn into GurBani, the human being should get instated in Samadhi (deep trance-like state, where there is no thought except pure consciousness), and every cell of his body should blossom with the words of GurBani. When the human being reads GurBani, the nectar of the words of GurBani should spill out of every cell of his body. When the human being listens to GurBani being recited, every cell of his body should hear GurBani and every cell of his body should bloom with the nectar of GurBani. When the human being tries to read GurBani, the streams of Amrit (our essence or the life-element; the divine energy; pure soul) should begin flowing from the Sat Sarovars (the seven sources of Amrit or the spiritual energy inside the human body) located in his Dehi (Suksham Dehi or the astral body; Suksham is part of the human soul that is the source of all energy running the senses and the physical functions of the body. This spiritual energy comes from the Sat Sarovars), and he should attain Samadhi. When the human being hears GurBani, the springs of Amrit should start issuing forth from his Dehi. So supremely mighty is the significance of reading and listening to GurBani. This is the reason that GurBani is described as paramount by the SatGuru Sahiban. This is the reason that GurBani is called Amrit. This is the reason that GurBani is called the Guru. This is the reason that GurBani is called Nirankaar. Therefore, for those human beings who fail to experience the essentials of this Param Sat of the supremely powerful magnificence of reading and listening to GurBani, it is meaningless to indulge in reading or listening to GurBani.

The root cause behind the problem of reading and listening to GurBani is the lack of concentration of the mind, Surat and heart. The lack of concentration of the mind, Surat and heart leads even very highly acclaimed human beings, practising Nitnem and reciting GurBani, into disappointment. A common man, grounded in the first stage – Dharam Khand – of Bandagi, cannot find the concentration of his mind, Surat and heart. How can a human being, stuck in the



first stage (Dharam Khand) of Bandagi, achieve concentration of his mind, Surat and heart? How can a common man, mired in the slavery of Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya), make his mind, Surat and heart concentrate? How can a common man, busy committing Kood Karams (the deeds of falsehood; Asat Karams) day-and-night under the slavery of the Panj Chandaals (lust, anger, greed, attachments and pride) seeking to quench the fire of his Trishna, get his mind, Surat and heart to concentrate? Therefore, it is natural to ask these questions: how to achieve concentration of the mind, Surat and heart; how to make the human being's mind, Surat and heart pay heed to GurBani; how to make a human being derive complete pleasure out of reading and hearing GurBani, and how to make a human being find the supreme bliss in reading and listening to GurBani? This Param Sat Tat answers all of these questions: that human being alone can make his mind, Surat and heart listen to GurBani whose Surat is unified with Shabad (the divine words; GurBani); that human being alone can make his mind, Surat and heart derive the complete pleasure of GurBani who has achieved unification of his Surat with Shabad; that human being alone can open the doors of his home to GurBani who has accomplished unification of his Surat with Shabad; that human being alone can comprehend GurBani who has unified his Surat with Shabad; and that human alone can let GurBani penetrate into his Hirida whose Surat is merged with Shabad.

Those human beings – whose Surat isn't unified with Shabad – do not and cannot get their mind, Surat and heart to concentrate. Therefore, it is essential to know, understand and accept the Param Sat that as long as the Surat and Shabad aren't unified, the human being cannot set his mind, Surat and heart to concentrate. The unification of the Surat and Shabad is a GurParsaadi Khel (an endeavour blessed by the Guru and God; the entire process of bestowal of Naam is a GurParsaadi Khel). That is, the unification of the Surat and Shabad can only be achieved by the supreme force of GurParsaad (the eternal bliss and eternal grace). The supreme force of GurParsaad comes to bear only upon a human being who has found the Sangat (congregation) of a SatGuru. Only a human being, who has it pre-written in his destiny, finds the Sangat and the Charan Sharan (sanctuary at the feet) of a SatGuru. Only a human being who has accumulated Sat Karams (the deeds of Sat; truthful deeds) is so-





predestined to find the Sangat of a SatGuru. Only a human being who transforms his Birti (consciousness; tendencies) into Sato-Birti (Birti abiding in the Sato aspects of Maya) through performing Sat Karams has the Sangat of a SatGuru pre-written in his destiny. The human being who attains Sato-Birti receives Nadar (the kind gaze; the divine grace and blessings) of Sat PaarBraham Parmeshar; his destiny comes to bear fruit and as a result he finds the Sangat of a Poora SatGuru. Having found the Sangat of a SatGuru, only a human being who seeks the Charan Sharan of the SatGuru and puts himself in service of the SatGuru receives GurParsaad. Only a human being who makes Puran Samarpan (dedication of one's whole self) in the Charan Sharan of the SatGuru receives GurParsaad. Only a human being who seeks the Charan Sharan of the SatGuru and makes Puran Samarpan finds favour of the SatGuru. Only that human being obtains GurParsaad who dedicates his body, mind and worldly wealth in the Charan Sharan of the SatGuru with complete faith, devotion and trust.

A human being, upon whom the SatGuru brings to bear the supreme power of the GurParsaad, achieves the unification of his Surat with Shabad. The human being, upon whom the supreme force of the GurParsaad of the SatGuru comes to bear, achieves the unification of his Sat Tat (the Sat-element) with the Sat Tat of the SatGuru; and Shabad settles down in his Surat. The Shabad assimilates in his Surat, and his Surat is illuminated with the radiance of SatNaam. SatNaam begins to roll in the human being's Surat. With the unification of the Surat and Shabad, the human being attains Samadhi. The GurParsaadi GurKirpa (the eternal grace through His blessings) is nothing but this unification of the Surat and Shabad. The unification of the Surat and Shabad is the commencement of Bandagi. The unification of the Surat and Shabad is the attainment of Bandagi. GurBani repeatedly reaffirms the supremely powerful Katha of the unification of the Surat and Shabad:

**Khat mat dayhee man bairaagee.  
 Surat sabad dhun antar jaagee.  
 Vaajai anhad mayraa man leenaa.  
 Gur bachnee sach naam pateenaa. ||1||  
 Paraanee raam bhagat sukh paa-ee-ai.  
 Gurmukh har har meethaa laagai  
 har har naam samaa-ee-ai. ||1|| Rahaa-o.**

(Sri Guru Granth Sahib Ji, Page No. 903-904)



**Jaisay jal meh kamal niraalam murgaa-ee nai saanay.  
 Surat sabad bhav saagar taree-ai naanak naam vakhaanay.  
 Raheh ikaant ayko man vasi-aa aasaa maahi niraaso.  
 Agam agochar daykh dikhaa-ay naanak taa kaa daaso. ||5||**

(Sri Guru Granth Sahib Ji, Page No. 938)

**Pavan arambh satgur mat vaylaa.  
 Sabad guroo surat dhun chaylaa.  
 Akath kathaa lay raha-o niraalaa.  
 Naanak jug jug gur gopaalaa.  
 Ayk sabad jit kathaa veechaaree.  
 Gurmukh ha-umai agan nivaaree. ||44||**

(Sri Guru Granth Sahib Ji, Page No. 943)

**Sabad surat bin aavai jaavai  
 pat kho-ee aavat jaataa hay. ||8||**

(Sri Guru Granth Sahib Ji, Page No. 1031-1032)

**Jaytaa sabad surat dhun taytee  
 jaytaa roop kaa-i-aa tayree.  
 Toon aapay rasnaa aapay basnaa  
 avar na doojaa kaha-o maa-ee. ||1||  
 Saahib mayraa ayko hai.  
 Ayko hai bhaa-ee ayko hai. ||1|| Rahaa-o.**

(Sri Guru Granth Sahib Ji, Page No. 350)

As the Surat and Shabad get unified, the human being attains Suhaag (approval in Dargah as a devotee). As the human being attains Suhaag, his Bandagi gets stationed in Karam Khand. The account of his Bandagi is opened in Dargah (the divine court). Only after reaching this state, the mind, heart and Surat of the human being hear GurBani. Only upon reaching this state, the human being begins to comprehend GurBani. Only upon arriving at this state, the human being experiences the profoundness of GurBani. Only once arrived at this state, the human being begins to grasp the deep secrets of GurBani. Only having attained this state, the human being begins to become aware of the priceless gems of Puran Braham Gyan stored in GurBani. Only upon getting at this state, the human being begins to experience the Param Sat Tat's revealed in GurBani. That is, everything that GurBani describes, the human being begins to experience within himself and in his life. The human being's life



begins to transform. Abiding in Samadhi and in Simran, the human being experiences the Param Sat Tat's manifested in GurBani. The human being's life begins to embrace Gurmat (the Godly wisdom; wisdom revealed in GurBani). The human being's life begins to mould into GurBani. The human being's Manmukhta (the tendency to be a Manmukh, i.e. self-willed and self-centred) begins to dissipate. The Gurmukhta (the tendency to be a Gurmukh) within the human being finds a boost. As he descends deeper in Mansarovar, the hold of Maya upon the human being begins to loosen up and his Trishna begins to quench. The Panj Dhoots (the five thieves: lust, anger, greed, attachments and pride) begin to fall under his control. The Hirda begins to achieve Puran Sachyari Rehat (complete compliance with Sat). The fickle mind is quietened. Once the human being arrives at this state, GurBani guides him with spirituality in order to keep him instep on the path of Bandagi. This is why, in this Pauri (verse) of Anand Sahib Ji, the SatGuru Sahib recounts the magnificence of the significance of reciting and listening to GurBani. Those human beings alone become worthy of listening to and reciting GurBani, upon whom the supreme force of Karam (benevolence) of Sat PaarBraham Parmeshar comes to bear. Those human beings alone become capable of assimilating GurBani in their Hirda, upon whom Sat PaarBraham Parmeshar brings to bear the supreme force of His Karam. That is to say, those human beings alone experience the essentials of Puran Sat (the perfect-Truth) revealed in GurBani in their life, upon whom the supreme force of Karam of Sat PaarBraham Parmeshar comes to bear. This also implies that only those human beings are bestowed with the so-supremely-powerful grace of the SatGuru, who attain the fourth Khand – Karam Khand – in their Bandagi.

While it is a Param Sat that the Bani of a Poora SatGuru alone bears the immense magnificence (as dwelt upon in the above-described Katha); that the Bani of a Poora SatGuru alone is Puran Sat; that the Bani of a Poora SatGuru alone is the perfect-divine Hukam (the divine will or command); at the same time this too is a Param Sat that the 'Sat' Guru Tat (assimilation of the human being's Sat Tat with that of the Guru) does not, and cannot, manifest itself in a human being who hasn't accomplished his Bandagi. The 'Sat' Guru Tat does not, and cannot, manifest itself in a human being abiding in the slavery of the Trigun Maya. The 'Sat' Tat does not, and cannot, manifest itself in a human being who hasn't quenched his Trishna. A human being



who hasn't overcome the Panj Chandaals (lust, anger, greed, attachments and pride) is a slave to these Chandaals, and the 'Sat' Tat – the Guru Tat – does not, and cannot, manifest itself in such a human being. The 'Sat' Tat does not, and cannot, manifest itself in a human being who hasn't attained Puran Sachyari Rehat in his Hirda. The 'Sat' Tat – the Guru Tat – does not, and cannot, manifest itself in a human being whose Hirda is yet to become a Sant-Hirda. The 'Sat' Tat does not, and cannot, manifest itself in a human being who hasn't eradicated all his vices and who hasn't manifested all the virtues in his Hirda. The 'Sat' Guru Tat does not, and cannot, manifest itself in a human being who hasn't enlightened every cell of his body with SatNaam Simran; all of whose Bajjar Kapaats (the divine doors that, once opened, channel Amrit into the body and establish connection between the human being and Akaal Purakh) aren't opened up; and whose Sat Sarovars aren't awakened.

Therefore, the words of a human being who hasn't manifested 'Sat' Guru Tat within him are the '**kachee banee**' (imperfect words; false speech). That is to say, the words of a human being abiding in the slavery of Maya are influenced by Maya, and Maya prevails in the speech of that human being. The spirituality doesn't, and cannot, prevail in the speech of a human being in whose words Maya prevails. The speech of a human being who hasn't 'Sat' Guru Tat manifested in him isn't 'Sat'. Such a human being's speech is Asat (not Sat). The supreme power doesn't, and cannot, prevail in the speech of a human being who doesn't have 'Sat' Guru Tat manifested within him. The speech of a human being who hasn't manifested 'Sat' Guru Tat in him isn't, and cannot be, the Gurmat. That is to say, the human being, in whom 'Sat' Guru Tat doesn't manifest itself, is a Manmukh; and the speech of a Manmukh is Asat. The speech of a Manmukh is Manmat (one's own wisdom as opposed to Gurmat or God's wisdom) and it isn't, and cannot be, the Gurmat. The SatGuru Sahib reveals this Param Sat by terming the speech of such (false) religious preachers, who haven't manifested 'Sat' Guru Tat within them, as the 'kachee banee'. By terming the discourse of the (false) religious preachers, in whom 'Sat' Guru Tat doesn't manifest itself, as the 'kachee banee' the SatGuru Sahib has refuted their Bharam (misconception; incorrect religious notion or superstition) and established that the words of such fake religious preachers are Asat. It is a Param Sat that the supreme power doesn't, and cannot, prevail



in the discourse of the religious preachers who are slave to Maya. It is a Param Sat that only Maya prevails in the religious propaganda of such religious preachers, who have made propagation of spirituality their vocation and use it as a profession to seek worldly pleasures for themselves. It is a Param Sat that religious preaching is not a profession. It is a Param Sat that religious preaching is a selfless service, ordained under the Puran Hukam (perfect-divine will) of Dargah. It is a Param Sat that spirituality doesn't, and cannot, prevail in the discourse of the false Maya-stricken preachers. By the 'kachee banee' is meant the speech of an Adhoora (imperfect) person. That person is an Adhoora, who hasn't accomplished his Bandagi and who hasn't been ordained to perform Seva (humble and selfless service to others) by a Poora SatGuru or by Dargah. The 'kachee banee' implies the speech that leads a human being into Bharams. The 'kachee banee' denotes the utterances that are false, Asat and, instead of acting as a guide to the human being, work to mire him in Dubidha (confusion or disbelief). The 'kachee banee' stands for the words carrying no value in Dargah. The 'kachee banee' signifies the words, hearing which the human being makes no spiritual progress. Therefore the human beings who utter 'kachee banee' are the '**kachay**' (Adhoora) beings, and those who pay heed to the 'kachee banee' too are the 'kachay' human beings. That is to say, the speakers as well as the listeners of the 'kachee banee' don't do any service to themselves. Hence, it is a Param Sat that misleading the Sangat by discoursing 'kachee banee' is a grave sin before Dargah. It is a highly devastating sin without redress. To discourse 'kachee banee' is akin to disrespecting Sat PaarBraham Parmeshar and His supremely mighty magnificence. To preach 'kachee banee' is akin to disregarding the SatGuru Sahiban. To expound 'kachee banee' is to dishonour GurBani – the Sat Saroop of the SatGurus; which is a grave and unpardonable sin in Dargah. In conclusion, a human being, who hasn't accomplished his Bandagi and who hasn't been ordained in accordance with the Hukam of Dargah with Seva to bestow GurParsaad, doesn't and cannot carry the supreme power in his words and utterances. The words, speech, writings and utterances of such a human being are 'kachee banee'. Those who utter and write 'kachee banee' are the 'kachay' human beings and those who read and listen to 'kachee banee' too are the 'kachay' human beings. It means that neither those who utter and write 'kachee banee', nor those who read and listen to it, attain Chad Di Kalaa (the eternal bliss). Rather, those



who utter and write 'kachee banee' become sinners before Dargah without any way to remedy their sin. This is the reason that in today's world, the discourse of the preachers and propagators who utter and scribe 'kachee banee' carries no divine power in it, and even their audience and readers derive no benefit from it. This Paran Sat is manifested in GurBani:

### **Pauri**

**Too vayparvaahu athaahu hai atul ki-o tulee-ai.  
Say vadbhaagee je tudh dhi-aa-iday jin satgur milee-ai.  
Satgur kee banee sat saroop hai gurbaanee banee-ai.  
Satgur kee reesai hor kach pich bolday say koorhi-aar  
koorhay jharh parhee-ai.  
Onhaa andar hor mukh hor hai bikh maa-i-aa no jhakh  
marday karhee-ai. ||9||**

(Sri Guru Granth Sahib Ji, Page No. 304)

The 'Sat' Tat – the Guru Tat – manifests itself in that human being alone who vanquishes the Trigun Maya and, arriving at Chautha Pad, assimilates himself in Sat PaarBraham Parmeshar. The 'Sat' Tat manifests itself in that human being alone who has quenched his Trishna. The 'Sat' Tat manifests itself in that human being alone who overcomes the Panj Chandaals (lust, anger, greed, attachments and pride). The 'Sat' Tat – the Guru Tat – manifests itself in that human being alone who abides in the Puran Sachyari Rehat of Hirda. The 'Sat' Tat – the Guru Tat – manifests itself in that human being alone whose Bajjar Kapaats are opened up, Sat Sarovars awakened and every cell of the body enlightened with SatNaam. The 'Sat' Tat – the Guru Tat – manifests itself in that human being alone whose Hirda is transformed into a Sant-Hirda. The 'Sat' Tat – the Guru Tat – manifests itself in that human being alone who acquires Puran Braham Gyan, Tat Gyan and Atam Ras Amrit. The 'Sat' Guru Tat manifests itself in that human being alone who accomplishes his Bandagi, and whose Puran Bandagi is approved in Dargah. The 'Sat' Tat – the Guru Tat – manifests itself in that human being alone who attains Param Padvi and Sehaj Awastha.

The Bani of those great-beings alone is 'Sat' who manifest the 'Sat' Guru Tat in themselves. The Bani of that human being alone is Puran Sat who transforms himself into Sat Saroop. The Bani of that human being alone carries the supreme force who turns into Sat



Saroop. The Bani of that human being alone is GurParsaadi (bearing the grace of the Guru and God) who becomes Sat Saroop. The Bani of that human being alone bears GurKirpa (the eternal grace) who makes himself Sat Saroop. The Bani of that human being holds the supreme power to transform the lives of the Sangat who is changed into Sat Saroop. The Bani of that human being alone carries the supreme force of the Hukam of Dargah who is transformed into Sat Saroop. Such a human being is none other than a Poora SatGuru. Sat PaarBraham Parmeshar Himself listens to, acts upon and fully honours the Bani and the words of only a Sat-Saroop-turned human being. Therefore, whatever the Poora SatGuru proclaims comes to pass in its entirety in the world. The words made by the SatGuru hold true in the world. Besides, GurBani even proclaims a Poora SatGuru as the supremely powerful embodiment of 'Nirankaar'. GurBani declares a Poora SatGuru as the supremely powerful embodiment of 'Parmeshar' (the supreme lord; God). GurBani heralds a Poora SatGuru as the supremely powerful form of 'Sat Purakh' (the Truth manifested as a being; God). These Param Sat Tat's are repeatedly reaffirmed by the SatGuru Avataars in GurBani:

### **Pauri**

**Jo bolay pooraa satguroo so parmaysar suni-aa.  
So-ee varti-aa jagat meh ghat ghat mukh bhani-aa.  
Bahut vadi-aa-ee-aa saahibai nah jaahee ganee-aa.  
Sach sahj anad satguroo paas sachee gur manee-aa.  
Naanak sant savaaray paarbarahm sachay ji-o bani-aa. ||12||**

(Sri Guru Granth Sahib Ji, Page No. 854)

**Vaahu vaahu satgur purakh hai jin sach jaataa so-ay.  
Jit mili-ai tikh utrai tan man seetal ho-ay.  
Vaahu vaahu satgur sat purakh hai jis no samat sabh ko-ay.  
Vaahu vaahu satgur nirvair hai jis nindaa ustat tul ho-ay.  
Vaahu vaahu satgur sujaan hai jis antar barahm veechaar.  
Vaahu vaahu satgur nirankaar hai jis ant na paaraavaar.  
Vaahu vaahu satguroo hai je sach drirh-aa-ay so-ay.  
Naanak satgur vaahu vaahu jis tay naam paraapat ho-ay. ||2||**

(Sri Guru Granth Sahib Ji, Page No. 1421)

**Too satgur chahu jugee aap aapay parmaysar.  
Sur nar saadhik sidh sikh sayvant dhurah dhur.**

(Sri Guru Granth Sahib Ji, Page No. 1406)





Thus, the Bani and the words of a Poora SatGuru bear the supreme force within them. The GurParsaad prevails in the Bani and the words of the Poora SatGuru. Only in the Charan Sharan of a Poora SatGuru one obtains the GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Seva. Only by reposing complete trust in these Param Sat Tat's revealed in GurBani, and making Puran Samarpan at the Sat Charans (the feet where Sat abides) of the SatGuru with total faith and devotion, a human being can receive GurParsaad. Therefore, it is worthwhile to seek the Sangat of a Poora SatGuru. It is essential to make Ardaas (humble prayer) in order to find the Sangat of a Poora SatGuru. It is the urge to meet a Poora SatGuru that transforms the acts of a human being into the deeds of Sat. It is the longing to meet a Poora SatGuru that transforms the Birti of a human being into Sato-Birti. It is the yearning to meet the Poora SatGuru that takes a human being into the Charan Sharan of the Poora SatGuru. It is the craving to behold and revere the Poora SatGuru that kindles a human being's destiny. It is the desire to behold and venerate the Poora SatGuru that makes the seeds of faith, devotion and trust germinate in a human being's Hirda. It is the urge to behold and praise the Poora SatGuru that fosters faith, devotion and trust in a human being's Hirda.



## Pauris 25-26

**Gur kaa sabad ratann hai heeray jit jarhaa-o.**  
**Sabad ratan jit man laagaa ayhu ho-aa samaa-o.**  
**Sabad saytee man mili-aa sachai laa-i-aa bhaa-o.**  
**Aapay heeraa ratan aapay jis no day-ay bujhaa-ay.**  
**Kahai naanak sabad ratan hai heeraa jit jarhaa-o. ||25||**  
**Siv sakat aap upaa-ay kai kartaa aapay hukam vartaa-ay.**  
**Hukam vartaa-ay aap vaykhai gurmukh kisai bujhaa-ay.**  
**Torhay bandhan hovai mukat sabad man vasaa-ay.**  
**Gurmukh jis no aap karay so hovai aykas si-o liv laa-ay.**  
**Kahai naanak aap kartaa aapay hukam bujhaa-ay. ||26||**

(Sri Guru Granth Sahib Ji, Page No. 920)

In these supremely powerful Saloks (verses) of the Bani (GurBani or a part thereof) of Anand Sahib, the blessed SatGuru Ji (Sri Guru Amar Das Ji) with immense benevolence bestows upon the entire humanity Puran Braham Gyan (the perfect-divine wisdom) about the magnificence of ‘**Gur kaa sabad**’ (‘the words of God’), and about the divine and spiritual ‘**Hukam**’ (the divine will or command). It is a Param Sat (supreme Truth) that ‘Gur kaa sabad’ itself is the ‘Hukam’. There is no distinction between ‘Gur kaa sabad’ and the ‘Hukam’. The entire GurBani (Sri Guru Granth Sahib Ji) is ‘Gur kaa sabad’, and therefore the entire GurBani is nothing but the ‘Hukam’ of Sat PaarBraham Parmeshar (Truth, the Transcendent Lord and Creator of the Universe). ‘Gur kaa sabad’ is the words from Dargah (the divine court). ‘Gur kaa sabad’ is Puran Sat (the perfect-Truth). Each and every word and Salok of GurBani is Puran Hukam (the perfect-divine will) of Dargah. ‘Gur kaa sabad’ was manifested throughout the Creation as Puran Sat at the time of origin of the Creation; has ever since been so manifested; and will forever continue to be manifested as such. ‘Gur kaa sabad’ was manifested as the supreme force of the Nirgun Saroop (the infinite divine power beyond the three attributes of Maya) of Sat PaarBraham Parmeshar at the time



of origin of the Creation; has ever since been so manifested; and will forever continue to be manifested as such.

It is the supreme power of 'Gur kaa sabad' in its spiritual form that has brought about the creation, sustenance and destruction of the whole Creation from the time of origin of the Creation; is still bringing it about and will forever continue to bring it about. Indeed 'Gur kaa sabad' alone is the supreme force. 'Gur kaa sabad' assimilates within itself all the divine and spiritual supreme powers. 'Gur kaa sabad' is the divine constitution. Every creation in the universe comes into existence in accordance with this divine constitution. It is in accordance with this divine constitution that every creation in the universe finds care and sustenance. In accordance with this divine constitution, every creation in the universe meets its end. Just as the affairs of a state or country are run by all the governmental authorities in accordance with the constitution of that state or country; in the same way 'Gur kaa sabad' is the divine constitution that assimilates within it the supreme powers administering the affairs of the entire Creation. The constitutions of the countries in the world undergo changes; even new laws are introduced and older laws amended from time to time in order to better run the governance. But the divine constitution has never undergone a change; it neither does, nor will ever undergo any change. The divine constitution was established at the time of origin of the Creation, and ever since it has simply been followed. The divine constitution is ever-existent. The divine constitution is ever-established. The divine constitution is incontrovertible. The divine constitution is Puran Sat. The divine constitution is incontestable. The divine constitution is the supreme divine force. The blessed SatGuru incarnate Nanak Patshah Ji manifests the supremely powerful Sat Tat (core-essence of the Truth) about the divine Hukam in Jap Ji Bani (the composition by Sri Guru Nanak Dev Ji) at the very beginning of GurBani:

**Hukam rajaa-ee chalnaa naanak likhi-aa naal.  
Hukmee hovan aakaar hukam na kahi-aa jaa-ee.  
Hukmee hovan jee-a hukam milai vadi-aa-ee.  
Hukmee utam neech hukam likh dukh sukh paa-ee-ah.  
Iknaa hukmee bakhsees ik hukmee sadaa bhavaa-ee-ah.  
Hukmai andar sabh ko baahar hukam na ko-ay.  
Nanak hukmai jay bujhai ta ha-umai kahai na ko-ay. ||2||**

(Sri Guru Granth Sahib Ji, Page No. 1)



In order to achieve Puran Bandagi (complete submission before God), it is extremely essential to learn, grasp and to contemplate and dwell upon these supremely powerful Sat Tat's of the divine and spiritual Hukam. The divine, spiritual Hukam is simply a collection of the divine laws established by Sat PaarBraham Parmeshar at the time of creating the Cosmos. These are the divine laws established by Akaal Purakh (the immortal, timeless being; God) for the sole purpose of administration of the Creation. The entire Gurmat (Godly wisdom; wisdom revealed in GurBani) describes nothing but these divine and spiritual laws. The entire GurBani expounds nothing but these divine and spiritual codes. Thus, this supremely powerful Bani explains the magnificence of these great and supremely powerful divine precepts. The entire Creation has come into existence only in accordance with these divine and spiritual rules; it is so created, it is being so created, and it will continue to be so created in future. The word '**aakaar**' ('form; existence') represents the creation of the Cosmos. Not just that the whole Cosmos has been created, would be created, is being created and will continue to be created in accordance with these divine rules, but even the sustenance, administration and destruction of the whole Creation too has taken place, is taking place and will continue to take place in accordance with these divine commandments. By '**Hukmee**' is meant the Creator of the 'Hukam', the Vidhaata (the ultimate authority; God), the blessed Sat PaarBraham Pita Parmeshar; and by 'Hukam' is meant the constitution established by the Vidhaata.

At the same time when Akaal Purakh – the blessed Sat PaarBraham Pita Parmeshar, the Vidhaata created the Creation, Sat PaarBraham Pita Parmeshar also constituted these divine laws in accordance with which the origin, the sustenance and the destruction of the Creation has occurred, is occurring and will continue to occur. This implies that at exactly the same time when the Creation was brought into existence, Sat PaarBraham Pita Parmeshar also inscribed in Dargah the Hukam to administer the origin, the sustenance and the destruction of the Creation in accordance with these divine regulations. Just as the government of a country, a state or a city formulates the rules and regulations for its administration, called the constitution, and then governs in accordance with the rules and regulations stated in the constitution, in exactly the same manner Dargah has set down these divine laws and commandments in order



to regulate the origin, sustenance and destruction of the whole Creation. This constitution of Dargah is called the Vidhaan of Vidhi (the constitution of the ultimate authority). These laws and commandments of Dargah are given the name of the Vidhaan of Vidhi. Hence, from the beginning of time and throughout the ages the creation, the administration and the destruction of the entire Universe has been taking place in accordance with these divine rules and regulations, and will continue to so take place in all ages to come. Just as Akaal Purakh Himself is '**Aad sach jugaad sach, hai bhee sach naanak hosee bhee sach.**' ('True at the origin, true through the ages; true now and forever'), in exactly the same way these divine rules and laws created by Him too are 'Aad sach jugaad sach, hai bhee sach naanak hosee bhee sach.'

Just as Akaal Purakh Himself is immense, eternal and Sarab Kalaa Bharpoor (possessor of all the supreme and divine abilities), in the same way the Vidhaan made by Sat PaarBraham Pita Parmeshar too is the storehouse of the immense powers. Just as the Katha (discourse) of the immense-eternal blessed Sat PaarBraham Pita Parmeshar is Akath (indescribable), in exactly the same way the Katha of His Hukam, i.e. His Vidhaan, too is impossible to describe. That is to say, the human beings who lead their lives in accordance with this divine Vidhaan become one with this immense-eternal-supreme-power, attain immensity and become the fount of this supreme force. The Katha of the divine Vidhaan clearly manifests itself upon earth in these great-beings. Wherever these great-beings make their place and propagate Puran Sat, there Dargah manifests itself upon earth. In the Sangat (congregation) of these great-beings, the divine Vidhaan clearly reveals itself, and the Suhaagans (God's brides; those accepted as devotees in Dargah) and the Sada Suhaagans (the eternal brides of God; those who have attained Sada Suhaag, i.e. Puran Braham Gyan, Puran Tat Gyan and Param Padvi) take birth. These divine laws and commandments, called the Vidhaan of Vidhi, are the Puran Gurmat. GurBani expounds nothing but this Vidhaan. The entire GurBani is the Gurmat. The entire GurBani is the magnificence of this Vidhaan. The Avataars (the divine incarnates), SatGurus (the Truth Gurus), Puran Sants (the perfect-saints), Puran Braham Gyanis (those possessing Puran Braham Gyan) and Puran Khalsas (the pure souls possessing Puran Braham Gyan) lead their lives in accordance with this Vidhaan and guide the entire humankind on the path of this



divine Vidhaan, and bless them with the supreme forces of GurParsaad (the eternal bliss and eternal grace) and GurKirpa (the divine grace) for following this great and supremely mighty Vidhaan. The SatGurus, Puran Sants, Puran Braham Gyanis and Puran Khalsas are the propagators of this Vidhaan, and they bestow the nectar of this supremely forceful Vidhaan upon the entire mankind. The divine Avataars, SatGuru Patshahs, Puran Braham Gyanis, Puran Sants and Puran Khalsas have practised this supremely powerful divine Vidhaan in their lives, and bestowed this supreme force upon the entire humanity in the form of GurBani. Therefore, the human beings who adhere to this divine Vidhaan are released from the clutches of Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya) and becomes the keepers of this divine Vidhaan; they become the rightful owners of this divine Vidhaan; they acquire the GurParsaad to propagate this divine Vidhaan and assimilate themselves in Akaal Purakh, accomplish the mission of their human birth and offer salvation to people in the whole world.

To lead a real life is to abide in this divine Vidhaan. The true pleasure of life can only be experienced when one leads his life in accordance with this Vidhaan. All our pleasures and sorrows come to pass in our lives in accordance with this Vidhaan alone. The Vidhaan of Karma (laws determining one's destiny in accordance with one's good and bad deeds) is an immensely significant part of this divine Vidhaan. The Vidhaan of Karma is a supremely mighty Vidhaan that administers the life of creatures in the 8.4 million Medni's (species) inhabiting the earth. Our entire life is run in accordance with the Vidhaan of Karma. Our every moment and every breath find existence only in accordance with the supremely mighty Vidhaan of Karma. Our destinies are inscribed in accordance with this supremely mighty Vidhaan, and come to pass in our lives in our future births. The most significant fact that we need to understand is this: every act of our everyday life; all our pleasures and sorrows; our good and bad moments; happiness and sadness; meetings and partings – togetherness and separation; relationships and ties; good and bad worldly bonds; good and bad family ties; domestic pleasures and sufferings-distresses; coming into riches and falling into poverty; prosperity and penury; availability and lack of worldly comforts; our behaviour and conduct; our Sanskaars (social and moral norms and practices) and habits; our Birti (tendencies; bent) of mind being mired



in Maya – being of the Tamo (the vices) or the Rajo (the desires) characteristics – i.e. our Birti of mind being slave to lust, anger, greed, attachments, pride and Trishna (the worldly desires); our Birti of mind being of the Sato (the virtuosity) characteristics, i.e. our Birti of mind possessing compassion, righteousness, contentedness and forbearance; the level of our worldly education; our means of livelihood and our successes and failures; our Bandagi and Seva (humble and selfless service to others); our honours and humiliations; in essence everything taking place in our everyday life comes to pass only in accordance with this supremely mighty Vidhaan of Karma.

The human beings, who grasp this supremely mighty Vidhaan and surrender before it, lead their lives according to this Vidhaan and by so doing they efface their very existence, end their ego, rid themselves of Maya and make a success of their life. The human beings who grasp this Vidhaan achieve understanding of the game-plan of Maya. Such human beings relinquish their Rajo and Tamo Birtis, bring their everyday deeds under Sato Birti and transform all their acts into Sat Karams (the deeds of Sat; truthful deeds). Leading such a life of Sat Karams, our Sat Karams begin to accumulate and a time comes when we accumulate enough Sat Karams to draw the Nadar (the kind eye; divine blessing) of Akaal Purakh upon us and, by virtue of this blessing, we begin to merit the GurParsaad. The acquiring of GurParsaad transforms our life. There is only one Vidhaan of extricating ourselves from the supremely mighty Vidhaan of Karma and leading our life forever into the supreme bliss, and that Vidhaan is to acquire GurParsaad, abide in Naam Simran (meditation upon Naam – the name representing God and His entire Creation), observe Naam Di Kamai (practising Naam in life), enlighten our Hirda (Hirda denotes one of the seven Sat Sarovars located near heart; part of one's spiritual being) with Naam, illuminate every cell of our body with Naam, vanquish Maya and accomplish our Bandagi – which squares up the account of all our past deeds of birth-after-birth and we attain the supreme bliss, Sat Chit Anand (the bliss of abiding in consciousness of Truth; eternal happiness). This is how the human beings who abide in Sato Birti receive GurParsaad and, looking and caring after the GurParsaad, rid themselves of the bonds of their deeds. All the deeds performed by a Jeevan Mukht being (one who attains salvation, i.e., liberation while still in one's physical body) henceforth turn into Sat Karams. Such human beings, being Jeevan





Mukt, lead a correct and blissful life and engage themselves in Parupkaar (selfless acts for benefaction of humanity) and Maha Parupkaar (guiding the mankind on the path of Bhagati and Jeevan Mukti) of the entire humanity.

Here it becomes necessary to consider the question of how the life and all the acts of these great-beings come to be governed under the Hukam. This Param Sat Tat (core-essence of the supreme Truth) can be realized by understanding the following: a human being is endowed with the five action-organs (two hands, two feet and a mouth) which have as their basis the five sensory-organs (the nose, ears, eyes, tongue and skin). The basis of these five sensory organs is the human mind, and the basis of the human mind is the human intellect. It means that what the five sensory-organs experience becomes knowledge, based upon which the mind, in accordance to its intellect, issues instructions to the action-organs, and the five action-organs perform the act. One's own intellect is termed the Manmat (one's own wisdom as opposed to the Gurmat). It thus signifies that all the acts of a common person are committed according to his Manmat. The Manmat is slave to Maya. The Manmat itself is Maya. It follows then that all our acts are committed under the influence of Maya.

The next Sat Tat which is extremely necessary to understand is that, even over and above the mind, there is the Param Jyot (the divine light; soul; God Himself) whose presence is the sole cause of a person being born in the world. This Param Jyot alone assimilates within it the storehouse of the immense wisdom that we call Puran Braham Gyan and Puran Tat Gyan (the entire divine knowledge; understanding of the divine ways). We also know this storehouse of wisdom by the names of Gurmat and Atam Ras Amrit (the highest form or the essence of Amrit or the divine energy; eternal bliss). This Param Jyot is the storehouse of the immense-eternal divine and spiritual supreme powers. This Param Jyot is the boundless storehouse of all the divine treasures. This Param Jyot is Sat PaarBraham Pita Parmeshar Himself stationed within our own Dehi (the Suksham form; Suksham is part of the human souls that is the source of all energy running the senses and the physical functions of the body. This spiritual energy comes from the Sat Sarovars). When a Sato-Birti-bound human being, engaged in accumulating Sat Karams, achieves GurParsaad and, through looking and caring after this great and



supreme force, vanquishes Maya, attains the GurParsaad of Puran Sachyari Rehat (total compliance with Sat) in his Hirda, crosses the milestones of Puran Bandagi and is admitted in Dargah – then he obtains Darshan (vision with the inner, spiritual eye) of Akaal Purakh Sat PaarBraham Pita Parmeshar and assimilates himself in Akaal Purakh. Upon arriving at this state, he achieves Gurmat, i.e. he comes in possession of the Puran Braham Gyan and Puran Tat Gyan. As he acquires Puran Braham Gyan and Puran Tat Gyan, his Manmat comes to an end. That is, he puts an end to his slavery to Maya, puts an end to his mind, and brings Maya under his servitude. When he is blessed with such grace and GurParsaad, all of his five sensory-organs begin to abide in Gurmat. All five sensory-organs are subjugated under Puran Braham Gyan. That is, all five sensory-organs are subjugated under the constitution of the Braham (the divinity) and under Puran Hukam. This is how the five action-organs come under the subjugation of Puran Hukam. Thus every act performed by such a human being is within Puran Hukam, and a Sat Karams. Every deed of such a human being is abundant with Parupkaar and Maha Parupkaar for the whole humanity.

The human beings, spending their life as slaves to the Rajo and Tamo Birtis of Maya, are condemned to wander birth-after-birth in Juni's (the species). All the acts of such human beings are Asat Karams (untruthful deeds; deeds against Sat), and these Asat Karams become the sole cause of their base Sanskaars, ill-conduct, bad character, sorrows, distresses, sufferings, a life filled with filth, penury and poverty. These Asat Karams are the sole cause of every trouble in our life. The Vidhaan of Karma dictates that as we sow, so shall we reap. That is, our future life will be determined by our current deeds. Those human beings, who disregard this divine Vidhaan called the Hukam, have only grave hurts in store for them.

Therefore, having realized the Puran Braham Gyan that everything comes to pass in accordance with the divine Vidhaan made by Akaal Purakh the blessed Sat PaarBraham Pita Parmeshar, called the Hukam in GurBani, we arrive at the understanding of our ego. GurBani terms ego as a grave mental sickness. The understanding of ego, and the enlightenment of this wisdom, leads us into humility. Absolute humility is the key to Dargah. The end of ego is Jeevan Mukti (deliverance from the cycle of births-and-deaths; salvation). The end of ego is attained by making Puran Samarpan (dedication of one's



entire self with body, mind and physical possessions) at the feet of the Guru (teacher and mentor; one who has accomplished Bandagi and attained Jeevan Mukti, and is divinely ordained to lead others on the path of Bandagi and Mukti). Puran Samarpan effaces our very existence, leaving us with nothing but the Param Jyot, and this Param Jyot assimilates itself forever in the Nirgun Saroop.

A common man is hardly aware of what exactly is implied by the Hukam. A common man has little consciousness of what is meant by Bhaana (the divine will or intent), and how one can abide in the Bhaana. The Bhaana and the Hukam are the names given to the same supreme power. How can the Hukam be made perceptible to a common man? How can a common man achieve the capacity to abide in the Hukam? A common man hasn't attained such a state in his Surat that might make him perceive or distinguish the Hukam, and make him able to adhere to it. A common man hasn't reached such a state in his Surat that might make him aware of the Sat Tat's revealed in GurBani and make him able to practise Shabad (the divine words; GurBani) and observe the divine Hukam. In answer to all these questions, Dassan Dass (the servant to a servant; here the narrator) humbly prays at the feet of the entire humanity that:

1. Don't blame someone else for your sorrows, troubles, distresses, sufferings, problems, misery, maladies, grief etc. A large part of the humanity starts blaming Sat PaarBraham Parmeshar for their sorrows, pains, agonies, troubles, problems, despair, ailments, gloom etc., or lays blame upon those other than themselves. It is utterly wrong to do so. A human being is responsible for his own sufferings, discomforts, strife, woes, troubles, anguish, diseases and torments etc. A human being's own deeds are the sole cause of his pains, troubles, discords, hardships, worries, distresses, illnesses and despairs etc. This Param Sat is divulged in GurBani:

**Dadai dos na day-oo kisai dos karammaa aapni-aa.**

**Jo mai kee-aa so mai paa-i-aa dos na deejai avar janaa. ||21||**

(Sri Guru Granth Sahib Ji, Page No. 433)

2. Thus, do not lay the blame of your own deeds upon Sat PaarBraham Parmeshar or someone else. Own up the blame of your deeds. Take responsibility of the faults in your own deeds as Sat, and accept them smilingly. Once we have



acknowledged this Param Sat, we can practise abiding in the Bhaana. Accepting this Param Sat, we can earn a huge Punn (virtuosity) of complying with the divine Hukam. Accepting this Param Sat, we can put an end to our sufferings, troubles, strife, issues, problems, hurts, sicknesses and laments etc. and obtain the supreme bliss – Sat Chit Anand. Embracing this Param Sat, our new deeds will cease turning into our shackles, and our Sat Karams will begin accumulating. Our Birti will turn into Sato-Birti, and as a result we shall find the Sangat and Charan Sharan (sanctuary at the feet) of the SatGuru. This is why the magnificence of blessing of the Bhaana is proclaimed as being boundless in GurBani:

**Pauri**

**Bhaanai hukam manaa-i-on bhaanai sukh paa-i-aa.**

**Bhaanai satgur mayli-on bhaanai sach dhi-aa-i-aa.**

**Bhaanay jayvad hor daat naahee sach aakh sunaa-i-aa.**

**Jin ka-o poorab likhi-aa tin sach kamaa-i-aa.**

**Naanak tis sarnaagatee jin jagat upaa-i-aa. ||21||**

(Sri Guru Granth Sahib Ji, Page No. 1093)

3. When some suffering, discomfort, distress, hardship, trouble, malady, gloom etc. bedevils your life, make use of the supreme power of perseverance inherent in you and, staying grateful to Sat PaarBraham Parmeshar, face the situation cheerfully. By so doing, you will succeed in embracing the Bhaana, and will thereby do a great favour of virtuosity to yourself. Call Sat PaarBraham Parmeshar to your mind with faith, devotion and trust, and focus your attention on finding ways to get out of the adverse circumstances. Thus yielding yourself to the Bhaana, you will be showered with the grace of Sat PaarBraham Parmeshar and the path of breaking away from the adverse situation will automatically become apparent to you. Carrying on with this practice in the daily life, your Punn Karams will begin to grow and the Kood Karams (the deeds of falsehood; Asat Karams) will begin to decline. The pain will become the cure. We shall devote more of ourselves in the service of Sat. Through engaging ourselves in the service of Sat, our Birti will transform into Sato-Birti. We shall find the supremely powerful Charan Sharan of the SatGuru. We shall



obtain GurParsaad. Our life will undergo a transformation. Our Bandagi will commence. All our sufferings, pains, strife, troubles, hardships, miseries, maladies, angst etc. shall come to an end on their own.

This is why the SatGuru Sahiban (the ten SatGuru Patshah Ji's) have striven to reaffirm repeatedly the supremely powerful Katha of the divine and spiritual Hukam in GurBani:

**Hukmee hukam chala-ay raahu.**

**Naanak vigsai vayparvaahu. ||3||**

(Sri Guru Granth Sahib Ji, Page No. 2)

**Jiv jiv hukam tivai tiv kaar.**

(Sri Guru Granth Sahib Ji, Page No. 8)

**Satsangat kaisee jaanee-ai.**

**Jithai ayko naam vakhaanee-ai.**

**Ayko naam hukam hai**

**naanak satgur dee-aa bujhaa-ay jee-o. ||5||**

(Sri Guru Granth Sahib Ji, Page No. 71-72)

**So aisaa har naam dhi-aa-ee-ai man mayray**

**jo sabhnaa upar hukam chala-ay.**

**So aisaa har naam japee-ai man mayray**

**jo antee a-osar la-ay chhadaa-ay.**

**So aisaa har naam japee-ai man mayray**

**jo man kee tarisnaa sabh bhukh gavaa-ay.**

**So gurmukh naam japi-aa vadbhaagee**

**tin nindak dusat sabh pairee paa-ay.**

**Naanak naam araadh sabhnaa tay vadaa**

**sabh naavai agai aan nivaa-ay. ||15||**

(Sri Guru Granth Sahib Ji, Page No. 89)

**Paranvat naanak hukam pachhaanai sukh hovai din raatee.**

(Sri Guru Granth Sahib Ji, Page No. 156)

**Jaman marnaa hukam hai bhaanai aavai jaa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 472)

GurBani decrees 'Naam' to be the highest and the supremely powerful Hukam. This 'Naam' Hukam is SatNaam (Truth as a manifestation of the Name of God). The immense magnificence of



this supremely powerful Hukam ‘SatNaam’ of Sat PaarBraham Parmeshar is dwelt upon (along with testaments based in GurBani) in the Katha of ‘Anand Sahib Pauri 1’. It is extremely necessary for the Jigyasoo beings (seekers of the divine Truth) to learn about, understand and accept the immense magnificence of the supremely powerful ‘Gur kaa sabad’, which is ‘SatNaam’. Although GurBani manifests several names of Sat PaarBraham Parmeshar, but the name ‘Sat’ (‘the eternal Truth’) denotes the supreme force of Sat PaarBraham Parmeshar, who has assimilated Himself entirely in the name ‘Sat’ alone. This is why the blessed SatGuru incarnate Nanak Patshah Ji has manifested the name ‘Sat’ in the Mool Mantar (the definition of the Origin; the very first composition in Jap Ji Sahib) at the very outset, in the beginning of GurBani. Subsequently, the name ‘Sat’ is repeatedly reaffirmed in GurBani. At times ‘Sat’ is manifested as the name, sometimes in the form of ‘Mool Sat’ (‘the Truth being the Origin’), and a countless number of times in the form of ‘Sat’ GurParsaad. The name ‘Sat’ is the supreme force, whose Hukam reigns supreme in the entire Creation. The name ‘Sat’ is the supreme power that brings about the origin, the sustenance and the destruction of the entire Creation. There is no greater force than the name ‘Sat’. The name ‘Sat’ is the one where Sat PaarBraham Parmeshar makes His home with His Sarab Kalaa’s (all the supreme and divine abilities); therefore the name ‘Sat’ is the **‘Gur kaa sabad ratann’** (‘the jewel of Gur-kaa-sabad’) whose supremely powerful Katha is brought out in these Pauris (25-26) of Anand Sahib by SatGuru incarnate the blessed Amar Das Ji. It is from within this priceless gem of the name ‘Sat’ that the Bandagi of all the SatGuru Sahiban came to be manifested. It is only from within this priceless gem of the name ‘Sat’ that the Bandagi of all Avataars, Sants, Braham Gyanis, Bhagats (devotees) and Khalsas came to be materialized. The entire GurBani has emerged from within this priceless gem of the name ‘Sat’. It is only in the Sangat of a Poora SatGuru (the perfect-SatGuru) that one finds this supremely powerful ‘Sat’ Naam. It is only through dedicating oneself in the Charan Sharan of a Poora SatGuru that one can obtain the GurParsaad of ‘Sat’ Naam.

The entire GurBani is ‘Sat’, and has even originated from ‘Sat’. Every word of GurBani is Puran Sat. Not a single word in GurBani is flawed in the slightest manner. GurBani is the pure and sacred Puran Sat. To know, understand and accept GurBani as Puran Sat,



and to practise it in our everyday life, is to render perfect service to Puran Sat. GurBani is Puran Sat, and hence GurBani is manifested as Nirankaar (the formless; God). Thus, GurBani is the embodiment of the Puran Braham Gyan of Sat PaarBraham Parmeshar. Thus, 'Gur kaa sabad' bears immense magnificence. GurBani repeatedly reaffirms the immense magnificence of 'Gur kaa sabad':

**Gur kaa sabad antar vasai taa har visar na jaa-ee. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 31)

**Gur kaa sabad man vasai man tan nirmal ho-ay. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 32)

**Gur kaa sabad amrit hai jit peetai tikh jaa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 35)

**Ratan amolak paa-i-aa gur kaa sabad beechaar.**

**Jihvaa sachee man sachaa sachaa sareer akaar.**

**Naanak sachai satgur sayvi-ai sadaa sach vaapaar. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 83)

**Lakh cha-oraaseeh bharamday manhath aavai jaa-ay.**

**Gur kaa sabad na cheeni-o fir fir jonee paa-ay. ||2||**

(Sri Guru Granth Sahib Ji, Page No. 162)

**Ratnaa paarakh jo hovai so ratnaa karay veechaar.**

**Ratnaa saar na jaan-ee agi-aanee andh andhaar.**

**Ratan guroo kaa sabad hai boojhai boojhanhaar.**

(Sri Guru Granth Sahib Ji, Page No. 589)

**Gur kee keerat japee-ai har naa-o.**

**Gur kee bhagat sadaa gun gaa-o.**

**Gur kee surat nikat kar jaan.**

**Gur kaa sabad sat kar maan. ||2||**

(Sri Guru Granth Sahib Ji, Page No. 897)

**Gur sayvaa tay sabh kichh paa-ay.**

**Ha-umai mayraa aap gavaa-ay.**

**Aapay kirpaa karay sukh-daata**

**gur kai sabday sohaa hay. ||9||**

**Gur kaa sabad amrit hai banee.**

**An-din har kaa naam vakhaanee.**

**Har har sachaa vasai ghat antar**





so ghat nirmal taahaa hay. ||10||  
 Sayvak sayveh sabad salaahh.  
 Sadaa rang raatay har gun gaavahi.  
 Aapay bakhsay sabad milaa-ay  
 parmala vaas man taahaa hay. ||11||  
 Sabday akath kathay saalaahay.  
 Mayray parabh saachay vayparvaahay.  
 Aapay gundaataa sabad milaa-ay  
 sabdai kaa ras taahaa hay. ||12||

(Sri Guru Granth Sahib Ji, Page No. 1057)

**Gur kaa sabad sabh rog gavaa-ay jis no har jee-o laa-ay.**  
**Naamay naam milai vadi-aa-ee jis no man vasaa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 1130-1131)

It is only through practising ‘Gur kaa sabad’ that the human being’s mind finds poise, gets focussed and quietens down. Only through practising ‘Gur kaa sabad’, the human being receives GurParsaad and his Surat (subconscious) and Shabad are unified. Only through practising ‘Gur kaa sabad’, the human being inscribes SatNaam in his Surat, attains Samadhi (deep trance-like state, where there is no thought except pure consciousness) and all his Sat Sarovars (the seven sources of Amrit, or the spiritual energy, inside the human body) are enlightened. Along with this, all the cells of the human being’s body are lit up with SatNaam and all his Bajjar Kapaats (divine doors located at various places in the human body that, once opened, channel Amrit into the body and establish connection between the human being and Akaal Purakh) are opened up. Only through practising SatNaam while in Samadhi, the human being attains Sunn Samadhi (silent, deep meditation; a state free of thoughts, even free from the effects of time and space) and his mind is straightened. Only through practising ‘Gur kaa sabad’, the human being’s mind gets cleansed. That is, only through practising ‘Gur kaa sabad’, the grime sticking upon the mind of the human being from birth-after-birth is washed away. Only through practising ‘Gur kaa sabad’, the bonds of the human being’s deeds of birth-after-birth are shattered and the human being’s soul is released from the burden of these countless deeds. With the breaking of the bonds of deeds, the human being finds an end to his mental ailments, sufferings, strife, troubles and hardships. Only through practising ‘Gur kaa sabad’, the



human being's Trishna is quenched and the Panj Chandaals (the five villains or lowlives: lust, anger, greed, attachments and pride) arrive under control of the human being. Only through practising 'Gur kaa sabad', the human being vanquishes Maya. Only through practising 'Gur kaa sabad', the human being attains Puran Sachyari Rehat in his Hirda, and fills his Hirda with all of the SatGun's (the divine virtues). Practising 'Gur kaa sabad' in life alone is Bandagi, and holds the promise of admitting the human being into Dargah. 'Gur kaa sabad' is the Naam Amrit, and through practising it the human being attains Jeevan Mukti. Only through practising 'Gur kaa sabad', the human being obtains Darshan of Sat PaarBraham Parmeshar and is ordained with the Seva to bestow GurParsaad upon others. Only through practising 'Gur kaa sabad', the human being attains Param Padvi (the highest spiritual status). Only through practising 'Gur kaa sabad', the human being achieves Puran Braham Gyan and Atam Ras Amrit.

Even the Trigun Maya (Maya of the three Gun's or characteristics: Rajo-Gun, Tamo-Gun and Sato-Gun) has come into existence under the Puran Hukam of Sat PaarBraham Parmeshar. The Jeev-Atma (our life-essence; soul) too is created under the Puran Hukam of Sat PaarBraham Parmeshar. The element of Jeev-Atma is the Sat Tat. This is the divine Jyot (the divine light within; soul), whose supreme power brings a human being into existence. This is the Sat Tat that assimilates within it all the divine supreme powers. Thus, even the whole game-plan of Maya prevailing in the world is taking place under the Puran Hukam of Sat PaarBraham Parmeshar. In creating a human being, Sat PaarBraham Parmeshar has installed all the Sato-Gun-bearing powers within him. It is a Param Sat that all the powers of practising the SatGun's of compassion, righteousness, contentedness, forbearance, meditation, asceticism, worship, humility, faith, devotion, trust, charity, virtuosity, fearlessness, amiability, Simran, Bandagi, Seva, Jat (asceticism; self-control) and Sat etc. are invested within the human being.

Along with these, Sat PaarBraham Parmeshar has also installed within the human being the devastating forces of Maya (Rajo: Trishna and Tamo: lust, anger, greed, attachments and pride). That is, even the grave and deadly fire of Trishna too is ignited within the human being by Sat PaarBraham Parmeshar. To quench the destructive fire of Trishna, Sat PaarBraham Parmeshar has installed the Panj



Chandaals (lust, anger, greed, attachments and pride) within the human being. The gravely destructive forces of these Panj Chandaals too reside within the human being that – instead of quenching the fire of the human being's Trishna – have the capability of fuelling it to an even deadlier degree. Thus, it is a Param Sat that a human being carries within him all the supreme powers in the form of his Sat Tat, and at the same time he also possesses all the gravely dangerous forces established within him.

It is up to the human being what path he chooses to tread. That is to say, it is up to the human being to choose the gravely destructive path of contemplating the highly destructive powers, or to choose to practise leading his life in contemplation of the elements bearing the highly propitious Sato-Gun's. It is a Param Sat that as the human mind contemplates, so does his subconscious get complexioned. The subconscious of a human being contemplating the gravely disastrous forces of the Rajo-and-Tamo-Gun's will become hard, evil-minded, immoral, licentious, irascible, avaricious, craving, egoistical, ill-mannered, corrupt, self-centred, ill-willed, sinful, criminal, stealing, intimidating etc. and afflicted with all other kind of vices and mental illnesses. The human being contemplating the Birti of the Rajo-and-Tamo-Gun's will continue to mire deeper in the swamp of Maya. The human being with an unquenched Trishna will continue to embrace all such vices in the slavery of the Panj Chandaals, seeking to satisfy his Trishna. Thus, the human being absorbed in contemplation of Trishna will die smouldering in the gravely devastating fire of Trishna and fritter away his human birth. The human being immersed in the contemplation of the Panj Chandaals will die fallen prey to every vice in the slavery of the gravely devastating forces of these Chandaals, and will waste away his human life.

This too is a Param Sat that the human being, who contemplates the SatGun's such as the compassion, righteousness, contentedness, forbearance, meditation, renunciation, prayer, humility, faith, devotion, trust, charity, virtuosity, mediation, fortitude, amiability, Simran, Seva, Bandagi, Jat, Sat etc., shall absorb his mind and subconscious in Sato-Birti. Such a human being will embrace the Sato-Gun's. The supreme power of the Sato-Gun's will come to bear upon such a human being, and fortune will smile upon him. As a result, he will find the Sangat of a Poora SatGuru. He will become Sanmukh (face-to-face or in presence of) of a Poora SatGuru. He will find the path



to become a Gurmukh being (a soul before God; a soul in complete Bandagi; a soul in possession of GurParsaad of Naam; a soul in Sach Khand). Placing himself in the service of the Poora SatGuru, he will find 'Gur kaa sabad'. Seeking the Charan Sharan of the Poora SatGuru, he will find the GurParsaad of SatNaam. He will find the GurParsaad of SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Seva. His Surat will unify with Shabad. His Ajapaa Jaap (state where Simran carries on without effort on the part of the being) will commence and the word SatNaam will be inscribed in his Surat. He will attain Suhaag (approval in Dargah as a devotee). He will attain Samadhi and Sunn Samadhi. Abiding in Samadhi, his mind will be straightened. SatNaam will get inscribed in every cell of his body. Vanquishing the Trigun Maya and arriving at the Chautha Pad (the fourth stage; beyond the three aspects of Maya), he will obtain Darshan of Sat PaarBraham Parmeshar. His Manmukhta (self-will; tendency to be self-centred) will come to an end. He will embrace Gurmat. He will become a Gurmukh being. The Param Jyot will manifest itself in his Hirda. He will acquire Puran Braham Gyan and Tat Gyan. He will achieve Atam Ram Amrit. He will attain Param Padvi. He will attain Puran Awastha (the state of spiritual perfection), Sehaj Awastha (the sublime state of mind absorbed in God's devotion) and Atal Awastha (the stage of unshakable faith). He will attain Jeevan Mukti.

Therefore, it is a humble prayer at the feet of the entire humanity to realize the devastating game-plan of Maya (Rajo-and-Tamo) and to cease contemplating the destructive forces of Maya. Try to rid yourself of the slavery of the dangerous forces of Maya. Cease employing the vile forces of Maya. Realize the game-plan of the Sato-Gun-bearing spirituality, and embrace the Sato-Gun's. Practise contemplation of the Sato-Gun's. Embracing the Sato-Gun's, you will open up the path to breaking away from all the suffering, strife, vices, mental ailments etc. You will open up the path to the eternal bliss. You will open up the path to Jeevan Mukti.



## Pauri 27

**Simrit saastar punn paap beechaarday tatai saar na jaanee.  
 Tatai saar na jaanee guroo baajhahu tatai saar na jaanee.  
 Tihee gunee sansaar bharam sutaa suti-aa rain vihaanee.  
 Gur kirpaa tay say jan jaagay  
 jinaa har man vasi-aa boleh amrit banee.  
 Kahai naanak so tat paa-ay jis no an-din har liv laagai  
 jaagat rain vihaanee. ||27||**

(Sri Guru Granth Sahib Ji, Page No. 920)

A very large number of religious scriptures known as the Shastras, the Smritis, the Vedas, the Puranas and the Upanishads are available in the world, composed by the ancient Rishis and Munis (the saints and sages). (The 8 Shastras or the treatises: Artha Shastra (economics), Bhautika Shastra (physics), Jiva Shastra (biology), Naga (yoga) Shastra, Rasayana Shastra (chemistry), Niti Shastra (political science), Shilpa Shastra (sculpture), Vastu Shastra (architecture); the 3 Smritis or the reminiscences: the Bhagvada Gita, the Ramayana, the Mahabharata; the 4 Vedas or the knowledge's: the Samaveda, the Yajurveda, the Rigveda, the Atharvaveda; the 19 Puranas or the narratives: Brahma Purana, Padma Purana, Vishnu Purana, Shiva Purana, Bhagvata Purana, Puran Purana, Narayana Purana, Markandeya Purana, Agni Purana, Bhavisha Purana, Brahmavaivarta Purana, Linga Purana, Varaha Purana, Skanda Purana, Vamana Purana, Kurma Purana, Matsya Purana, Garuda Purana, Brahmanda Purana; the 18 Upanishads or the philosophical concepts: Brhad-Aranyaka Upanishad, Chandogya Upanishad, Aitareya Upanishad, Tattitiya Upanishad, Isa Upanishad, Kena Upanishad, Katha Upanishad, Prasna Upanishad, Mundaka Upanishad, Mandukya Upanishad, Svetasvatara Upanishad, Kausitaki-Brahmana Upanishad, Maitri Upanishad, Subala Upanishad, Jabala Upanishad, Paingala Upanishad, Kaivalya Upanishad, Vajrasucika Upanishad) All of these religious scriptures are known to be an integral part of Hinduism. All of these religious tomes impart knowledge of the art of living upon



the human beings. These are filled with techniques, rituals and philosophies of how to make one's life happy and untroubled. All of these scriptures prove helpful in making a human being's life trouble-free and in helping him lead an exalted and pure life. These scriptures also relate the life-stories of the Rishis and Munis of the ancient days.

These religious books also describe how the Rishis and Munis of the ancient times led their everyday lives, and their intellectual and spiritual accomplishments. In the olden days, the Gurukuls (seminaries) administered by the Rishis and Munis imparted upon the students education founded upon the knowledge depicted in these religious tomes. Having received their learning in these Gurukuls, the students were prepared to lead their life in a proper way. These scriptures describe and explain the religious rituals and the worldly deeds of a human being. These religious texts contain the description and the explanation of the sinful deeds and the virtuous deeds. They convey the difference between sins and the virtuous acts. They depict the realities of the devastating results of committing sinful deeds, and the pleasures brought about in a human being's life through performing virtuous deeds. They describe and explain how to avoid committing sinful deeds, and how to perform the virtuous deeds. These scriptures provide instructions for the discipline of Yoga, and for many other disciplines such as the Hath Yoga, etc. Practising the discipline of Yoga, one can attain the powers of the Ridhi-Sidhi's (the supernatural powers; these powers are attainable at a very early stage in one's Bandagi but, if indulged, stop any further spiritual progress and thus pose a major roadblock in the passage to Sach Khand. These supernatural powers are used by Akaal Purakh for His administration of the universe, and the use of such powers by individuals is considered a violation of His Hukam), but one cannot attain Jeevan Mukti (deliverance from the cycle of births-and-deaths; salvation). This Param Sat Tat (core-essence of the supreme-Truth) is openly revealed by the SatGuru Sahib (Guru Nanak Dev Ji) in the Sidh Gosht GurBani (the address of Guru Nanak Dev Ji to the Sidhs). The Sidh's (the accomplished practisers of asceticism, who had attained spiritual heights and supernatural powers) had attained the Ridhi-Sidhi's, and prolonged their lives through rigorous practice of Yoga, but they had been unable to learn about Jeevan Mukti. The Sidh's had remained embroiled in the Ridhi-Sidhi's and were thinking too highly of themselves, until the time the blessed SatGuru Nanak Patshah Ji repudiated their Bharams (misconceptions; incorrect



religious notions and superstitions) and, enlightening them with Puran Braham Gyan (the perfect-divine wisdom) of the Puran Sat Tat (core-essence of the perfect-Truth), bestowed upon them the blessing of GurParsaad (the eternal bliss and eternal grace) and granted them Jeevan Mukti. In exactly the same way, the authors of these scriptures had attained the powers of the Ridhi-Sidhi's, but had been unsuccessful in attaining Jeevan Mukti. Similarly, all the Rishis and Munis practising the discipline of Yoga founded in these scriptures had achieved the Ridhi-Sidhi's, but were unaware of the way to the attainment of Jeevan Mukti. Therefore, these religious books do not depict the path to obtain the GurParsaad of Puran Bandagi (complete surrender before God) of Sat PaarBraham Parmeshar (Truth, the Transcendent Lord and Creator of the Universe). Merely practising the teachings depicted in these scriptures, one cannot perform Puran Bandagi of Sat PaarBraham Parmeshar. SatGuru incarnate Arjan Dev Ji in Sukhmani Bani (the composition by SatGuru the fifth Patshah Arjan Dev Ji, comprising of 24 Astpadis) reveals the Param Sat Tat that, having searched into and dwelt upon all these religious texts, the only Sat (the eternal Truth) that comes across is that one cannot obtain GurParsaad merely by reading, learning and comprehending these religious texts:

### **Salok**

**Baho saastar baho simritee paykhay sarab dhadhol.**

**Poojas naahee har haray naanak naam amol. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 265)

A human being cannot achieve GurParsaad through the study of these scriptures. This is so, because these scriptures do not depict the Puran Sat Tat. These scriptures do not portray the magnificence of the Param Tat (the supreme-essence) of GurParsaad. These scripture do not manifest the magnificence of Sat PaarBraham Parmeshar in the form of the Puran Sat Tat. These scripture do not reveal the Param Sat Tat. These scriptures do not unveil the magnificence of the GurParsaad of Puran Bandagi. These scripture do not divulge the Tat Gyan (the divine knowledge; understanding of the divine ways) about vanquishing the Trigun Maya (Maya of the three aspects: Sato – the goodness viz. compassion, righteousness, contentedness and forbearance; Rajo – the desires viz. hopes, expectations and yearnings; and Tamo – the vices viz. lust, anger, greed, attachments and pride). These





scriptures do not disclose the Param Sat Tat's of a Puran Braham Gyani (possessor of Puran Braham Gyan), a Puran Sant (the perfect-saint) or a Puran SatGuru (the perfect Truth-Guru). These scriptures do not depict the magnificence of the GurParsaadi Tat (the divineness) of 'Sat' Naam ('Truth' as a manifestation of the Name of God). These scriptures do not even convey the knowhow of attaining Jeevan Mukti. These scriptures were not composed by a Puran Braham Gyani or a Puran SatGuru Avataar (the perfect SatGuru and a divine incarnate). Hence these scriptures do not manifest the Puran Braham Gyan. The authors of these scriptures lacked the Puran Braham Gyan. The composers of these scriptures weren't Jeevan Mukti beings (those who have attained liberation, i.e. salvation while still in their physical body). (As per Hinduism, the Vedas were created by the god Brahma. The Purana's were composed by Maharishi Vyas. The teachings of the Gita are ascribed to Sri Krishna Ji. Maharishi Vyas put down the Gita in written form. Maharishi Vyas was also the scribe who gave written form to the Mahabharata. Maharishi Valmiki scribed the Ramayana in written words. The Rishis and Munis are credited to have scribed the rest of the scriptures into their written forms). Those who perform Bandagi in accordance with these scriptures are able to make their way up to the fourth Khand (Karam Khand), but they cannot attain the fifth Khand (Sach Khand) (GurBani describes five Khands or spiritual realms: Dharam Khand or the stage of seeking divine union; Gyan Khand or the stage of seeking divine knowledge; Saram Khand or the stage of making efforts towards spirituality; Karam Khand or the stage of receiving divine benignity or grace; and Sach Khand or the realm of ultimate, absolute Truth). As a result, they can attain the Ridhi-Sidhi's and the reign of the heavens through the practice of Yoga, but they cannot attain Jeevan Mukti. The Ridhi-Sidhi's are nothing but a form of Maya (the worldly illusions and temptations; all physical perceptions are nothing but illusions created by Maya). One can achieve the powers and the status of the gods and goddesses, and even obtain the paradise through the practice of Yoga, but one cannot attain Param Padvi (the highest spiritual status). It is a Param Sat (the supreme Truth) that the discipline of Yoga cannot lead a human being to finding the Param Tat-Sat Tat (the supreme-Truth element) and becoming one with Sat PaarBraham Parmeshar. GurBani (the words of God; Sri Guru Granth Sahib Ji) reaffirms this Param Sat:



**Saastar bayd paap punn veechaar.**

**Narak surag fir fir a-utaar.**

(Sri Guru Granth Sahib Ji, Page No. 385)

**Pauri**

**Simrit saastar sodh sabh kinai keem na jaanee.**

**Jo jan bhaytai saadhsang so har rang maanee.**

**Sach naam kartaa purakh ayh ratnaa khaanee.**

**Mastak hovai likhi-aa har simar paraanee.**

**Tosaa dichai sach naam naanak mihmaanee. ||4||**

(Sri Guru Granth Sahib Ji, Page No. 319)

**Bayd saastar ka-o tarkan laagaa tat jog na pachhaanai.**

(Sri Guru Granth Sahib Ji, Page No. 381)

It is a Param Sat that every creation in the Cosmos originates from the 'Sat' Tat (the 'Truth'-element). The actual basis of these scriptures is none other than the 'Sat' Naam: '**Naam kay dhaaray simrit bayd puraan**' ('Naam' is the basis of the Smritis, Vedas and Puranas'). Bandagi can only be realized through GurParsaad. Bandagi can only be realized through obtaining the GurParsaad of SatNaam, SatNaam Simran (meditation upon SatNaam), SatNaam Di Kamai (adherence to SatNaam in life) and Puran Bandagi, and it cannot be realized by making recitals of these scriptures or of GurBani. Bandagi is realized through following the path shown by these scriptures and GurBani. Since 'Sat' Naam is the foundation, the realization of Puran Braham Gyan and Puran Tat Gyan can only be achieved through the GurParsaad of 'Sat' Naam. Hence the divine stipulation, and the incontrovertible divine decree, dictates that one must first arrive at the foundation of 'Sat' Naam, in order to assimilate oneself in the foundation of 'Sat' Naam. This foundation is the immense Nirgun Saroop (the divine form untouched by the three attributes of Maya) of Akaal Purakh (the timeless-immortal being; God); this foundation is the GurParsaadi 'Sat' Naam of Akaal Purakh; this foundation is the Mansarovar (the eternal source of divine powers; the source of all life; God), the GurSaagar (the ocean of divinity; God); this foundation is the origin; and it is only through realizing this foundation that one can arrive at it, and immerse oneself in it – and it is nothing other than the priceless gem of SatNaam. It is the GurParsaad of 'Sat' Naam, clearly proclaimed as a divine edict in the Mool Mantar (the definition of the origin; the very first composition



of the Jap Ji Sahib) by the blessed SatGuru Nanak Patshah Ji. The venerated Bhai Gurdas Ji (a Sikh writer, historian and preacher of the 16-17th century; original scribe of the Adi Granth – the first rendition of Sri Guru Granth Sahib Ji) has accordingly thrown light upon a glimpse of the magnificence of SatNaam Mantar in his first Vaar (ballad). SatNaam is not to be confused with the True Name; SatNaam stands for **Ik-Onkaar** ‘Sat’ (the One God, which is the ‘Truth’), and this ‘Sat’ is the name of Akaal Purakh. In the same vein, SatGuru implies that the ‘Sat’ Tat (the ‘Sat’-element within the being) itself is the Guru Tat (the divine-element); it does not mean to say that the human body is the Guru, but instead that the Jyot (the divine light within; soul) that manifests itself in the body, called ‘Pargateyo Jyot’ (the manifested divine light; the pure divine light of God Himself) in GurBani – that divine Jyot is the Param Jyot (the divine light; soul; God Himself), which is ‘Sat’, and this ‘Sat’ Tat alone is the Guru Tat.

This implies that only the GurParsaad of SatNaam is capable of assimilating us in the almighty Sat PaarBraham Pita Parmeshar. No other religious rite or ritual can make us capable of reaching up to that great force and assimilating us in that supreme power. It is a Param Sat that so long as we do not receive the GurParsaad of Naam, we cannot make ourselves capable of assimilating in that supreme power. Only the supreme force of GurParsaad has the capacity to cleanse the grime off our inner mind. Only the supreme power of GurParsaad can wash away the sins of all our past births and release us from the bonds of our countless deeds. Only the supreme force of GurParsaad bears the capacity to suffuse our Hirda (Hirda denotes one of the seven Sat Sarovars located near heart; part of our spiritual being) with the blessing of Puran Sachyari Rehat (total compliance with Sat). Only the supreme force of GurParsaad can manifest the Puran Parkash of Param Jyot (the perfect radiance of divine light; His aura; God Himself) in our Hirda. Only the supreme force of GurParsaad can saturate our Hirda with all the SatGun’s (virtues). Only the supreme force of GurParsaad can enlighten our inner self with Puran Braham Gyan. Only the supreme force of GurParsaad can manifest Puran Tat Gyan within us. Only the supreme force of GurParsaad can obtain us Jeevan Mukti. Only the supreme force of GurParsaad can unshackle us from the bonds of Maya. Only the supreme force of GurParsaad can make our Suksham Dehi (the astral



body; Suksham is part of the human soul that is the source of all energy running the senses and the physical functions of the body. This spiritual energy comes from the Sat Sarovars) pure-as-gold, and suffuse us with all the SatGun's of a Suhaagan (God's bride; one who is accepted as a devotee in Dargah) and a Sada Suhaagan (the eternal bride of God; one who has attained Sada Suhaag, i.e. Puran Braham Gyan, Puran Tat Gyan and Param Padvi). Only the supreme force of GurParsaad possesses the capacity to manifest the blessed Sat PaarBraham Pita Parmeshar in our Hirda. Therefore, it is a humble appeal of Dass (Dassan Dass, the servant to a servant; the narrator) at the feet of the entire Sangat (congregation) to pray day-and-night at the sacred feet of the supremely mighty Sarab Kalaa Bharpoor (the possessor of all supreme and divine abilities) the blessed Sat PaarBraham Pita Parmeshar for the blessing of the supreme force of GurParsaad. Those beloveds who have received the blessing of GurParsaad are prayed to fully devote themselves with their body, mind and worldly wealth in service of the GurParsaad, and dedicate their whole self in SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Seva (humble and selfless service rendered to others) and in Parupkaar (selfless acts for benefaction of humanity) and Maha Parupkaar (guiding the mankind on the path of Bandagi and Jeevan Mukti).

This is why the Shastras, Smritis, Vedas, Puranas and Upnishads do not depict the Sat Tat's so-clearly manifested in GurBani. The Shastras, Smritis, Vedas, Puranas and Upnishads do not describe the priceless jewels of the Puran Sat of Puran Braham Gyan and the gems, the diamonds and the pearls etc. of Puran Braham Gyan portrayed in GurBani. The Shastras, Smritis, Vedas, Puranas and Upnishads do not reflect the Puran Tat Gyan presented in GurBani. The state of a Puran SatGuru, Puran Sant, Puran Braham Gyani and Puran Khalsa (a pure soul that possesses Puran Braham Gyan) is the state of attainment of Jeevan Mukti. The state of a Puran SatGuru, Puran Sant, Puran Braham Gyani and Puran Khalsa is the state of Sach Khand and of attainment of Param Padvi; and this state is unattained by the scholars of the Shastras, Smritis, Vedas, Puranas and Upnishads. The state of a Puran SatGuru, Puran Sant, Puran Braham Gyani and Puran Khalsa is higher and better than that of the Rishis, Munis, Brahma (the god of creation), Vishnu (the god of sustenance), Mahesh (Shiva; the god of destruction) and all the gods and



goddesses. The state of a Puran SatGuru, Puran Sant, Puran Braham Gyani and Puran Khalsa is the state of being indistinct from Sat PaarBraham Parmeshar, and is unattained by the Rishis, Munis, Brahma, Vishnu, Mahesh and all the gods and goddesses. Brahma, Vishnu and Mahesh – the greatest amongst the gods – are depicted as abiding under Maya in GurBani:

**Tarai gun achayt naam cheeteh  
naahee bin naavai binas jaa-ee. ||15||  
Barahmaa bisan mahays tarai moorat  
tarigun bharam bhulaa-ee. ||16||  
Gur parsaa-dee tarikutee chhootai  
cha-uthai pad liv laa-ee. ||17||  
Pandit parheh parh vaad vakaaneh  
tinnaa boojh na paa-ee. ||18||  
Bikhi-aa maatay bharam bhulaa-ay  
updays kaheh kis bhaa-ee. ||19||  
Bhagat janaa kee ootam banee  
jug jug rahee samaa-ee. ||20||**

(Sri Guru Granth Sahib Ji, Page No. 909)

**Aasaa sree kabeer jee-o kay cha-upday iktukay.  
Sanak sanand ant nahee paa-i-aa.  
Bayd parhay parh barahmay janam gavaa-i-aa. ||1||  
Har kaa bilovanaa bilovahu mayray bhaa-ee.  
Sahj bilovahu jaisay tat na jaa-ee. ||1|| Rahaa-o.**

(Sri Guru Granth Sahib Ji, Page No. 478)

**Vad-hans Mehlaa 3**

**Amrit naam sad meethaa laagaa gur sabdee saad aa-i-aa.  
Sachee banee sahj samaanee har jee-o man vasaa-i-aa. ||1||  
Har kar kirpaa satguroo milaa-i-aa.  
Poorai satgur har naam dhi-aa-i-aa. ||1|| Rahaa-o.  
Barahmai bayd banee pargaasee maa-i-aa moh pasaaraa.  
Mahaaday-o gi-aanee vartai ghar aapnai  
taamas bahut ahankaaraa. ||2||  
Kisan sadaa avtaaree roodhaa kit lag tarai sansaaraa.  
Gurmukh gi-aan ratay jug antar chookai moh gubaaraa. ||3||  
Satgur sayvaa tay nistaaraa gurmukh tarai sansaaraa.  
Saachai naa-ay ratay bairaagee paa-in mokh du-aaraa. ||4||  
Ayko sach vartai sabh antar sabhnaa karay partipaalaa.**



**Naanak ikas bin mai avar na jaanaa  
sabhnaa deevaan da-i-aalaa. ||5||5||**

(Sri Guru Granth Sahib Ji, Page 559)

The blessed saint Kabir Sahib portrays in his Bani (the composition appearing in GurBani) the woeful state of the mankind inhabiting this world. Sant Kabir Patshah describes in his Bani the Param Sat of how the entire mankind – lacking awareness of the Sat Tat – is trapped in the Bharam Jaal (the web of deceptions) of Maya:

**But pooj pooj hindoo moo-ay turak moo-ay sir naa-ee.  
O-ay lay jaaray o-ay lay gaaday  
tayree gat duhoo na paa-ee. ||1||  
Man ray sansaar andh gahayraa.  
Chahu dis pasri-o hai jam jayvraa. ||1|| Rahaa-o.  
Kabit parhay parh kabitaa moo-ay kaparh kaydaarai jaa-ee.  
Jataa dhaar dhaar jogee moo-ay  
tayree gat ineh na paa-ee. ||2||  
Darab sanch sanch raajay moo-ay gad lay kanchan bhaaree.  
Bayd parhay parh pandit moo-ay  
roop daykh daykh naaree. ||3||  
Raam naam bin sabhai bigootay daykhu nirakh sareeraa.  
Har kay naam bin kin gat paa-ee kahi updays kabeeraa. ||4||1||**

(Sri Guru Granth Sahib Ji, Page No. 654)

Bereft of the awareness of Sat Tat, the entire world is mired in the darkness of ignorance. The whole humanity, more and more getting entangled in the devastating Asat Karams (the deeds of falsehood; deeds against Sat), is pushing itself deeper into the darkness of ignorance. The entire (Hindu) populace is wasting away their lives worshipping the idols of the gods and goddesses. The Muslims are in a hassle, prostrating before the Mecca. The Hindus and the Muslims fight amongst each-other, with Hindus holding the corpse-burning and the Muslims holding the corpse-burial as Sat. Fighting over the dead bodies, both of them are unaware of Sat Tat and are wandering in the darkness of ignorance. The poets are frittering away their lives priding themselves over their poetry. The Jogis (the ascetics; practitioners of Yoga) with their long-tresses are squandering away their births, insisting upon adorning the outwardly religious symbols. The political classes and the royals and the aristocrats are spending away their lives pursuing their sole aim of



accumulating wealth and riches. The Pundits (the religious scholars; the learned beings) are wasting away their lives reading and reciting the Vedas. The women are making their lives go in vain admiring their beauty in the mirror. That is to say, the entire mankind is squandering away their birth, engaged in Asat Karams. The entire mankind is rotting in the deep gloom of ignorance, trapped in the Bharam Jaal of Maya. Nobody is cognizant of the Param Sat Tat. Nobody has any awareness of the name SatNaam of Sat PaarBraham Parmeshar. Nobody has realization of the essence of Sat Tat. This is the sole reason that the entire humankind is wasting away their lives, entangled in the gravely devastating web of Maya.

It is a Param Sat that Brahma, Vishnu and Shiva didn't vanquish the Trigun Maya. It is a Param Sat that the god Brahma, the creator of the Vedas, too wasted away his birth. Sanaka and Sanandana, the sons of Brahma, too wasted away their births. That is to say, even the gods Brahma, Vishnu and Mahesh are kept ensnared by Maya in its web of Moh-Maya (the attachments and temptations) and, consequently, they too have let their births go in vain. The god Mahesh – also known as Mahadev, Shiv and Shankar – is depicted in GurBani as afflicted with Tamo-Birti (the subconscious abiding in the Tamo-aspect of Maya: lust, anger, greed, attachments and pride) and prey to the Chandaal (villain; lowlife) of pride. The god Vishnu busies himself with the recurrent incarnations of his form. The point is, that, the gods Brahma, Vishnu and Mahesh – while availing their powers and the reigns of their kingdoms (Brahma rules over the Brahm-Lok, Vishnu over the Vishnu-Lok and Mahesh over the Shiv-Lok) – are not entitled to the state of assimilation in Sat PaarBraham Parmeshar. As a result, having ruled over their kingdoms for a certain period of time, these gods too must revert back into the bonds of births-and-deaths. Because these gods are without a Poora SatGuru (the perfect-SatGuru), therefore their Bandagi doesn't reach the state of completion, and they remain deprived of Jeevan Mukti. It is a Param Sat that the Bandagi of these gods only comes to a halt at the fourth Khand (Karam Khand). This is so, because these gods, having attained this state, get enmeshed in their newfound powers and the Ridhi-Sidhi's. These gods, having being given the reign of their kingdoms, busy themselves only with ruling over these kingdoms (Brahma over the Brahm-Lok, Vishnu over the Vishnu-Lok and Mahesh over the Shiv-Lok). This is the reason that these gods must revert back time-and-again into the bonds of births-and-deaths.





Because all the gods and goddesses have embraced Maya, therefore the entire humankind – worshipping these gods and goddesses – too is deluded by the triple-characteristics of Maya and trapped in the deceitful Bharam Jaal of Maya. Not just that, even the rest of the mankind too is stuck in the Bharam Jaal of the devastating forces of Maya. Caught in the web of the sweet poison of Maya, the entire humanity considers this very state as its true reality. The entire world is intoxicated in the powers of Maya's triple-characteristics. Seeking to quench the blazing inferno of their Trishna (the worldly desires), some seek the (devastating) intoxication of lust, while the others seek the (devastating) intoxication of greed and attachments. Some are under the (devastating) intoxication of their pride and hold it their Guru, while the others – scorching and aflame in their rage – are unable to comprehend that being intoxicated with rage is the sole cause of their downfall. Ignorant of the 'Sat' Tat of Maya, the entire world is thus in a slumber and in contemplation of the devastating forces of Maya. It is a Param Sat that the force we contemplate shall manifest itself within us. If we contemplate the devastating forces of Maya, these devastating forces gain intensity within us. If we contemplate the 'Sat' Tat, we shall develop all the virtuous powers within us and as a result manifest all the virtuous forces within us.

It is a Param Sat that Sat PaarBraham Parmeshar, while creating the human being, established all the devastating forces as well as all the virtuous forces within the human being. As an example, a human being constantly puts to use the devastating forces of Maya. It is a Param Sat that every human being has the devastating force of the fire of Trishna present within him. It is a constant endeavour of the human being to quell the fire of Trishna. To quell the fire of the lust-desire, the human being constantly employs the devastating force of the Chandaal of lust. When a man casts a lustful eye upon others' women, he shamelessly puts to use the devastating force of the lust-Chandaal. The everyday occurrences of countless rapes present a clear testimony of the devastating force of the lust-Chandaal. There is no dearth in the world of the instances of horrendous and disastrous crimes, such as rapes of women. In these dire days of Kal Yuga (the epoch of darkness), the safety and security of women is a huge challenge for the governments of today. It is an issue that these governments have no solution to tackle with. How can the governments destroy the destructive lust-Chandaal, which makes its home within the human being? Because the governments have no



means to tackle the lust-Chandaal, therefore the governments find themselves without any solution to this issue.

It is a Param Sat that a human being is never afraid to make use of the devastating force of the greed-Chandaal in order to quell the fire of his avaricious desires. The human being willingly becomes prey to corruption, in order to accumulate wealth and riches, lands and estates and the worldly pleasures and comforts. The world of today is rife with corrupt practices of the bribery, infringement on others' rights, theft, larceny etc. The earth is teeming with human beings employing such corrupt practices as misusing their official position in the world, in order to gather wealth and riches, estates, properties and earthly pleasures and comforts. In India, today even a child is aware that the corrupt politicians and businessmen of this country have stashed away a wealth of INR 480 trillion in the Swiss banks. There can be no greater testimony to the use of the devastating force of the greed-Chandaal. The present governments, despite being aware of this fact, are proving ineffective in bringing this wealth back to the country, since those running these governments themselves are mired in the disastrous corruption. All these governments themselves are deeply bogged down in the slavery of the devastating Chandaal of profiteering and greed. All the government officials and ministers (mired in the slavery of Maya) have their thinking so corrupted that they are unable to grasp how much good this hoard of wealth in the Swiss banks can mean to the citizens of the country, if it were to be brought back into the country. Instead of safeguarding the people and their rights, the administrators running the present governments in these times of Kal Yuga have fallen prey to the gravely disastrous power of the Chandaal of profiteering and greed, and have started robbing their own country of its wealth and of the rights of its citizens. The present-day rulers of the dire Kal Yuga have forsaken the Birti (subconscious) of committing righteous deeds, and have instead taken on the role of the bloodsuckers. Instead of providing safety and security to the citizens, the present-day rulers of Kal Yuga, immersed in their Maya-influenced Birti, are busy murdering the rights of the citizens. The words of the blessed SatGuru incarnate Nanak Patshah Ji are clearly coming true in the present-day Maya-dominated world of Kal Yuga:

**Salok Mehlaa 1**

**Kal kaatee raajay kaasaa-ee dharam pankh kar udri-aa.**



**Koorh amaavas sach chandarmaa  
 deesai naahee kah charhi-aa.  
 Ha-o bhaal vikunnee ho-ee.  
 Aadhaarai raahu na ko-ee.  
 Vich ha-umai kar dukh ro-ee.  
 Kaho naanak kin bidh gat ho-ee. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 145)

Like the gloomy night of Maya, all around us the deep darkness of ignorance prevails. The whole world is overwhelmed by the illusionary and gravely destructive elements of Maya. Contemplating the disastrous elements of Maya, the creatures of Maya have drowned their lives in suffering, distresses, troubles and hardships and are now reaching the depths of their desperation. The mankind is unable to find a way out of the deceptive Bharam Jaal of the deleterious forces of Maya. The rulers and the entire mankind alike are bearing the brunt of their sorrows, strife, problems and miseries, carrying on with their affairs absorbed in the slavery of the gravely disastrous Birti of the pride-Chandaal. Beset with the grave and disastrous elements of Maya, how can the people of Kal Yuga find deliverance?

Falsehood and depredation dominates the deeds of the humanity drowning in the gravely dangerous elements of Maya. Injustice prevails in the governments run by the administrators of Kal Yuga besieged by the gravely disastrous facets of Maya. The governments run by the administrators of Kal Yuga, rotting under the gravely devastating features of Maya, instead of mitigating the sufferings and troubles of the citizens are rather busy adding to the woes, miseries and hardships etc. of the citizens. These rulers, slave to the gravely disastrous forces and leading a life of sin, are committing the severe crime of plundering their own home. Even the citizenry, wasting away in the gravely devastating characteristics of Maya, is blind to the truth and committing the serious crime of living upon deceit in its ignorance. The blessed Bhai Gurdas Ji in his Vaars reveals the Param Sat Tat's of life in the world of Kal Yuga:

**Kali aae koutay muhee khaaju hoiaa muradaar gousaaee.  
 Raajay paapu kamaanvaday ulatee vaarh khayt kau khaaee.  
 Parajaa andhee giaan binu koorh kousatu moukhahu aalaaee.  
 Chaylay saaj vajaaniday nachani guroo bahoutu bidhi bhaaee.  
 Sayvak baithani gharaan vichi guru outhi ghareen tinaarhay jaaee.**



**Kaajee hoay risavatee vaddhee lai kai haku gavaaee.  
Isatree purakhay daami hitu bhaavai aai kidaaon jaaee.  
Varatiaa paapu sabhasi jagi maanhee ||30||**

(Bhai Gurdas Ji)

Bogged down in the gravely disastrous elements of Maya, even the Guru and the disciples of Kal Yuga too are absorbed in committing Asat Karams. The false religious preachers hold sway. Devoid of Puran Sat Tat's, the false propaganda of religion is pushing the mankind of Kal Yuga deeper into ignorance. The fake religious preachers of today are committing a serious divine crime of turning the service of spirituality into a vocation, in order to assuage their Maya-dominated Birtis. The holy bond of the husband and wife has shrunk to the one of acquiring worldly objects and comforts. Languishing in the gravely disastrous elements of Maya, the humanity in Kal Yuga has descended to living a life of reaping the fruits of sins.

This is how all the creatures of Kal Yuga are day-and-night falling prey to the devastating forces of the Chandaals of anger and pride. When a human being's pride is hurt, he becomes livid with rage. When a human being is enraged, it is because his Dhoot (Chandaal; thief) of pride has come under attack. This is how a human being is consumed in the slavery of the Dhoot of anger and the Dhoot of pride. There is no human being upon earth who doesn't get angry. Every person experiences anger in his everyday life. Since a human being gets angry when his pride gets hurt, therefore the Dhoot of anger and Dhoot of pride combine to lay siege of the human being. If we take a glance at ourselves and at our domestic life, we shall surely find that our everyday life is filled with disastrous evidences of the Chandaals of anger and pride. The history of world is replete with the destructive evidences of the Dhoots of anger and pride. It was rage, born out of Duryodhana's pride, which resulted in the attempted disrobing of the empress Panchali. It was the rage, born of Duryodhana's pride, which gave cause to the gravely devastating great-war of Mahabharata. History is replete with countless tales of ancient kings and emperors, that were enacted by these kings and emperors immersed in the slavery of the gravely disastrous forces of the Chandaals of pride and anger; which resulted in horrific massacres taking place upon earth. The two world-wars of the past century too stand testimony to the gravely dangerous play-act of the Chandaals of pride and anger. Therefore, it is a Param Sat that the gravely



devastating forces of the Chandaals of anger and pride are keeping the entire world trapped in their slavery.

The devastating force of the Chandaal of attachments too devours a human being's everyday life like the termite. It is a Param Sat that every human being living upon the earth is shackled in slavery of the Chandaal of attachments. Every human being is constantly beset by the anxiety of losing one thing or another in his life. Someone is anxious about losing his wealth and riches, while the other is fearful of losing his lands and estates. Someone is anxious about break-up in family relationships and the other is fearful of his family ties becoming sour. Someone is afraid of incurring losses in his business, and the other fears losing his job and position. This fear of losing is called the Chandaal of attachments. The Chandaal of attachments is so disastrous that it keeps the human being's life filled with sorrows, distresses, maladies etc. The devastating Chandaal of attachments turns the human being's life into a living hell. The destructive Chandaal of attachments does not let the human being follow in the path of Sat; because a human being beset with fear can neither express Puran Sat nor serve Puran Sat. The Chandaal of attachments keeps the human being under delusion that expressing Sat or serving Sat could be to his disadvantage. Thus the Chandaal of attachments keeps compelling the human being to follow the path of Asat. Therefore, it is a Param Sat that only a Nirbhao (fearless) human being can serve Puran Sat and propagate Puran Sat.

Having learnt about, understood and accepted the Sat Tat's of the gravely disastrous Maya-dominated Birti of the creatures in Kal Yuga, let's try to learn, understand and accept through this GurParsaadi Katha (the discourse graced by God and Guru) why is it that even the Bandagi-immersed human beings get beguiled by the miracles of the Ridhi-Sidhi's, and are unable to extricate themselves from the web of Maya. The Bandagi-immersed Puran Braham Gyanis, the great-beings, are witness to the Param Sat that when a human being is absorbed deep in Simran in his Bandagi, then, having arrived at the Karam Khand, a time comes when Maya presents itself before him in the form of the Ridhi-Sidhi's, following the decree by Sat PaarBraham Parmeshar. Maya adorns the form of the Ridhi-Sidhi's and tries to lead the human being astray by their miracles. At this stage, the Ridhi-Sidhi's take their supernatural form before the human being and solicit him to embrace their miraculous powers. The human



beings, who embrace the miraculous powers of the Ridhi-Sidhi's, make their Bandagi come to a halt. That is, the Bandagi of the human beings who get enamoured with the miraculous powers of the Ridhi-Sidhi's comes to a standstill, and fails to proceed further. The human beings not deeply imbibed with faith, devotion and trust towards Sat PaarBraham Parmeshar in their Hirda get themselves enmeshed in the miraculous powers of the Ridhi-Sidhi's, and cause damage to their Bandagi. The human beings having deeply inscribed devotion, faith and trust for Sat PaarBraham Parmeshar in their Hirda refuse and cast aside the miraculous powers of the Ridhi-Sidhi's, and make their entry in the Sach Khand and attain Jeevan Mukti. Besides this, it is also extremely necessary for the Bandagi-immersed human beings to learn, understand and accept one more Param Sat Tat, which is: if (for instance) a strong desire makes home in the mind of a Bandagi-absorbed human being to acquire reign of the heavens, or to attain rule over the Vishnu-Lok, Brahma-Lok or Shiv-Lok, or to acquire a kingdom upon the earth, there is a very real possibility of his desire getting fulfilled. A Bandagi-immersed human being has all the chances of coming into these kinds of blessings. The human beings, falling into greed of such blessings, bring their Bandagi to a standstill. All the gods and goddesses fall for the temptations of these blessings and waste away their birth, remaining unsuccessful in attaining Jeevan Mukti. The human beings, who keep themselves from falling into the temptations of these blessings, accomplish their Bandagi. Thus, it is absolutely necessary for the Bandagi-immersed human beings to stay alert against the temptation of these blessings, and against embracing the supernatural powers of the Ridhi-Sidhi's.

If a human being is decreed to ask for a blessing during Bandagi, he should only ask for the blessing of the GurParsaad of SatNaam Di Kamai, Puran Bandagi and Seva to perform Maha Parupkaar. If a human being is decreed to opt for a blessing during his Bandagi, he should decline the blessing of the Ridhi-Sidhi's and of other forms of Maya. By so doing, the human being will successfully pass the tough trial of Maya, and his Bandagi will reach completion. As a result, he will attain Jeevan Mukti. It is a Param Sat that the human beings failing the trial of Maya are enamoured with the miracle-bearing powers of the Ridhi-Sidhi's and other forms of Maya, and let slip a golden opportunity to attain Jeevan Mukti. However, the human beings successfully accomplishing their Bandagi not only



attain Jeevan Mukti, but also earn the reign of the 14 Lok-Parlok's (the world and the hereafters; physical and metaphysical worlds). Having attained Jeevan Mukti, such a human being enters the state of a Puran SatGuru, Puran Sant, Puran Braham Gyani and Puran Khalsa. It is a Param Sat that Maya becomes slave to a human being attaining the state of the Puran SatGuru, Puran Sant, Puran Braham Gyani or Puran Khalsa, and makes its home at his feet. Maya becomes a servant to the Puran SatGuru, Puran Sant, Puran Braham Gyani and Puran Khalsa, and places itself in their service. Therefore, Jeevan Mukti bears a greater significance than the reign of the heavens, rule over the Vishnu-Lok, kingdom of the Brahm-Lok or the sovereignty over the Shiv-Lok. This is so, because even the gods and goddesses are obliged to bow at the feet of a Puran SatGuru, Puran Sant, Puran Braham Gyani and Puran Khalsa. The decree issued by a Puran SatGuru, Puran Sant, Puran Braham Gyani or a Puran Khalsa is honoured even in Dargah (the divine court). Even Sat PaarBraham Parmeshar yields before the Sat Bachans (the words of Sat) of a Puran SatGuru, Puran Sant, Puran Braham Gyani and Puran Khalsa, and makes these Sat Bachans come true. This is why GurBani accords a Puran SatGuru, Puran Sant, Puran Braham Gyani and Puran Khalsa the status of Parmeshar (the supreme lord; God), Vidhaata (the ultimate authority; God) and Nirankaar (the formless being; God).

Only a Poora SatGuru can show the way to attaining Jeevan Mukti. It is only through finding a Poora SatGuru and joining his Sat Sangat (the Sangat where Sat abides; the Sangat in presence of Sat or of those who have attained Jeevan Mukti and have thus become part of Sat) that a human being can receive the GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Seva. Only through seeking the Charan Sharan (sanctuary at the feet) of a Poora SatGuru, a human being comes to receive the GurParsaad. Only through making Puran Samarpan (complete dedication of one's entire self with body, mind and physical possessions) with complete faith, devotion and trust at the Sat Charans (feet where Sat abides) of a Poora SatGuru, a human being comes to acquire the GurParsaad of Puran Bandagi. Only through the power of the grace of a Poora SatGuru, a human being comes to find the Sat Tat. When the Sat Tat manifested in the Poora SatGuru unifies with the Sat Tat of the human being seeking his Charan Sharan, a new Suhaagan takes birth and receives the GurParsaad. This is how the Jyot manifested within the





Poora Satguru lights up the Jyot present within the human being in his Charan Sharan, and a new Suhaagan incarnates upon the earth. Only through seeking the Charan Sharan of a Poora SatGuru, a human being attains the unification of his Surat (consciousness) with Shabad (the divine words; GurBani). Only by entering the Charan Sharan of a Poora SatGuru, a human being achieves SatNaam, SatNaam Simran, Samadhi and Sunn Samadhi. Only by taking his place in the Charan Sharan of a Poora SatGuru, a human being illuminates his Sat Sarovars (the seven sources of Amrit, or the spiritual energy, inside the human body). Only by making his home in the Charan Sharan of a Poora SatGuru, a human being opens up his Bajjar Kapaats (divine doors located at various places in the human body that, once opened, channel Amrit into the body and establish connection between the human being and Akaal Purakh). Only in the Charan Sharan of a Poora SatGuru, a human being manifests Simran in every cell of his body. Only through making Puran Samarpan in the Sat Charans of a Poora SatGuru, a human being vanquishes the Trigun Maya, arrives at Chautha Pad (the fourth stage beyond the three aspects of Maya) and obtains Darshan (vision with the inner, spiritual eye) of Sat PaarBraham Parmeshar. Only through making Puran Samarpan at the Sat Charans of a Poora SatGuru, a human being acquires Puran Braham Gyan and Tat Gyan. Only through making Puran Samarpan at the Sat Charans of the Poora SatGuru, a human being attains Sada Suhaag.



## Pauris 28-29

**Maataa kay udar meh partipaal karay  
 so ki-o manhu visaaree-ai.  
 Manhu ki-o visaaree-ai ayvad daataa  
 je agan meh aahaar pahuchaava-ay.  
 Os no kihu pahi na sakee jis na-o aapnee liv laav-ay.  
 Aapnee liv aapay laa-ay gurmukh sadaa samaalee-ai.  
 Kahai naanak ayvad daataa so ki-o manhu visaaree-ai. ||28||  
 Jaisee agan udar meh taisee baahar maa-i-aa.  
 Maa-i-aa agan sabh iko jayhee kartai khayl rachaa-i-aa.  
 Jaa tis bhaanaa taa jammi-aa parvaar bhalaa bhaa-i-aa.  
 Liv chhurhkee lagee tarisnaa maa-i-aa amar vartaa-i-aa.  
 Ayh maa-i-aa jit har visrai moh upjai bhaa-o doojaa laa-i-aa.  
 Kahai naanak gur parsadee jinaa liv laagee  
 tinee vichay maa-i-aa paa-i-aa. ||29||**

(Sri Guru Granth Sahib Ji, Page No. 920-921)

According to GurBani (Gur's words or God's words; Sri Guru Granth Sahib Ji), the human life is likened to a merchant. It is extremely essential to learn, understand and accept the Param Sat (the supreme-Truth) as to what commodity the human birth and the human life have been created to deal in. What is the purpose of the human birth and life? What is the mission of the human birth and life? Why have we been granted the human birth and life? What task must a human being accomplish in his human birth? As per GurBani, all these questions beg only one answer: the human birth is created to deal in Puran Sat (the perfect-Truth) while abiding in the world. That is to say, the human birth and life are created solely to hear, to understand and to accept Puran Sat, and to serve and care after Puran Sat. The human birth and life are solely created to be devoted in pursuit of Puran Sat. The human birth and life are solely created to seek assimilation in Puran Sat. The human birth and life are created merely to assimilate oneself in Puran Sat, and to propagate Puran Sat.



That is, the human beings, who serve Puran Sat and assimilate themselves in Puran Sat, are blessed with the good fortune of the Maha Parupkaari Seva (service of guiding the mankind on the path of Bandagi and Jeevan Mukti) to propagate Puran Sat amongst the mankind. Thus, the human birth and life carry only one mission: to deal in and to trade in Puran Sat. The sole aim of the human birth and life is to deal in and to trade in Puran Sat. The sole purpose of the human birth and life is to pursue Puran Sat, to assimilate in Puran Sat, and to propagate Puran Sat.

GurBani equates the human lifespan to four Pahirs (units of time spanning an entire day or an entire night). The first Pahir of the human life begins in the mother's womb. When the human soul comes to be stationed in the mother's womb, the first Pahir in human life commences. Prior to birth, the human soul has complete awareness of itself. That is, the human soul is fully aware of all its previous births. It is completely aware of all its good and bad deeds, committed in the previous births. It is only after it has gone through the pains, sufferings and hardships in hell at the hands of the messengers-of-death, and has partaken of the pleasures of heaven – as determined by the deeds of its previous birth – that it is blessed with the good fortune to return to the human birth. As determined by the bad deeds committed by him in his past birth, when the human being faces the unbearable wrath of the messengers-of-death, his soul trembles, and crying and wailing he makes promise to himself never ever to commit a Kood Karam (the deed of falsehood) in his coming birth and life, and to only devote himself in Bandagi (submission before God) of Sat PaarBraham Parmeshar (Truth, the Transcendent Lord and Creator of the Universe). The human soul, gravely trapped in the cycle of Kaal (time; mortality), has to carry the burden of all his good and bad deeds. In his human birth, a human being gives occurrence to many a disastrous deed, for which there is no sentence made available upon the earth. The horrifying sentence for these disastrous deeds can only be administered in hell. Therefore, the human being is made to visit hell, where he is made to undergo an extremely painful punishment for these gravely devastating deeds. Only after suffering the unbearable wrath of the messengers-of-death, the human being comes to realize the extent of the devastation of his deeds. While in hell, and undergoing and suffering all the highly-agonizing punishments, the human being comes to the realization of how he had let



his priceless human birth go waste. Therefore, he makes a promise to himself that in his next birth he will always only commit the deeds of Sat, and will only abide in Bandagi of Sat PaarBraham Parmeshar. This is why GurBani presents the Param Sat that, as soon as installed in the mother's womb, the human being immerses himself in Simran (meditation) of Sat PaarBraham.

**Maat garabh meh aapan simran day  
tah tum raakhanhaaray.**

**Paavak saagar athaah lahar meh taarahu taaranhaaray. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 613)

GurBani reveals the Param Sat that the stay in the mother's womb is akin to living in the abyss-of-hell. The life in the mother's womb is akin to an insect-creature living in dregs. The mother's womb is the ocean-of-woes. In the mother's womb, the human being exists as if suspended upside-down in dregs in the abyss-of-hell. Trapped in the cycle of births-and-deaths and following the commandment of the divine Dargah (the divine court), the human being arrives in the mother's womb. So long as the human being isn't released from the cycle of the births-and-deaths, in accordance with the divine Vidhaan (the Vidhaan of Karma; the laws determining one's destiny in accordance with one's good and bad deeds) of Sat PaarBraham Parmeshar he must necessarily and repeatedly pass through this abyss-of-hell. That the mother's womb is akin to the abyss-of-hell, this Param Sat dawns upon the human being only when he is installed in the mother's womb. Therefore, suspended upside down in the mother's-womb-cum-abyss-of-hell, the human being repents and makes prayers, appeals and supplications at Sat Charans (the feet where Sat abides) of Sat PaarBraham, that, in his coming human birth he will only deal in Puran Sat. Thus, installed in mother's womb and suspended upside-down in the abyss-of-hell, the human being remains constantly absorbed in Simran of Sat PaarBraham Parmeshar, seeking release from the pains of births-and-deaths. That is, Sat PaarBraham Parmeshar showers immense grace upon the human being in this state, and – hearing his prayers, appeals and supplications – keeps him engaged in His Simran. By virtue of the immense grace of Sat PaarBraham Parmeshar, the human being remains unscathed even in the fire of hell in the mother's womb. This is how the human being spends 9 months suspended upside-down in mother's womb (abyss-of-hell) and immersed in Simran of Sat PaarBraham Parmeshar.



These Param Sat Tat's (elements of the supreme-Truth) are repeatedly reaffirmed in GurBani:

**Garabh kund narak tay raakhai bhavjal paar utaaray.  
Charan kamal aaraadhat man meh  
jam kee taraas bidaaray. ||2||**

(Sri Guru Granth Sahib Ji, Page No. 210)

**Man chanchal baho chotaa khaa-ay.  
Aythahu chhurhki-aa tha-ur na paa-ay.  
Garabh jon vistaa kaa vaas.  
Tit ghar manmukh karay nivaas. ||3||**

(Sri Guru Granth Sahib Ji, Page No. 362)

**Maat garabh dukh saagro pi-aaray  
tah apnaa naam japaa-i-aa.  
Baahar kaadh bikh pasree-aa pi-aaray  
maa-i-aa moh vadhaa-i-aa.**

(Sri Guru Granth Sahib Ji, Page No. 640)

The newborn child's eyes may have opened, but she doesn't see the world through them. That is to say, the eyes of the newborn child do not perceive anything for a while. Gradually, in a few weeks, her eyes acquire the power to see by the sunlight. Until the time the eyes of the child are unable to see, her Surat (subconscious) remains immersed in Simran. This is the reason that the newborn child sleeps most of the time. Out of the 24 hours in a day, she sleeps for about 18 hours. When the power of sight manifests itself in the eyes of the newborn child, she begins to perceive the world from the aspects of Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya). As she begins to behold the Maya-embodied world, her Simran begins to decline and her mind begins to be drawn towards her Maya-characterized family members. As she begins ingesting the sweet poison of Maya, her Liv (the state of absorption in divine thoughts; the state where the human consciousness is absorbed in the divine) with Sat PaarBraham Parmeshar is broken. It is a Param Sat that all the Bajjar Kapaats (the divine doors located at various places in the human body that, once opened, channel Amrit into the body and establish connection between the human being and Akaal Purakh) of a newborn child are ajar, and her Dehi (Suksham Dehi or the astral body; Suksham is part of the human



souls that is the source of all energy running the senses and the physical functions of the body. This spiritual energy comes from the Sat Sarovars) is suffused with Amrit (our essence or the life-element; the divine energy; pure soul). Only the newborn child hasn't been provided the power to speak; and so she is unable to express herself through speech. With all her Bajjar Kapaats opened up, she evidently is in possession of Braham Gyan (the divine wisdom). But since she does not as yet possess the power of speech (and expression), therefore she cannot express what she feels, experiences or perceives through speech. The child, prior to her birth, is completely aware of herself and, with the foundation of this awareness, is immersed in Liv of Simran with Sat PaarBraham Parmeshar and makes promises to herself to abide in Bandagi in this present human birth. Post-birth, as she steps into this Maya-embodied world, her Liv of Simran gets broken and gradually she begins to be imbued in colours of the sweet poison of Maya. With time, all her Bajjar Kapaats are closed shut and her Sat-mat (the intellect defined by Sat) begins to be overshadowed by the Manmat (one's own wisdom as opposed to the Gurmat or God's wisdom) of Maya. Her Gyan Netter (the wisdom eye; also called Dib Drisht or the divine vision and Trikuti, the third eye) gets shut, and the Braham Gyan slips away from her memory. All her spirituality is eclipsed under the veneer of Maya. By the time she acquires the power to speak, she is already imbued in the hues of Maya. In this fashion, the newborn child embarks upon her destiny as determined by the Vidhaan of Karma and gets further and further ensnared in the clutches of the Maya-dominated worldly forces. Therefore, if a newborn child is provided Sangat (company; congregation) of Sat (the eternal-Truth; God Himself) from her birth, her Bandagi gets a huge boost. That is to say, if both parents of the newborn child are Sants (saints), or have joined the Sangat of a Puran Sant (the perfect-saint) and practise SatNaam Simran (meditation upon SatNaam), it is of great help to the newborn child in her Bandagi. The Sangat of a Puran Sant from the very childhood proves a great blessing for the newborn child. This is so because, abiding in the Sangat of a Puran Sant, the child remains uninfluenced by Maya and acquires Sanskaars (the socio-cultural and moral norms; religious practices) of abiding in the service of Sat. This makes a deep and extremely pleasant impact on her Bandagi.



The blessed Bhagat Beni Ji (a 15<sup>th</sup> century saint-scholar) describes these elements of Param Sat in his Bani (composition; part of GurBani):

**Ik-onkaar sat gurparsaad.  
 Ray nar garabh kundal jab  
 aachhat uradh dhi-aan liv laagaa.  
 Mirtak pind pad mad naa ahinis ayk agi-aan so naagaa.  
 Tay din sammal kasat mahaa dukh ab chit adhik pasaari-aa.  
 Garabh chhod mitar mandal aa-i-aa  
 ta-o narhar manhu bisaari-aa. ||1||  
 Fir pachhutaavhigaa moorhi-aa toon  
 kavan kumat bharam laagaa.  
 Chayt raam naahee jam pur jaahigaa  
 jan bichrai anraadhaa. ||1|| Rahaa-o.**

(Sri Guru Granth Sahib Ji, Page No. 93)

This is how with installation in the mother's womb begins the first Pahir of the human birth. The blessed SatGuru incarnate Nanak Patshah Ji repeatedly manifests in GurBani this Param Sat as well as all the elements of the Param Sat contemplated above:

**Pahilai pahrai rain kai vanjaari-aa mitraa  
 hukam pa-i-aa garbhaas.  
 Uradh tap antar karay vanjaari-aa mitraa  
 khasam saytee ardaas.  
 Khasam saytee ardaas vakhaanai uradh dhi-aan liv laagaa.  
 Naa marjaad aa-i-aa kal bheetar baahurh jaasee naagaa.  
 Jaisee kalam vurhee hai mastak taisee jee-arhay paas.  
 Kaho naanak paraanee pahilai pahrai  
 hukam pa-i-aa garbhaas. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 74)

**Sireeraag Mehlaa 1.  
 Pahilai pahrai rain kai vanjaari-aa mitraa  
 baalak budh achayt.  
 Kheer pee-ai khaylaa-ee-ai vanjaari-aa mitraa  
 maat pitaa sut hayt.  
 Maat pitaa sut nayhu ghanayraa maa-i-aa moh sabaa-ee.  
 Sanjogee aa-i-aa kirat kamaa-i-aa karnee kaar karaa-ee.  
 Raam naam bin mukat na ho-ee boodee doojai hayt.**





**Kaho naanak paraanee pahilai pahrai  
chhootahigaa har chayt. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 75)

Instated in the mother's womb, the Surat of the human being's seed stays absorbed in the feet of Sat PaarBraham Parmeshar, because it is devoid of the pride that comes with a human body. It is only after setting foot in the world that the human being comes into the experience of Maya. The Panj Dhoots (the five thieves – lust, anger, greed, attachments and pride) begin influencing the human being only after she is born. The devastating forces of Maya look very attractive to a human being. This is why the sweet poison of the deadly forces of Maya begins to swiftly influence the human being in her childhood. At the outset, the child acquires the notion of I, me and mine. She learns to assert my mother, my father, my toys, my (feeding) bottle etc., and from then on begins the contemplation of I, me and mine. In this way, as the child continues to experience newer aspects of Maya, she begins to be imbued with every shade of Maya. The Sanskaars, acquired through deeds committed in the past births, guide the human being after her present birth. The human beings carrying Sanskaars of Maya-dominated Birti (destructive and sinful tendencies) from their past births are more deeply influenced by the devastating forces of Maya. The human beings bearing the Sanskaars of Sato Birti (tendencies defined by the Sato aspect of Maya; characterized by compassion, righteousness, contentedness and forbearance) come under lesser influence of the deadly forces of Maya. The devastating forces of Maya are associated with the physical human body. The Bandagi of Sat PaarBraham Parmeshar too is associated only with the physical human body. That is, the deadly forces of Maya wither the human being and, at the same time, the divine forces assimilate the human being in Sat PaarBraham. The human beings embracing the devastating Maya-dominated Birti wither away and waste away their priceless birth. The human beings embracing divine, spiritual and Sato-Guni (Sato-characterized; virtuous) forces assimilate themselves in Sat PaarBraham Parmeshar and accomplish the purpose of their birth. All of this becomes possible only with the human birth, and with the acquiring of a human body.

Instated in the mother's womb, the merchant dealing in SatNaam (Sat as a manifestation of the Name of God) stays absorbed in the Liv of Sat PaarBraham Parmeshar. Having spent 9 months instated



in a constant Samadhi (the deep trance-like state, where there is no thought except pure consciousness) in the mother's womb, when the human being takes birth in the shape of a child, it marks the commencement of the second Pahir of his birth and life. With his very first steps in the second Pahir, the human being's birth and life begin to be engulfed by the darkness of Maya. As the human body makes an entry into the domain of his acquaintances (the world), he begins to forsake all his previous knowledge and wisdom. As he begins to come in touch with Maya, his Liv of absorption in Sat PaarBraham is broken. His meditation is shattered with the first gulp of the sweet poison of Maya. Cosseted in the hands of the mother, father, brothers, sisters and rest of the family, he quickly begins to be imbued in the colours of Maya. Being entertained in the hands of the mother, father, brothers, sisters and rest of the family, who already are in Maya's embrace, the child begins to readily acquire the hues of Maya. When he finds his mother, father, brothers, sisters and the rest of the family indulging in I, me and mine, he too quickly learns to assert himself. When he finds his mother, father, brothers, sisters and rest of the family in constant contemplation of I, me and myself, he too accepts this contemplation of I-me-myself as Sat, and immerses himself in this contemplation. When he dwells amongst his mother, father, brothers, sisters and rest of the family absorbed in contemplation of Maya, he too regards the contemplation of Maya as Sat and absorbs himself in Maya. By the time his power of speech arrives, the child has completely forsaken Sat PaarBraham Parmeshar and forgotten all the promises he made to himself in the mother's womb, and is completely drowned in Sanskaars of Maya. The blessed Avataar SatGuru Nanak Patshah Ji reaffirms this Param Sat in his supremely powerful Bani:

**Doojai pahrai rain kai vanjaari-aa mitraa**

**visar ga-i-aa dhi-aan.**

**Hatho hath nachaa-ee-ai vanjaari-aa mitraa**

**ji-o jasudaa ghar kaan.**

**Hatho hath nachaa-ee-ai paraanee maat kahai sut mayraa.**

**Chayt achayt moorh man mayray ant nahee kachh tayraa.**

**Jin rach rachi-aa tiseh na jaanai man bheetar dhar gi-aan.**

**Kaho naanak paraanee doojai pahrai**

**visar ga-i-aa dhi-aan. ||2||**

(Sri Guru Granth Sahib Ji, Page No. 75)



**Doojai pahrai rain kai vanjaari-aa mitraa  
bhar joban mai mat.**

**Ahinis kaam vi-aapi-aa vanjaari-aa mitraa  
andhulay naam na chit.**

**Raam naam ghat antar naahee  
hor jaanai ras kas meethay.**

**Gi-aan dhi-aan gun sanjam naahee  
janam marhugay jhoothay.**

**Tirath varat such sanjam naahee  
karam dharam nahee poojaa.**

**Naanak bhaa-ay bhagat nistaaraa  
dubidhaa vi-aapai doojaa. ||2||**

(Sri Guru Granth Sahib Ji, Page No. 75)

Once the human being has completed the first Pahir of his birth and life in the mother's womb, he gets born and steps into the second Pahir. GurBani manifests the second Pahir as the period of childhood. In his childhood, the child comes in contact with his mother, father, sisters, brothers, the rest of his family, friends, mates, colleagues and teachers, and is influenced by their company. As does one keep company, so does he become. The good company imparts good Sanskaars. The bad company imparts evil Sanskaars. Therefore, the atmospheres at home and at school in one's childhood very deeply impact the life of the child, acting as the foundation-stones upon which the Sanskaars of the human being's life are built. The atmosphere of Sat imbues the human being with Sat. The atmosphere of Sat imbues the human being with Sato-Gun's. The atmosphere of Sat imparts upon the human being the hues of the divine forces of compassion, righteousness, Sat Santokh (divine contentedness; the state where there is humility and an absence of desires), forbearance, humility, courage, amiability, Simran, Seva (humble and selfless service to others) and Parupkaar (selfless acts for benefaction of the humanity). The bad company imparts upon the human being the shades of gravely destructive forces. The bad company imbues the human being with the gravely disastrous force of Trishna (the worldly desires). The bad company paints the human being in the colours of the gravely destructive forces of the Chandaals (lowlives; villains) of lust, anger, greed, attachments and pride. The bad company instils in the human being the gravely disastrous vices of the lust for power, youth, wealth and riches, speech (garrulity) and touch (physical contact).



In the second Pahir, the human being is intoxicated with youth and gravely falls prey to the Chandaal of lust. The disastrous forces of the lust-Chandaal take a very deep hold on the life of the human being. In the same way as the inebriation of alcohol imperils the intellect of a drunkard, the hold of the lust-Chandaal corrupts the wisdom of the human being. Drunk in the disastrous intoxication of lust, the human being (the male kind) gets so imperilled of judgement that he fails to distinguish the meaning of a mother, sister or daughter. Even the female kind is not uninfluenced by the devastating power of the lust-Chandaal. A woman too doesn't shy away from forsaking her dignity under the influence of the gravely devastating force of the lust-Chandaal. A woman too doesn't hesitate to cross the boundary of the holy bonds of a son, brother or father and lose her dignity under the slavery of the gravely disastrous force of the lust-Chandaal. It is to be borne in mind that according to Gurmat (the divine wisdom), the only pure relationship with the opposite sex – apart from one's spouse – that a man has is that of a sister, daughter and mother, and a woman has is that of a son, brother or father. It is only through adherence to this supremely powerful and divinely wise principle of Puran Sat that the gravely devastating force of lust can be defeated.

Once the human being has passed through the second Pahir of childhood, he enters the third Pahir of his birth and life. The third Pahir is represented in GurBani as the period of youth. In youth, the human being builds upon the Sanskaars acquired in his childhood. The hues imparted upon the human being during the Pahir of childhood acquire even deeper shades in youth. The human birth, granted to the human being for dealing in the name 'SatNaam' of Sat PaarBraham Parmeshar, gets painted in the colours of the devastating forces of Maya. It is only a fortunate human being who finds the Sat Sangat (gathering in the presence of Sat, or in presence of those who have attained Jeevan Mukti and thus becomes part of Sat). But there is no dearth of bad company in a world dominated by the evil and gravely disastrous Maya-led forces. All around in the world there is a scarcity of the company of the Sato-Guni (virtuous) and honourable human beings. But everywhere one can easily find the presence of the devastating Maya-dominated forces. Only a few highly-fortunate ones find the Sangat of a Puran Sant-SatGuru (the perfect saint-SatGuru; one who has accomplished Bandagi and attained Jeevan Mukti, and is divinely ordained to lead others on the path of Bandagi and Mukti). But one can readily find company of Trishna and of the Panj Chandaals



(the five lowlives; lust, anger, greed, attachments and pride) in one's domestic environment. The company of worldly evils is easily available at every place to every human being. It is much too difficult for a human being to digest a suggestion meant for his wellbeing. But a suggestion of evil makes an immediate impact upon the human being. It is much too hard to practise Sato-Gun's (meant toward well being of the human being) in life. But every human being finds it easy to practise sins and evils (leading to his utter ruin) in life. In the full bloom of youth and under intoxication of youth, a human being readily falls prey to sins and evils. In the bind of earning wealth and accumulating worldly pleasures and comforts, every single human being fails to distinguish between good and evil. Every single human being, seeking to fulfil his Trishna and in the clutches of the Panj Chandaals (lust, anger, greed, attachments and pride), willingly accomplishes many crooked and disastrous deeds. Seeking to further imbibe the intoxication of youth and falling prey to the lust-Chandaal, the human being readily commits several grave misdeeds. Seeking further inebriation of wealth and falling prey to the greed-Chandaal, the human being commits many serious crimes. A human being needs wealth in order to fully relish his youth. A human being needs riches in order to acquire the worldly pleasures and comforts needed to attain the intoxication of youth. Therefore, in order to satiate the Trishna of his youth, the human being gets enmeshed in acquiring wealth and, falling prey to the greed-Chandaal, commits several grave offences such as theft, larceny, bribe-seeking, encroachment upon others' rights and misuse of one's authority etc. in order to accumulate wealth. A human being, drunk upon the Maya-induced intoxications of wealth and youth, forgets Sat PaarBraham Parmeshar. Contemplating the elements of Maya, the human being gets deeper and deeper mired in the swamp of Maya and, intoxicated and unconscious, loses sight of Sat. Bereft of the magnificence of the Sat Tat's (the core-essences of Sat), the human being becomes shallow and fritters away the priceless gem of his life. Squandering away the wealth of the Sat Tat's and accumulating instead the disastrous essence of Maya's perversions, the human being consigns himself to a long period of rotting in the swamp of Maya. The human being, sent in the world to deal in SatGun's (virtues) and the elements of Sat, instead ensnares himself in Kood (falsehood) of Maya and wastes away his birth. The blessed SatGuru incarnate Nanak Patshah Ji emphasizes this Param Sat Tat in GurBani:

**Teejai pahrai rain kai vanjaari-aa mitraa**



**ghan joban si-o chit.**  
**Har kaa naam na chaythee vanjaari-aa mitraa**  
**badhaa chhuteh jit.**  
**Har kaa naam na chaytai paraanee**  
**bikal bha-i-aa sang maa-i-aa.**  
**Dhan si-o rataa joban mataa ahilaa janam gavaa-i-aa.**  
**Dharam saytee vaapaar na keeto karam na keeto mit.**  
**Kaho naanak teejai pahrai paraanee dhan joban si-o chit. ||3||**

(Sri Guru Granth Sahib Ji, Page No. 75)

**Teejai pahrai rain kai vanjaari-aa mitraa**  
**sar hans ultharhay aa-ay.**  
**Joban ghatai jaroo-aa jinai vanjaari-aa mitraa**  
**aav ghatai din jaa-ay.**  
**Ant kaal pachhutaasee andhulay**  
**jaa jam pakarh chala-i-aa.**  
**Sabh kichh apunaa kar kar raakhi-aa**  
**khin meh bha-i-aa paraa-i-aa.**  
**Budh visarjee ga-ee si-aanap kar avgan pachhuta-ay.**  
**Kaho naanak paraanee teejai pahrai**  
**parabh chaytahu liv laa-ay. ||3||**

(Sri Guru Granth Sahib Ji, Page No. 76)

Once the period of youth comes to an end in the human birth and life, the human being is besieged by the old age. The powers of the five sensory-organs diminish. For instance, the power of eyesight starts declining and the eyes begin to experience obscurity. The power of taste in the tongue almost comes to an end. The power of hearing is weakened. The power of speech wanes. Even the powers of the five action-organs too fall prey to debilitation. The body gets very weak. The flesh separates from the bones and, consequently, the physical strength of the body almost fades away. Having followed the whims of his mind all his life, the human being gets so immersed in slavery of Maya that he becomes completely oblivious of Sat PaarBraham. Therefore, how can one find succour in the old age? The old age turns out to be a house of diseases. The body is consumed with ailments. Satiating and relishing the carnal pleasures all his life, the human being eventually destructs this very body. Just as the night comes to end with the fourth Pahir, the human birth and life reach their end in the old age.

The human being spends away his youth accumulating wealth,



raising family, educating his children and marrying them off and looking after his grandchildren, etc. Thus carrying on, he doesn't even realize when his life enters the old age. Absorbed in worldly matters all his life, the human being remains entirely forgetful of Sat PaarBraham. A number of people decide to wait until they are free from the worldly obligations, before making attempts towards devotion and Bandagi. But, unfortunately, such a time never arrives in the life of a human being embroiled in the worldly affairs. Our merchant-friend, born to trade in Sat, becomes a mere merchant of Maya. Our merchant-friend (the human being), arrived in the world to trade in compassion, righteousness, contentedness, forbearance, humility, courage, amiability, Simran, Seva, Parupkaar and Maha Parupkaar, fritters away his priceless birth and life, dedicating them solely to Maya and trading in the devastating elements of Maya. Slaving under the forces of Maya, the human being remains totally ignorant of the Param Sat Tat that day-by-day his life is coming to an end and the capital of his breaths is going waste.

Imbibing the sweet poison of Maya and rendered senseless by the intoxication of Maya, the human being loses sight of the purpose that he was born to accomplish. He places himself at the mercy of the devastating forces of Maya to such an extent as to become unconscious of the real mission of his life. Oblivious of his approaching death and drowned deep in Maya, he doesn't even realize when the messengers-of-death lay siege upon him. When the messengers-of-death arrive to extract the life-force of the Maya-beset human being, he finds himself utterly helpless before them. At the time the messengers-of-death are taking away his life-force, none of his associates, relations, ties, lands and estates, wealth and riches etc., which he thought of as belonging to him all through his life, accompanies him. None amongst his family members, friends, relations, kith-and-kin, lands and estates, wealth and riches etc. accompanies him on his journey. He is forced to proceed with the messengers-of-death all alone, leaving behind his entire crying and wailing family.

The death of a Maya-beleaguered human being is very horrifying. Since the human body doesn't want to part with the life-force, therefore it is a very painful experience for the human being when the messengers-of-death draw the life-force out of the body. The Maya-bound human being is so deeply attached to his body that he never quite accepts his parting with the body. He wants to





carry on living. The experience of the human being at the time the messengers-of-death extract the life-force out of his body is quite like pulling a sheet of cloth brutally over the thorny bush of an acacia tree, leaving it in tatters. As the messengers-of-death pull the life-force out of the human being's body, he gets extremely frightened. The dying human being tries hard to utter words, but is incapable of speaking. He tries to raise a din, but cannot utter a sound from his mouth. He wishes to convey to his family members what he is going through, but is utterly powerless before the messengers-of-death. The human beings, who have been indulging in serious kinds of wrongdoings such as slandering a Sant or committing crimes against society etc., begin receiving blows of the messengers-of-death many days ahead of their death. They even begin to perceive the messengers-of-death. Such human beings make many pleas and appeals to save themselves from the messengers-of-death. But, at that point in time, their pleas and appeals do not have any effect upon the messengers-of-death. This is the way the messengers-of-death lead these wrongdoers away, raining blows upon them. Indeed, it is a Param Sat that a human being receives only as many breaths as are pre-written in his destiny. The account of the human being's breaths is so well-kept under the divine Hukam (the divine will or command) that a human being can neither draw one-less nor one-more breath than those granted to him.

It is when the death approaches and the soul departs from the human body that the human being comes to realize the consequences of all his good and bad deeds committed during his birth and life. When the messengers-of-death extract the human being's soul from the body and present him in the court of Dharam Raj (the divine judge who weighs our good and bad deeds and determines our next appropriate life form. Those who engage in Naam Simran are beyond his judgement; instead, he escorts them to the higher realms of Truth) and when the account of all his deeds is scrutinized, he finally comes to comprehend all his deeds. When he bears blows of the messengers-of-death and his sentences are carried out in accordance with all the deeds committed by him, he feels repentance for his deeds. When he is made to undergo the horrific consequences of the Asat (not Sat; false) and destructive deeds committed by him under intoxication of the devastating Maya-led forces, he then swears off such deeds and scorches in the fire of contrition. It is then that he becomes conscious of the promise he made to himself in the mother's womb and feels



remorse, having wasted away the priceless human birth. In this fashion, his cycle of births-and-deaths never comes to an end. GurBani reveals the Param Sat Tat's occurring in the fourth Pahir of the human birth and life:

**Cha-uthai pahrai rain kai vanjaari-aa mitraa  
laavee aa-i-aa khayt.  
Jaa jam pakarh chala-i-aa vanjaari-aa mitraa  
kisai na mili-aa bhayt.  
Bhayt chayt har kisai na mili-o  
jaa jam pakarh chala-i-aa.  
Jhoothaa rudan ho-aa do-aalai  
khin meh bha-i-aa paraa-i-aa.  
Saa-ee vasat paraapat ho-ee jis si-o laa-i-aa hayt.  
Kaho naanak paraanee cha-uthai  
pahrai laavee luni-aa khayt. ||4||1||**

(Sri Guru Granth Sahib Ji, Page No. 75)

**Cha-uthai pahrai rain kai vanjaari-aa mitraa  
biradh bha-i-aa tan kheen.  
Akhee andh na dees-ee vanjaari-aa mitraa  
kannee sunai na vain.  
Akhee andh jeebh ras naahee rahay paraaka-o taanaa.  
Gun antar naahee ki-o sukh paavai  
manmukh aavan jaanaa.  
Kharh pakee kurh bhajai binsai aa-ay chalai ki-aa maan.  
Kaho naanak paraanee cha-uthai pahrai  
gurmukh sabad pachhaan. ||4||**

(Sri Guru Granth Sahib Ji, Page No. 76)

The blessed SatGuru incarnate Nanak Patshah Ji, with immense benevolence, has bestowed the entire humanity with Param Sat of the above-described four Pahir of the human being's birth and life. He has bestowed upon us Puran Sat of the post-birth discourse of the human being abiding in a Maya-characterized world. Dwelling further on the subject, SatGuru incarnate the blessed Nanak Patshah Ji also reveals Puran Sat of the discourse of the human birth in even simpler words in this supremely powerful Salok (verse):

**Mehlai 1.  
Pahilai pi-aar lagaa than dudh.**



**Doojai maa-ay baap kee sudh.  
 Teejai bha-yaa bhaabhee bayb.  
 Cha-uthai pi-aar upannee khayd.  
 Punjvai khaan pee-an kee dhaat.  
 Chhivai kaam na puchhai jaat.  
 Satvai sanj kee-aa ghar vaas.  
 Athvai krodh ho-aa tan naas.  
 Naavai dha-ulay ubhay saah.  
 Dasvai dadhaa ho-aa su-aah.  
 Ga-ay sigeet pukaaree dhaah.  
 Udi-aa hans dasaa-ay raah.  
 Aa-i-aa ga-i-aa mu-i-aa naa-o.  
 Pichhai patal sadihu kaav.  
 Naanak manmukh andh pi-aar.  
 Baajh guroo dubaa sansaar. ||2||**

(Sri Guru Granth Sahib Ji, Page No. 137)

The blessed SatGuru Avataar Nanak Patshah Ji divides the human being's life into ten (10) stages:

1. Post-birth, the child receives mother's affection and occupies herself in being breast-fed by the mother. The newborn child cannot live without the mother; neither can the mother separate herself from her child. The child becomes the whole life of the mother, and the mother becomes the sole life-giver to the child. This is the beginning of the child's attachment to her mother.
2. In the second stage, when the child gains a little awareness, she becomes cognizant of her parents. She begins to recognize her parents. This recognition of the parents leads to her becoming conscious of the feeling of I, me and mine. This is the beginning of the child's attachment toward her parents.
3. In the third stage she begins to distinguish her siblings. She begins to be aware of the other members of her family. That is, her attachments for the rest of the family begin to take root. The feeling of I, me and mine begins to grow stronger.
4. In the fourth stage, the child develops playfulness. She begins to be drawn towards rest of the world around her. She starts developing attachments with toys and other worldly objects. The feeling of I, me and mine is strongly established.
5. In the fifth stage, the child develops taste of the tongue. She



takes more and more interest in food and beverages. Her fondness for eating and drinking gains intensity.

6. In the sixth stage, when the human being sets foot in his youth, his feelings of lust are aroused. His Trishna grows stronger. He begins to descend deeper into his desires. He begins to fall prey to lust. Intoxicated by lust, he fails to discern between good and bad associations. That is, he begins to get deeper and deeper ensnared in the web of Maya. In his attempts to quench his Trishna, he begins to slave under the devastating forces of the Panj Chandaals (lust, anger, greed, attachments and pride). His conduct is dominated by his Manmat. Abiding under Manmat, he loses his power to distinguish between good and bad deeds. The Kood Karams begin to dominate his life. He begins to commit Asat Karams (deeds against Sat; untruthful deeds). He begins to acquire deeper hues of Maya.
7. In the seventh stage, he gets occupied in raising his home and family. He gets busy in accumulating wealth and riches and other worldly comforts and objects. He buries himself deep in domestic life. He mires himself in the temptations and attachments of the family life. He acquires deeper shades of the Maya-led Birtis over him. He absorbs himself with his spouse and children etc. and thus yields himself even more to the worldly tendencies. The worldly sorrows, strife, pains, troubles, hardships etc. lay him under their siege. The worldly entanglements take a deep hold over him.
8. In the eighth stage, besieged by the worldly and domestic entanglements, disputes, sorrows, strife, pains, hardships, troubles etc., he is consumed with the wrath of the anger-Chandaal. The pride-Chandaal and the anger-Chandaal are emboldened. He immerses himself completely in slavery of Trishna and the Panj Chandaals. He buries himself wholly in the swamp of Maya. He commits all kinds of Asat Karams under slavery of Maya, which lead to his body suffering deep impacts of the devastating forces of Maya. As a consequence, his body begins to fall prey to the diseases. Maya leads the body to its ruin.
9. In the ninth stage of his age, the human being's hair turns grey. He loses his teeth. The eyes are weakened. The power of sight diminishes. The power of hearing wanes. The breathing



becomes laborious. That is, all the organs of the body become debilitated. All five sensory-organs lose their vitality. All five action-organs lose their strength. The body is consumed with the diseases. Maya completes the ruin of the body.

10. In the tenth stage, the body arrives at its end. The breaths are exhausted. The life-force is taken away. The body is consigned to the flames. The body that the human being all his life strived to serve burns away and turns into ashes. The life-soul quits the body to accompany the messengers-of-death. The entire family, friends and relations mourn and wail, beating their chests.

This is how a human being arrives in the world, and then departs. Oblivious of the real purpose of his human birth, rotting in Maya, forgetful of Sat PaarBraham Parmeshar, he fritters away the priceless jewel of his birth and passes away. The Manmat is Maya. The mind is Maya. The Hirda (literally meaning heart, Hirda actually one of the seven Sat Sarovars located near heart; more a part of our spiritual being than our physical body) is Sat PaarBraham Parmeshar Himself. The Hirda is the Jyot (the divine light within; soul). The Manmat-governed love is a worldly attachment. The Manmat-governed love isn't the true devotion of Sat PaarBraham Parmeshar. The love for the world (the attachments) leads the human being to waste away his birth. The true devotion to Sat PaarBraham Parmeshar is achieved only by seeking the Charan Sharan (shelter at the feet) of a Puran SatGuru. The Bandagi of Sat PaarBraham Parmeshar is attained only by entering the Charan Sharan of a Poora SatGuru (the perfect-SatGuru). The true path to accomplishing the mission of one's life is found only through abiding in the Charan Sharan of a Poora SatGuru. The GurParsaad (the eternal bliss and eternal grace) of SatNaam, SatNaam Simran, SatNaam Di Kamai (practising SatNaam in life), Puran Bandagi (complete surrender before God) and Seva is obtained only through abiding in the Charan Sharan of a Poora SatGuru.

The blessed SatGuru incarnate Nanak Patshah Ji in this supremely powerful Salok describes the state of a human being's birth and life, as he passes through his age:

#### **Mehlaa 1.**

**Das baaltan bees ravan teesaa kaa sundar kahaavai.  
Chaaaleesee pur ho-ay pachaasee pag khisai  
sathee kay bodhaypaa aavai.**



**Satar kaa matiheen aseehaan kaa vi-uhaar na paavai.  
 Navai kaa sihjaasnee mool na jaanai ap bal.  
 Dhandholim dhoodhim dith mai naanak  
 jag dhoo-ay kaa dhavalhar. ||3||**

(Sri Guru Granth Sahib Ji, Page No. 138)

This is the Param Sat of the human birth and life that for ten (10) years, the human being spends his life in childhood. Maya begins to mould the human being from the childhood. Attaining the age of twenty (20), he arrives into the stage of youth. In youth, the Maya-dominated tendencies take a deeper hold upon him. He starts becoming prey to his urges. The devastating force of Trishna becomes intense. The human being becomes slave to the calamitous force of lust-Chandaal. Overcome by lust, he starts committing many Asat Karams. At the age of thirty (30), he is admired for his looks. The colours of Maya upon him take on deeper hues. By the age of forty (40), he has attained complete adulthood. He is even more imbued in the shades of Maya. He begins to drown in Maya. Reaching the age of fifty (50), his youthfulness begins to decline. He is completely immersed in Maya. From the age of sixty (60), the old age starts descending upon him. The body gets weakened. The body falls prey to diseases. As a result, the body loses strength for the physical work. Maya turns him into an utter slave. At the age of seventy (70), his mental capacity starts declining. That is, he loses the capacity to apply his mind. He is physically and mentally debilitated. He becomes dependent on others. At the age of eighty (80), he ceases to be productive in any field. By the age of ninety (90), he becomes bedridden. He can no longer take his own care. Having learnt, known and understood this entire Param Sat, the only conclusion to be drawn is that even though the world appears full of attractions through our physical senses, but in reality is nothing but the deep darkness of ignorance. That is to say, the entire world, the worldly relationships, family, bonds, objects etc. are all a web of deceptions woven by Maya. All of it is doomed to perish. In the same way that the human being perishes, the whole world too eventually comes to end. Everything born in Kaal will come to perish in Kaal. Ignorant and trapped in the deceptive web of Maya, the human being lets his birth and life waste away.

‘Jaisee agan udar’ (‘just as there is fire in the mother’s womb’), i.e. just as a human being meditates for 9 months while suspended



upside-down in the fire of the mother's womb (abyss-of-hell and akin to dregs), '**taisee baahar maa-i-aa**' ('in the same way there is Maya in the outside world'), i.e. in the same way post-birth the human being blazes and scorches in the fire of Maya and wastes away the priceless jewel of his birth and life. Blazing in the fire of Trishna, the human being turns his whole life into hell in the slavery of the lust-Chandaal, anger-Chandaal, greed-Chandaal, attachments-Chandaal and pride-Chandaal, and wastes his life away. There is nothing but sufferings in the slavery of Maya. The real and eternal bliss is in keeping Maya as one's slave. The human being has this awareness in the mother's womb. This is why he remains absorbed in Liv at the feet of Sat PaarBraham Parmeshar. But as soon as born, the fire of Maya engulfs him. As per the divine Vidhaan of Karma, the birth and death of a human being are predetermined. Thus, the birth and the death of the human being are governed by the divine Hukam. Once born, the human being joins into his family. When the newborn child receives affection of his family members, his Liv with Sat PaarBraham Parmeshar is broken and he gets mired in the slavery of the Maya-led forces, drawn into the attachments of his family.

It is a Param Sat that Maya, too, is created by Sat PaarBraham Parmeshar. Maya was created in order to enact the world. Maya was created in order to run the world. The real object behind creation of the Panj Dhoots is to serve the human being. The actual mission of Maya is to serve the human being. But, instead of keeping Maya in his service, the human turns himself into a servant to Maya. Instead of keeping Maya in his slavery, the human being turns himself into a slave to Maya. The object of the Sat-originated human birth is to assimilate in Sat – through abiding in Maya but staying untouched by Maya; through acting Sat, serving Sat and practising Sat; and through keeping oneself unblemished.

The divine Vidhan of Karma is the incontrovertible Hukam. In accordance with the Vidhaan of Karma, the kind of deeds that a human being commits in his human birth and life determine his rewards after he relinquished his body (dies). When the human being's soul departs from the body, it must carry with it burden of all the good and bad deeds of the human being. As long as the human being's soul isn't released from the burden of his deeds, the human being cannot attain Jeevan Mukti (salvation; deliverance from the cycle of births-and-deaths). It is only through obtaining GurParsaad





that the human being's soul can be freed from its burden of deeds. Only a human being, who seeks the Charan Sharan of a SatGuru after his birth, is blessed with the GurParsaad of Bandagi, Simran and Seva of Sat PaarBraham. Only a human being dedicating one's complete self at Sat Charans of the SatGuru receives the GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai and Puran Bandagi. Only the supreme power of GurParsaad makes the human being accomplish the mission of his birth and life. The magnificence of the supreme power of GurParsaad is dwelt upon in the discourse of the first Pauri (first verse of Anand Sahib).

Only those human beings find the Sangat of Sat, who are carrying the Sanskaars of Sat from their previous birth. That is, only those human beings find the Sangat of a Puran Sant-SatGuru, who have a foundation in Sato Birti from their past births and who embrace the Birti of Sato-Gun's. A human being accomplishes his Bandagi only through abiding in the Charan Sharan of a Puran SatGuru. Jeevan Mukti cannot be attained without vanquishing Maya. Maya can only be vanquished by the grace of a SatGuru and by the supreme power of GurParsaad. The human beings, performing Bandagi while being Sanmukh (before or in presence of) of the SatGuru, accomplish their Bandagi and such human beings go on to become Gurmukh beings (a Gurmukh is a soul in complete Bandagi; a soul in possession of GurParsaad of Naam; and a soul in Sach Khand). That is, the human beings observing Sat Bachans (the words of Sat; the divine words) of the Puran SatGuru easily vanquish Maya and, arriving at Chautha Pad (the fourth step; beyond the three attributes – Tamo, Rajo and Sato – of Maya), assimilate themselves in Sat PaarBraham Parmeshar. This is why every human being in his birth and life needs to focus his mind upon Sato Birti. Embracing virtues and renouncing vices, the human being achieves spiritual progress and comes to possess Sato Birti. The supreme power of GurParsaad invariably comes to bear upon a human being embracing Sato Birti. As a result, he finds the Sangat of a Puran Sant-SatGuru and his path to Jeevan Mukti opens up before him. It is only through obtaining GurParsaad that a human being breaks away from the whole Bharam Jaal (the web of deceptions) of Maya and –keeping himself unsullied by Maya even while abiding in Maya – attains Jeevan Mukti.



## Pauri 30

**Har aap amulak hai mul na paa-i-aa jaa-ay.**  
**Mul na paa-i-aa jaa-ay kisai vitahu rahay lok villaa-ay.**  
**Aisaa satgur jay milai tis no sir sa-upee-ai**  
**vichahu aap jaa-ay.**  
**Jis daa jee-o tis mil rahai har vasai man aa-ay.**  
**Har aap amulak hai bhaag tinaa kay naankaa**  
**jin har palai paa-ay. ||30||**

(Sri Guru Granth Sahib Ji, Page No. 921)

Sat PaarBraham Parmeshar (Truth, the Transcendent Lord and Creator of the Universe) is infinite. Sat PaarBraham Parmeshar is eternal. Sat PaarBraham Parmeshar is Agam (one who cannot be perceived by the five human sensory functions). Sat PaarBraham Parmeshar is Agochar (one that needs a divine sight to be perceived and experienced). No Sant (saint), Bhagat (devotee), SatGuru (the Truth-Guru), Avataar (the divine incarnates) or Braham Gyani (possessing divine wisdom) has so far been able to fathom the origin or the end of Sat PaarBraham Parmeshar. No Avataar, SatGuru, Sant, Bhagat or Braham Gyani has been able to completely unveil the mystery of Sat PaarBraham Parmeshar till now. No one even amongst the Sants, SatGurus, Braham Gyanis, Bhagats or Avataars – who have assimilated themselves in Sat PaarBraham Parmeshar – has been able to fully fathom the secrets of Sat PaarBraham Parmeshar. Therefore, the Sants, Bhagats, Avataars, SatGurus, Braham Gyanis, Pirs (seers), Paigambars (prophets) etc. appearing upon the earth till now – who have assimilated themselves in Sat PaarBraham Parmeshar – have all described Sat PaarBraham Parmeshar as immense, eternal, Agam and Agochar. Sat PaarBraham Parmeshar is so immense that He Himself is oblivious of His immensity.

The supreme powers of Sat PaarBraham Parmeshar are so immense that He Himself is unable to fathom their immensity. The Sants, Bhagats, Avataars, SatGurus, Braham Gyanis, Pirs, Paigambars etc., who have assimilated themselves in Sat PaarBraham Parmeshar,



have all experienced the immensity, Agamata (Agam-ness) and Agocharta (Agochar-ness) of Sat PaarBraham Parmeshar. The Sants, Bhagats, Avataars, SatGurus, Braham Gyanis, Pirs, Paigambars etc., having assimilated themselves in Sat PaarBraham Parmeshar, have all realized their own existence as less-than-zero (0) before Him, cherished the magnificence of His immensity, effaced their own selves and become one with Him. Therefore the Sants, Bhagats, Avataars, SatGurus, Braham Gyanis, Pirs, Paigambars etc., having assimilated themselves in Sat PaarBraham Parmeshar, have all addressed Sat PaarBraham Parmeshar as being immense and without bounds. Immersed in His immense devotion and trust, these great-beings have called Sat PaarBraham Parmeshar Agam and Agochar. Manifested in the form of the magnificence of Sat PaarBraham upon earth, these great-beings have proclaimed His magnificence too as having no bounds. Experiencing the immensity of the Creation created by Sat PaarBraham Parmeshar, these great-beings have declared his Creation too as being immense. These great-beings, having forever assimilated themselves in Sat PaarBraham Parmeshar, come to realize the supreme power by which they are able to traverse the Khand-Brahamands (the inner spiritual realms and the outer physical worlds) established throughout the entire Creation, and thereby experience the immensity of the Creation.

Amongst the seven Sat Sarovars (the seven sources of Amrit, or the spiritual energy, placed inside the human body) located in the soul residing in a human being's body, there is one Sat Sarovar that houses the supreme power that, if awakened, causes the human soul to have out-of-body experiences. It is these experiences that make it apparent to a human being that the Creation of Sat PaarBraham Parmeshar is immense. GurBani (Gur's words or God's words; Sri Guru Granth Sahib Ji) repeatedly emphasizes the Param Sat Tat's (elements of the supreme-Truth) about the immensity, eternity, Agamata and Agocharta of Sat PaarBraham Parmeshar:

**Toon paarbarahm bay-ant bay-ant jee  
tayray ki-aa gun aakh vakhaanaa.**

(Sri Guru Granth Sahib Ji, Page No. 11)

**Agam agochar bay-ant athaahaa  
tayree keemat kahan na jaa-ee jee-o.**

(Sri Guru Granth Sahib Ji, Page No. 98)



**Bay-ant ant na jaa-ay paa-i-aa  
gahee naanak charan saran. ||4||5||8||**

(Sri Guru Granth Sahib Ji, Page No. 458)

**Bay-ant gun anayk mahimaa  
keemat kachhoo na jaa-ay kahee.  
Parabh ayk anik alakh thaakur ot naanak tis gahee. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 458)

**Aap bay-ant ant nahee paa-ee-ai  
poor rahi-aa sabh thaa-ee santahu. ||7||**

(Sri Guru Granth Sahib Ji, Page No. 916)

**Agam agochar bay-ant atolaa  
hai naahee kichh aahaarhaa. ||10||  
Keemat ko-ay na jaanai doojaa.  
Aapay aap niranjan poojaa.**

(Sri Guru Granth Sahib Ji, Page No. 1081)

**Agah agah bay-ant su-aamee nah keem keem keemaa-ay.  
Jan naanak tin kai bal bal jaa-ee-ai  
jih ghat pargate-aa-ay. ||4||2||15||**

(Sri Guru Granth Sahib Ji, Page No. 1139)

Because Sat PaarBraham Parmeshar Himself is immense, therefore the magnificence of Sat PaarBraham Parmeshar too is immense. The creation (the Creation) of Sat PaarBraham Parmeshar too is immense. Therefore, the magnificence of Sat PaarBraham Parmeshar too is immense. Since the SatGun's (virtues) of Sat PaarBraham know no bounds, therefore the supreme powers of Sat PaarBraham Parmeshar too are immense. The supreme powers of Sat PaarBraham too know no bounds. The supreme powers of Sat PaarBraham Parmeshar have no limits. The SatGun's of Sat PaarBraham Parmeshar too have no bounds. Sat PaarBraham Parmeshar is a treasure-house of SatGun's. That is, there is no end to the SatGun's of Sat PaarBraham Parmeshar, e.g. He: is Nirakaar (without form or shape); is Nirvikaar (flawless); is Kartaa Purakh (the doer); is Karanhaar Kartaar (the doer and the creator); is Dataa (the bestower); is Nirbhao (fearless); is Nirvair (without hate and enmity); doesn't dwell upon a human being's vices; ignores and disregards the human being's vices; is Ik Drisht (seeing all as equal; non-discriminating); is Saimbh (self-creating and self-sustaining); is



abundant with humility; is full of compassion towards those in need; is a storehouse of mercy; is magnanimous; is forgiving; effaces all the sins of the human being; removes all suffering, strife and troubles of the human being; bestows all divine treasures upon the humanity; is a treasure-house of eternal bliss; engages Himself in Parupkaar (selfless acts for benefaction of humanity); engages Himself in Maha Parupkaar (leading the mankind on the path of Bandagi and Jeevan Mukti); is highly generous; is a treasure-house of the supreme power of devotion; is a treasure-house of the supreme power of faith; is a treasure-house of the supreme power of trust; assimilates Himself in His Creation; is Himself assimilated in all His creations; is omnipresent; is Sarab Kalaa Bharpoor (possessor of the supreme and divine abilities); Himself defends the honour of the Sants and the Bhagats; Himself paves the way for the Sants and the Bhagats in their endeavours; keeps the Sants and the Bhagats from the harm's way; is the immense treasure-house of Puran Braham Gyan (perfect-divine wisdom), etc. No Sant, Bhagat, Braham Gyani, SatGuru or Avataar has been able to completely fathom Sat PaarBraham. No Sant, Bhagat, Braham Gyani, SatGuru or Avataar has been able to fully fathom the supreme powers of Sat PaarBraham Parmeshar. Therefore no value can be placed upon Sat PaarBraham. Sat PaarBraham Parmeshar is invaluable. Sat PaarBraham Parmeshar is priceless. Therefore the name 'SatNaam' ('Truth as a manifestation of the Name of God') of Sat PaarBraham Parmeshar too is a priceless jewel. Since the word 'Sat' (the eternal Truth) assimilates within it all the immense supreme powers of Sat PaarBraham; therefore the magnificence of GurKirpa (the divine grace) and GurParsaad (the eternal bliss and eternal grace) too is immense. Since the supreme powers of GurKirpa and GurParsaad are immense and capable of assimilating the human being in 'Sat' Saroop (embodiment of Sat) of Sat PaarBraham Parmeshar; therefore the Simran (meditation) of Sat PaarBraham Parmeshar too is invaluable. Sat PaarBraham Parmeshar manifests Himself in the Simran of Sat PaarBraham. That is, even those performing Simran of Sat PaarBraham Parmeshar assimilate themselves in Sat PaarBraham Parmeshar, and Sat PaarBraham Parmeshar manifests Himself in their Hirda (Hirda or Hirda Kamal denotes one of the seven Sat Sarovars located near heart; part of one's spiritual being) as Pargateyo Jyot (a manifested divine light; a soul that becomes the pure divine light of God Himself). Therefore the observance of SatNaam of Sat PaarBraham Parmeshar too is



priceless. The Bandagi (submission before God) of Sat PaarBraham too is priceless. That is, the Bandagi of Sat PaarBraham Parmeshar too knows no bounds. Once the human being assimilates himself in Sat PaarBraham Parmeshar, his Bandagi takes the form of Seva (humble and selfless service) of Parupkaar. To carry out this Seva of Parupkaar and following the decree of Sat PaarBraham Parmeshar, the Sants, SatGurus and Avataars continue to incarnate upon the earth and deliver the mankind. The Puran Braham Gyan of Sat PaarBraham Parmeshar too is priceless. This is so, because even Puran Braham Gyan knows no bounds. The magnificence of Puran Braham Gyan too is immense. GurBani is Puran Braham Gyan. Every word appearing in GurBani holds immense magnificence. This is so because, practising a single word of GurBani, a human being descends deep in Mansarovar (the eternal source of divine powers; the source of all life; Akaal Purakh Himself). Every single word bears the supreme power whose observance leads the human being to assimilate himself in Sat PaarBraham Parmeshar.

A common human being cannot perceive the immensity of Sat PaarBraham Parmeshar with his five sensory-organs. The immensity of Sat PaarBraham Parmeshar lies beyond the powers granted to a human being in the form the five sensory-organs. This is why GurBani presents Sat PaarBraham Parmeshar as Agam-Agochar. Thus, in order to apprehend, perceive and grasp the immensity of Sat PaarBraham, it is essential for a human being to open up all of his divine Bajjar Kapaats (the divine doors located at various places in the human body that, once opened, channel Amrit into the body and establish connection between the human being and Akaal Purakh). It is essential for a human being to illuminate his seven Sat Sarovars in order to learn, perceive and understand the immensity of Sat PaarBraham Parmeshar. It is only through awakening of the Sat Sarovars and opening up of the Bajjar Kapaats that a human being realizes the supreme powers that can lead him to envision Nirgun Saroop in the Sargun Saroop of Sat PaarBraham Parmeshar (Nirgun represents God beyond the Trigun Maya observed only through one's spiritual eye, and Sargun is the divine power present in every creation and sustaining it. To be able to perceive Nirgun in Sargun describes the state where one realizes that all physical creations are part of Sargun, but are created and run by Nirgun – this realization is the Puran Braham Gyan and Puran Tat Gyan). It is only through awakening of the Sat Sarovars and opening up of the Bajjar Kapaats



that a human being manifests within himself the divine powers that can lead him to experience the all-pervading form of Sat PaarBraham Parmeshar. It is only through awakening of the Sat Sarovars and opening up of the Bajjar Kapaats that the human being manifests within himself the divine powers that can make him experience the immensity of Sat PaarBraham Parmeshar.

All the divine supreme powers are kept in the seven Sat Sarovars established in Dehi (Suksham Dehi or the astral body; Suksham is part of the human souls that is the source of all energy running the senses and the physical functions of the body. This spiritual energy comes from the Sat Sarovars) of the human being. These seven Sat Sarovars are the vital parts of the human being's life-force (soul). All the supreme powers in the outer cosmos and all the supreme powers located in the seven Sat Sarovars achieve their unification through the Bajjar Kapaats. Therefore, when by the grace of the Poora SatGuru (the perfect-SatGuru) and by GurParsaad all the Bajjar Kapaats of the human being, including Dassam Duaar (the tenth door; once opened, it establishes link between the human being and Akaal Purakh), are opened up and the seven Sat Sarovars are enlightened, then the human being experiences the supreme powers established in 'Brahmand-Pind' (within the human being as well as in the outer cosmos). Once he realizes these supreme powers, the human being comes to experience Agamata and Agocharta of Sat PaarBraham. Only by experiencing these supreme powers the Sants, Bhagats, Gurmukhs, SatGurus, Pirs and Braham Gyani great-beings come to apprehend the immensity of Sat PaarBraham Parmeshar. Only with the awakening of the Sat Sarovars and opening up of the Bajjar Kapaats, a human being realizes the supreme power to vanquish Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya). Only with the awakening of the Sat Sarovars and opening up of the Bajjar Kapaats, the human being experiences the supreme power to quench Trishna (the worldly desires). With the awakening of the Sat Sarovars and opening up of the Bajjar Kapaats, the human being realizes the supreme power to overpower the Panj Chandaals (the five villains or lowlives: lust, anger, greed, attachments and pride). With the awakening of the Sat Sarovars and opening up of the Bajjar Kapaats, the human being inscribes every cell of his body with SatNaam Simran. Only with the awakening of the Sat Sarovars and opening up of the Bajjar Kapaats, a human being achieves Anhad Shabad Naad (incessant fall of Amrit





at the Dassam Duaar along with Anhad Naad – the divine un-struck music of five primal sounds played on divine musical instruments) at his Dassam Duaar. Only with the awakening of the Sat Sarovars and opening up of the Bajjar Kapaats, the Hirda Kamal of the human being blossoms, and SatNaam casts its radiance in Hirda. Only with the awakening of the Sat Sarovars and opening up of the Bajjar Kapaats, the human being attains Puran Sachyari Rehat (complete compliance with the absolute-Truth) in his Hirda. Only with the awakening of the Sat Sarovars and opening up of the Bajjar Kapaats, the mind of the human being comes to an end and Param Jyot Puran Parkash (the perfect radiance of divine light; His aura; God Himself) manifests itself. That is, with the awakening of the Sat Sarovars and opening up of the Bajjar Kapaats, the human being's Manmat (one's own wisdom; as opposed to Gurmat or God's wisdom) comes to an end, and he achieves the enlightenment of Gurmat (the divine wisdom; wisdom revealed in GurBani). Only with the awakening of the Sat Sarovars and opening up of the Bajjar Kapaats, the human being vanquishes Trigun Maya (Maya of the three aspects: Sato – the goodness viz. compassion, righteousness, contentedness and forbearance; Rajo – the desires viz. hopes, expectations and yearnings; and Tamo – the vices viz. lust, anger, greed, attachments and pride) and, arriving at Chautha Pad (the fourth stage; beyond the three attributes of Maya), obtains Darshan (vision with the inner, spiritual eye) of Akaal Purakh (the immortal being; God). Only with the awakening of the Sat Sarovars and opening up of the Bajjar Kapaats, the human being vanquishes Trigun Maya and assimilates himself forever in the Nirgun Saroop of Sat PaarBraham Parmeshar. Only with the awakening of the Sat Sarovars and opening up of the Bajjar Kapaats, the human being receives Puran Braham Gyan and Tat Gyan (the divine knowledge; understanding of the divine ways). With the awakening of the Sat Sarovars and opening up of the Bajjar Kapaats, the Asat Karams (deeds against Sat; untruthful deeds) of the human being come to an end and all his deeds turn into Sat Karams (the deeds of Sat; truthful deeds). GurBani repeatedly emphasizes Puran Braham Gyan about the Bajjar Kapaats of the human being:

**Sohandarho habh thaa-ay ko-ay na disai doojrho.  
Khulhrhay kapaat naanak satgur bhayttay.**

(Sri Guru Granth Sahib Ji, Page No. 80)



**Gur saakhee miti-aa andhi-aaraa bajar kapaat khulaavani-aa.**

(Sri Guru Granth Sahib Ji, Page No. 110)

**Naam sanjogee go-il thaat.**

**Kaam krodh footai bikh maat.**

**Bin vakhar soono ghar haat.**

**Gur mil kholay bajar kapaat. ||4||**

(Sri Guru Granth Sahib Ji, Page No. 152-153)

**Tataa bikat ghaat ghat maahee.**

**Khol kapaat mahal ke na jaahee.**

**Daykh atal tal kateh na jaavaa.**

**Rahai lapat ghat parcha-o paavaa. ||17||**

(Sri Guru Granth Sahib Ji, Page No. 341)

**Param paras gur bhaytee-ai poorab likhat lilaat.**

**Unman man man hee milay chhutkat bajar kapaat.**

(Sri Guru Granth Sahib Ji, Page No. 346)

A human being opens up his Bajjar Kapaats only when he seeks the Charan Sharan (shelter at the feet) of a Poora SatGuru. A human being opens up his Bajjar Kapaats only when he obtains GurParsaad. Bandagi is Sharnagat (seeking shelter). Bandagi is Puran Samarpan (complete dedication of one's entire self). Bandagi isn't to seek or to ask for something. Bandagi is faith, devotion and trust. Where there is trust, there is devotion. Devotion is born out of trust. Where there is devotion, there is faith. Faith is born out of devotion. Trust is born out of 'Sat'. The one who speaks 'Sat' alone can be trusted. Faith, devotion and trust are nothing but the embodiments of Sat PaarBraham. Sat PaarBraham only hungers after faith, devotion and trust. Only a human being, who awakens faith, devotion and trust in him for His immense persona, obtains the GurParsaad of Bandagi and Seva of Sat PaarBraham. Faith, devotion and trust are the supreme powers of Sat PaarBraham. Faith, devotion and trust too know no bounds. Faith, devotion and trust cannot be measured. Thus, faith, devotion and trust are invaluable. The supreme forces of faith, devotion and trust abide within every human being. Every human being possesses the supreme capacity to have trust in Sat PaarBraham Parmeshar. Every human being is capable of keeping faith in Sat PaarBraham Parmeshar in his Hirda. Every human being bears the capacity to have devotion in Sat PaarBraham Parmeshar. With



Samarpan (dedication), the supreme forces of faith, devotion and trust continue to gain grounds. As faith, devotion and trust grow, the Samarpan too deepens further. Faith and devotion do not bear seeking or asking. Faith and devotion only bear giving. Faith and devotion do not bear desire for the worldly comforts. Greed (selfishness) bears desire for the worldly pleasures. Where there is greed (selfishness), faith and devotion disappear. Faith, devotion and trust bear dedicating one's body, mind and wealth at Sat Charans (the feet where Sat abides) of the SatGuru. With Samarpan alone, faith, devotion and trust blossom and become profound. Puran Samarpan at Sat Charans of the Poora SatGuru with complete faith, trust and devotion is the biggest secret to Puran Bandagi (complete surrender before God). By the grace of the Poora SatGuru and by GurParsaad, the human being making Puran Samarpan (with faith, devotion and trust) awakens his Sat Sarovars. By the grace of the Poora SatGuru, when the GurParsaad of SatNaam makes its way into the seven Sat Sarovars, these Sat Sarovars are illuminated and all Bajjar Kapaats of the human being are opened up. With the awakening of the Sat Sarovars and opening up of the Bajjar Kapaats, the supreme powers of 'Brahmand-Pind' (within and without the human being) are unified, and the Sargun and Nirgun become one. The human being perceives Nirgun within Sargun. GurBani emphasizes the magnificence of making Puran Samarpan at Sat Charans of the SatGuru:

**Gur paaras ham loh mil kanchan ho-i-aa raam.  
 Jotee jot milaa-ay kaa-i-aa garh sohi-aa raam.  
 Kaa-i-aa garh sohi-aa mayrai parabh mohi-aa  
 ki-o saas giraas visaaree-ai.  
 Adrist agochar pakrhi-aa gur sabdee ha-o  
 satgur kai balihaaree-ai.  
 Satgur aagai sees bhayt day-o jay satgur saachay bhaavai.  
 Aapay da-i-aa karahu parabh daatay  
 naanak ank samaavai. ||4||1||**

(Sri Guru Granth Sahib Ji, Page No. 1114)

Puran Samarpan is nothing but drenching oneself in utter faith, devotion and trust and offering one's head at Sat Charans of the Poora SatGuru. Puran Samarpan is nothing but immersing oneself in utter faith, devotion and trust, and dedicating one's body, mind and wealth at Sat Charans of the Poora SatGuru. The Paaras-stone (the



Philosopher's Stone) possesses the capacity to turn iron into gold. When touched by the Paaras-stone, iron is transformed into gold. But the Paaras stone is incapable of turning iron into Paaras. Indeed a Poora SatGuru is Apras Aparas (one that is untouched by Maya, and one that can lead others away from Maya). That is to say, a Poora SatGuru possesses the supreme power to turn a human being into like-himself. When a human being seeks the Charan Sharan of a Poora SatGuru and makes Puran Samarpan at his Sat Charans, the supreme power of Sat GurParsaad comes to bear upon him, which causes the Puran Param Jyot (the perfect-divine light; God Himself) to manifest itself in his Hirda and transforms the human being into a Poora-SatGuru-like. The human being making Puran Samarpan at Sat Charans of the SatGuru with total faith, devotion and trust is rewarded with GurParsaad. The Param Sat Tat (core-essence of the supreme-Truth) manifesting within the Poora SatGuru (Pargateyo Jyot – Puran Param Jyot Parkash) unifies with the Sat Tat of the human being dedicating himself in his Charan Sharan. As a result, the human being receives enlightenment of Puran Param Jyot Sat Tat in his Hirda. The human being achieves Suhaag (acceptance in Dargah as a devotee). He obtains GurParsaad of SatNaam Simran, SatNaam Simran Di Kamai (practising SatNaam Simran in life) and Puran Bandagi. The account of his Bandagi is opened in Dargah (the divine court). He attains Samadhi (the deep trance-like state, where there is no thought except pure consciousness) and Sunn Samadhi (the silent, deep meditation; a state free of thoughts, even free from the effects of time and space). Practising SatNaam Simran while in Samadhi and in Sunn Samadhi, his mind is straightened. All his Bajjar Kapaats are opened up. All Sat Sarovars are awakened. He attains Anhad Shabad Amrit at his Dassam Duaar. He attains Puran Sachyari Rehat in his Hirda. SatNaam Simran imbues every cell of his body. Maya comes to its knees at the feet of the human being. Trishna is quenched. The Panj Chandaals (lust, anger, greed, attachments and pride) are overpowered. Vanquishing Trigun Maya and arriving at Chautha Pad, the human being obtains Darshan of Sat PaarBraham Parmeshar and assimilates himself in His Nirgun Saroop. He attains Sada Suhaag (the eternal Suhaag; denotes the attainment of Puran Braham Gyan, Puran Tat Gyan and Param Padvi). He acquires Puran Braham Gyan and Tat Gyan. He attains Param Padvi (the highest spiritual status). He attains Jeevan Mukti (deliverance from the cycle of birth-and-death; salvation). He is ordained with Seva to perform Parupkaar. He is ordained with divine



Hukam (the divine will or command) to bestow GurParsaad upon others. He receives the divine Hukam to bestow GurParsaad of Amrit (our essence or the life-element; the divine energy; pure soul) upon the mankind. Assimilating himself in the immense, the human being attains immensity. The human beings, upon whom the supreme power of GurParsaadi GurKirpa (the eternal grace through His blessings) of Poora SatGuru comes to bear, possess a priceless destiny. Therefore, making Puran Samarpan (dedicating one's body, mind and worldly wealth) with complete faith, devotion and trust at Sat Charans of the Poora SatGuru is the biggest secret to Puran Bandagi. Offering one's head at Sat Charans of the Poora SatGuru is the highest service to the Poora SatGuru. Offering one's head at Sat Charans of the Poora SatGuru is the only secret to Puran Bandagi. Thus, it is immensely necessary for a Jigyasoo (seeker of the divine Truth) to learn, understand and accept the supremely mighty magnificence of the Poora SatGuru. The entire GurBani is nothing but magnificence of the Poora SatGuru. This is the reason that the entire GurBani repeatedly articulates magnificence of the Poora SatGuru:

#### **Aasaa Mehlaa 4.**

**Jinhaa bhayti-aa mayraa pooraa satguroo  
tin har naam darirh-aavai raam raajay.  
Tis kee tarisnaa bhukh sabh utrai jo har naam dhi-aavai.  
Jo har har naam dhi-aa-iday tinh jam nayrh na aavai.  
Jan naanak ka-o har kirpaa kar nit japai  
har naam har naam taraavai. ||1||  
Jinee gurmukh naam dhi-aa-i-aa  
tinaa fir bighan na ho-ee raam raajay.  
Jinee satgur purakh manaa-i-aa tin poojay sabh ko-ee.  
Jinhee satgur pi-aaraa sayvi-aa tinhaa sukh sad ho-ee.  
Jinhaa naanak satgur bhayti-aa tinhaa mili-aa har so-ee. ||2||**

(Sri Guru Granth Sahib Ji, Page No. 451)

#### **Pa-orhee.**

**Satgur vitahu vaari-aa jit mili-ai khasam samaali-aa.  
Jin kar updays gi-aan anjan dee-aa  
inhee naytree jagat nihaali-aa.  
Khasam chhod doojai lagay dubay say vanjaari-aa.  
Satguroo hai bohithaa virlai kinai veechaari-aa.  
Kar kirpaa paar utaari-aa. ||13||**

(Sri Guru Granth Sahib Ji, Page No. 470)



**Dhan dhan sat purakh satguroo hamaaraa**  
**jit mili-ai ham ka-o saant aa-ee.**  
**Dhan dhan sat purakh satguroo hamaaraa**  
**jit mili-ai ham har bhagat paa-ee.**  
**Dhan dhan har bhagat satguroo hamaaraa**  
**jis kee sayvaa tay ham har naam liv laa-ee.**  
**Dhan dhan har gi-aanee satguroo hamaaraa**  
**jin vairee mitar ham ka-o sabh sam darisat dikhaa-ee.**  
**Dhan dhan satguroo mitar hamaaraa**  
**jin har naam si-o hamaaree pareet banaa-ee. ||19||**

(Sri Guru Granth Sahib Ji, Page No. 594)

GurBani repeatedly emphasizes the supremely powerful magnificence of a Poora SatGuru. The human being, who realizes the magnificence of Poora SatGuru, has his path of Bandagi opened up before him. The human being, who realizes the supreme powers manifested within a Poora SatGuru, has his path of Bandagi laid out before him. The human being, who comes to know the supremely mighty persona of a Poora SatGuru, strikes a fortune. The human being – who learns that only a Poora SatGuru is the bestower of the GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai and Puran Bandagi – has his path of Bandagi cleared for him. The human being, who understands that only a Poora SatGuru can divulge the secret to Jeevan Mukti, has his path of Bandagi shown to him. The human being, who grasps the knowledge that without a Poora SatGuru one cannot attain Simran, Bandagi and Seva, has arrived at the moment of the awakening of his destiny. The human being, who discovers the greatness of the Poora SatGuru, finds his path of Bandagi revealed to him. The human being, who comprehends that only a Poora SatGuru has the capacity to obtain him Darshan of Sat PaarBraham Parmeshar, has his path of Bandagi set out before him.

A human being awakens his destiny, when he learns that only a Poora SatGuru knows the way to vanquish Maya and can hold his hand and help him in vanquishing Maya. A human being awakens his destiny, when he arrives at the realization that only a Poora SatGuru is capable of quelling the fire of his Trishna. A human being strikes a fortune, when he understands that the Panj Chandaals (lust, anger, greed, attachments and pride) can only be overcome by the grace of a Poora SatGuru. A human being becomes a fortunate one, when he grasps that he can inscribe SatNaam in his Surat



(subconscious) only by the supreme power of GurKirpa of the Poora SatGuru. A human being reaps a fortune, when he figures out that his Surat can unify with Shabad (the divine words; GurBani) only by the supreme power of GurKirpa of the Poora SatGuru. A human being awakens his fortune, when he comes to know that it is only by the supreme power of GurKirpa of the Poora SatGuru that he can open up his Bajjar Kapaats, awaken his Sat Sarovars and imbue every cell of his body with Simran. A human being has every chance of making his Bandagi easier, when he comes to the realization that it is only through keeping himself in service of the Poora SatGuru that he can gain honour in Dargah of Sat PaarBraham Parmeshar.

That human being opens up his path to Bandagi, who comes to the realization that his Bandagi can only commence through finding the Sangat (congregation) of a Poora SatGuru. That human being clears his path to Bandagi, who becomes aware that he can obtain the GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Seva only through seeking the Charan Sharan of a Poora SatGuru. That human being awakens his fate, who finds out that he will open the door to his Jeevan Mukti only through making Puran Samarpan at Sat Charans of a Poora SatGuru. That human being makes simple his path to Bandagi, who determines that he can only achieve Puran Bandagi through dedicating his body, mind and physical wealth at Sat Charans of a Poora SatGuru with complete faith, devotion and trust.

Therefore, it is immensely essential to learn, understand and accept the Param Sat Tat that: a Poora SatGuru alone is the fount of Amrit; a Poora SatGuru alone is the donor of Amrit; a Poora SatGuru alone is the bestower of GurParsaad; a Poora SatGuru alone is the grantor of Bandagi; a Poora SatGuru alone is the bestower of SatNaam Simran and SatNaam Di Kamai; a Poora SatGuru alone is the provider of Simran in every cell of the body; a Poora SatGuru alone is the grantor of Samadhi and Sunn Samadhi; only by the grace of a Poora SatGuru and by GurParsaad a human being awakens his Sat Sarovars and opens up his Bajjar Kapaats; only by the grace of a Poora SatGuru and by GurParsaad a human being opens up his Dassam Dwaar; a Poora SatGuru alone is the grantor of Jeevan Mukti; a Poora SatGuru alone is the bestower of Puran Braham Gyan; a Poora SatGuru alone is the conferrer of Tat Gyan; a Poora SatGuru alone is the grantor of Param Padvi.





It is extremely important to know, understand and accept the Param Sat Tat that: Bandagi cannot be accomplished without seeking the Charan Sharan of a Poora SatGuru; GurParsaad cannot be obtained without making Puran Samarpan at Sat Charans of a Poora SatGuru; Suhaag cannot be attained without making Puran Samarpan at Sat Charans of a Poora SatGuru; the fire of Trishna cannot be extinguished without making Puran Samarpan at Sat Charans of a Poora SatGuru; the Panj Chandaals (lust, anger, greed, attachments and pride) cannot be overpowered without making Puran Samarpan at Sat Charans of the Poora SatGuru; Maya cannot be vanquished without making Puran Samarpan at Sat Charans of the Poora SatGuru; the mind cannot be straightened without making Puran Samarpan at Sat Charans of a Poora SatGuru; Sat Sarovars cannot be awakened without making Puran Samarpan at Sat Charans of the Poora SatGuru; the Bajjar Kapaats cannot be opened without making Puran Samarpan at Sat Charans of the Poora SatGuru; Hirda cannot attain Puran Sachyari Rehat without making Puran Samarpan at Sat Charans of the Poora SatGuru; Hirda cannot be suffused with Sato-Gun's (virtues characterized by the Sato aspect of Maya) without making Puran Samarpan at Sat Charans of the Poora SatGuru; Param Jyot Puran Parkash cannot be manifested in the human being's Hirda without making Puran Samarpan at Sat Charans of the Poora SatGuru; honour in Dargah cannot be attained without making Puran Samarpan at Sat Charans of the Poora SatGuru; Bandagi cannot find approval in Dargah without making Puran Samarpan at Sat Charans of the Poora SatGuru; the human being cannot become one with Sat PaarBraham Parmeshar without making Puran Samarpan at Sat Charans of the Poora SatGuru; Sada Suhaag cannot be attained without making Puran Samarpan at Sat Charans of the Poora SatGuru; Jeevan Mukti cannot be attained without making Puran Samarpan at Sat Charans of the Poora SatGuru; and Param Padvi cannot be attained without making Puran Samarpan at Sat Charans of the Poora SatGuru.

It is a Param Sat (the supreme-Truth) that a Poora SatGuru fulfils the task of assimilating the human being in Sat PaarBraham Parmeshar. It is a Param Sat that the task of the Poora SatGuru is accomplished once the human being's Bandagi is accepted in Dargah and the human being becomes one with Sat PaarBraham Parmeshar. Once the human being has attained Param Padvi, attained assimilation



in Sat PaarBraham Parmeshar and attained Puran Awastha (the state of spiritual perfection), then Sat PaarBraham Parmeshar takes over as the human being's SatGuru, and the role of the Poora SatGuru comes to an end. At this stage, the task of the Poora SatGuru as a mediator is completed. It is only upon arriving at this stage that the human being is blessed with the divine GurParsaad to perform Seva of Parupkaar. It is only upon arriving at this stage that the human being becomes a Puran Sant (the perfect-saint) and a Puran Braham Gyani, and is blessed through the divine decree with GurParsaad to bestow Amrit upon others.



## Pauri 31

**Har raas mayree man vanjaaraa.**

**Har raas mayree man vanjaaraa satgur tay raas jaanee.**

**Har har nit japihu jee-ahu laahaa khatihu dihaarhee.**

**Ayhu Dhan tinaa mili-aa jin har aapay bhaanaa.**

**Kahai naanak har raas mayree man ho-aa vanjaaraa. ||31||**

(Sri Guru Granth Sahib Ji, Page No. 921)

The blessed SatGuru incarnate Amar Das Ji describes the supremely powerful state of the human being whose mind becomes forever the abode of Sat PaarBraham Parmeshar (Truth, the Transcendent Lord and Creator of the Universe). He describes the immensely powerful state of the human being whose mind attains the Puran Parkash of Param Jyot (the perfect radiance of divine light; His aura; God Himself). He describes the supremely powerful state of the human being whose mind is transformed into Param Jyot Puran Parkash – the divine and heavenly grace-suffused state of a man who has renounced Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya); the supremely powerful state of a Jan (a pure souls who delivers others from bonds of Maya and brings them salvation) who has conquered his Maya-shaped mind (the mind that is slave to the gravely disastrous forces of Maya, the mind that in fact is Maya; therefore victory over mind is the victory over Maya), i.e. that Puran Sant (perfect-saintly) person who has conquered Maya and, transcending beyond the Trigun Maya (Maya of the three aspects: Sato – the goodness viz. charity, compassion, contentment; Rajo – the desires viz. hopes, expectations and yearnings; and Tamo – the vices viz. lust, anger, greed, attachments and pride), assimilated himself in the Nirgun Saroop (the infinite divine power beyond the three attributes of Maya) of Sat PaarBraham Parmeshar. The human mind that overcomes the gravely disastrous forces of Maya is assimilated in Sat PaarBraham and becomes Sat Roop (embodiment of Sat, the eternal Truth), and becomes a merchant of ‘SatNaam’ (‘Truth as a manifestation of the



Name of God'). The human mind that vanquishes the deadly destructive forces of Maya becomes impervious to Maya. The human being that conquers the gravely disastrous forces of Maya becomes detached from the world. The human being that conquers the deadly disastrous forces of Maya conquers the world. The human being that conquers the gravely destructive forces of Maya becomes Nirbhao (fearless) and Nirvair (without hatred or enmity).

Such a Sant being who has overcome the deadly disastrous forces of Maya turns all his actions, conduct and deeds into the dealings in 'SatNaam'. Such a Puran Sant great-being who has conquered the deadly destructive forces of Maya turns all his actions into the deeds of Sat. Such a Puran Sant great-being who has vanquished the gravely disastrous forces of Maya turns all his deeds into Seva (humble and selfless service to others) of Puran Sat (the absolute, eternal Truth), and that great being acts only according to Puran Sat; he becomes the Puran Sant who makes the dealings in the name 'SatNaam' of Sat PaarBraham Parmeshar his entire vocation; i.e. such a great-being Puran Sant who, through a divine edict, receives the key to the divine treasure (the wealth of SatNaam) and such a great-being who, through a divine edict, becomes the merchant of this priceless divine treasure – 'the wealth of SatNaam'. Such a great-being Puran Sant is ordained with the Parupkaari Seva (selfless service toward benefaction of the humanity) to bestow the GurParsaad (the eternal bliss and eternal grace) of wealth of 'SatNaam' upon others, and he becomes a dealer in the supremely powerful wealth of 'SatNaam'. The blessed Sant Kabir reveals the supremely powerful magnificence of such a great-being in his Bani (composition; part of GurBani – Sri Guru Granth Sahib Ji):

**Kinhee banji-aa kaansee taanbaa kinhee la-ug supaaree.  
Santahu banji-aa naam gobid kaa aisee khayp hamaaree. ||1||  
Har kay naam kay bi-aapaaree.  
Heeraa haath charhi-aa nirmolak  
chhoot ga-ee sansaaree. ||1|| Rahaa-o.**

(Sri Guru Granth Sahib Ji, Page No. 1123)

The life of such Puran Sant great-beings is dedicated in dealing in the name 'Sat' of Sat PaarBraham Parmeshar. Those who absorb themselves in the name 'Sat' of Sat PaarBraham Parmeshar become 'Sat' Roop and their appearance, demeanour and actions turn into



Seva of Puran 'Sat'. That is, such Puran Sant great-beings deal in Puran 'Sat'. They propagate only Puran 'Sat' to all those greatly fortunate human beings who arrive in their Charan Sharan (shelter at the feet). These great-beings endow such fortunate human beings with the GurParsaad of SatNaam, SatNaam Simran (meditation upon SatNaam), SatNaam Di Kamai (adherence to SatNaam in life) and Puran Bandagi (total surrender before God). The blessed SatGuru incarnate Arjan Dev Ji in his Bani reveals the supremely powerful and extremely beautiful magnificence of such Puran Sant great-beings who become one with the Nirgun Saroop of Akaal Purakh (the Immortal Being; God):

**Janam maran duhhoo meh naahee jan par-upkaaree aa-ay.  
Jee-a daan day bhagtee laa-in har si-o lain milaa-ay. ||2||**

(Sri Guru Granth Sahib Ji, Page No. 749)

This is the difference between a common man and a Puran Sant great-being, that: a Puran Sant great-being turns Maya into his slave and becomes a merchant of the divine treasures, abiding in Puran Param Anand (perfect-supreme bliss) in Dargah (the divine court) of Sat PaarBraham, whereas a common man fritters away the priceless gem of his human birth rotting in the slavery of Maya. A Puran Sant great-being abides in Puran Sat Chit Anand (the perfect bliss of being in consciousness of Truth, the highest consciousness; eternal happiness) absorbed in the service to Sat PaarBraham Parmeshar, while a common man meets his end slaving under Maya and struggling with sorrows, troubles and pains. A Puran Sant great-being, constantly living at the feet of Sat PaarBraham Parmeshar and abiding in His supremely powerful and immensely gratifying graceful gaze, finds deliverance from the bonds of birth-and-death and accomplishes the purpose of his human birth. A common man carries on committing Asat Karams (untruthful deeds; deeds against Sat) under the gravely disastrous forces of Maya and remains trapped in the bonds of birth-and-death for an immeasurable time.

It is extremely necessary to keep this Param Sat Tat (core-essence of the supreme Truth) always in mind that, by endowing us with a human birth, Sat PaarBraham Parmeshar has blessed a human being with all the divine and heavenly supreme powers. All that is needed is to put these divine and heavenly supreme powers to use. The human beings who practise these divine and heavenly supreme



powers in their everyday life attain Chad Di Kalaa (the eternal bliss). The human beings who practise these divine and heavenly supreme powers in their everyday life receive GurParsaad, embark upon their Bandagi and, accomplishing Bandagi, attain the blessed Puran Awastha (the state of spiritual perfection). Some of these divine and heavenly supreme powers are:

- 1) It is a Param Sat (the supreme Truth) that every human being is blessed with the supreme power to do Simran of the name 'SatNaam' of Sat PaarBraham Parmeshar. Every human being is blessed with the supreme ability to get up at Amrit Vela (early hours for Simran upon Naam), do Ishnan (inner bath with Amrit of Naam) and do Simran of the name 'SatNaam' of Sat PaarBraham Parmeshar. All that one needs to do is get up at Amrit Vela, take Ishnan and use this supreme power of performing SatNaam Simran. The human beings who get up at Amrit Vela, take Ishnan and use the supreme power of SatNaam Simran attain Chad Di Kalaa. The blessed SatGuru incarnate Arjan Dev Ji has depicted the supremely powerful magnificence of Naam Simran of Sat PaarBraham Parmeshar in the first Astpadi of Sukhmani Bani (the composition by SatGuru the Fifth Patshah Arjan Dev Ji, comprising of 24 Astpadis). Performing SatNaam Simran with faith, devotion and trust, one finds the Sangat (congregation; gathering of followers) of a Puran Sant-SatGuru (the perfect saint and the Truth-Guru), and it is only in the Charan Sharan of such a great-being that one obtains the GurParsaad. With the supreme power of GurParsaad, one's Surat (conscience) unifies with Shabad (the divine words; GurBani) and SatNaam gets inscribed in the Surat, which leads the human being into Samadhi (a deep trance-like state, where there is no thought except pure consciousness). In this state, with prolonged practice of SatNaam Simran with faith, devotion and trust, the human being attains Sunn Samadhi (the silent, deep meditation; a state free of thoughts, even free from the effects of time and space); all Sat Sarovars (the seven sources of Amrit, or the spiritual energy, inside the human body) are awakened; all Bajjar Kapaats (divine doors located at various places in the human body that, once opened, channel Amrit into the body and establish connection between the human being and Akaal Purakh) are opened up; every cell of the human being's body



abides in Simran and the human being finds honour in Dargah. Performing SatNaam Simran without any demands, and with faith, devotion and trust, all the tasks of the human being are realized without facing any obstacle. All pains and distresses are obliterated. The grime sticking upon the mind from birth-after-birth is washed away. The mind is transformed and manifested as the embodiment of Jyot (the divine light within; soul). The mind is conquered. The Panj Dhoots (the five thieves – lust, anger, greed, attachments and pride) are overcome and the forces of Maya are vanquished. The human being is rid of the bonds of birth-and-death. The human being achieves the supreme powers of being Nirbhao and Nirvair; is rid of Moh (the attachments); becomes Ik Drisht (seeing all as equal; non-discriminatory) and embraces Puran Tat Gyan (the entire divine knowledge; understanding of the divine ways) and Braham Gyan (the divine wisdom). (The supremely powerful magnificence of Naam Simran of Sat PaarBraham Parmeshar is contemplated in detail by Dass – the narrator – in the GurParsaadi Katha of Sukhmani Bani. The Jigyasoos are humbly prayed to make certain of reading it, in order to dwell upon the Puran Braham Gyan revealed about the supremely powerful magnificence of Naam Simran.)

Therefore it is extremely essential for the whole humanity to know, understand and acknowledge this Param Sat Tat that the greatest wealth that a human being can accumulate in the world is the name ‘Sat’ of the blessed Sat PaarBraham Parmeshar. It is a Param Sat that the greatest wealth in the entire universe is the name ‘Sat’ of the blessed Sat PaarBraham Parmeshar that a human being can accumulate through his human birth in this world. There is no other object rivalling the name ‘Sat’ of Sat PaarBraham Parmeshar in the Creation; because the ‘Sat’-element itself is the God-element. The ‘Sat’-element is the womb to the entire Creation. It is the supreme power of ‘Sat’ that carries out the origin, creation, sustenance and destruction of the entire Creation. Therefore the greatest deed for a human being is to serve and care after the supreme ‘Sat’-element.

- 2) A human being derives benefit from SatNaam Simran when he performs SatNaam Simran without any demands, and with faith, devotion and trust. This is so because devotion, faith and trust are the supreme powers bestowed upon the human being





by Sat PaarBraham Parmeshar. Every human being is endowed by Sat PaarBraham Parmeshar with the supreme power of having trust. From within the supreme power of trust the supreme power of devotion takes birth, and from within devotion the supreme power of faith is born. It is a Param Sat that the supreme power of trust does not prevail in the Simran that has demands attached to it; neither do the supreme powers of devotion and faith bear their effect. The Simran that carries demands with it is dominated by the disastrous feeling of selfishness. Where there is the disastrous feeling of selfishness, there the supreme power of devotion cannot prevail. Therefore the Simran bearing demands is bereft of the supreme powers of trust, devotion and faith. The Bandagi of a human being, when lacking trust, devotion and faith, isn't Bandagi but a kind of trade with Sat PaarBraham Parmeshar, imbued with the destructive force of selfishness; whereas Sat PaarBraham Parmeshar hungers after nothing but the trust, faith and devotion of the human being. Therefore the human beings who pray to Sat PaarBraham Parmeshar without putting forth any demands, their Bandagi bears the supreme powers of trust, devotion and faith and these divine and heavenly supreme powers bring about all those accomplishments to the human being that are manifested by the blessed SatGuru incarnate Arjan Dev Ji in the first Astpadi of Sukhmani Bani. The life of the human being undergoes a transformation and attains Chad Di Kalaa. The human being's tasks begin to be realized on their own, and his life turns peaceful.

- 3) It is a Param Sat that Sat PaarBraham Parmeshar has even endowed the human being with the supreme power to observe humility. Every human being is capable of observing the supreme power of humility. Every human being can observe humility. Observing the supreme power of humility, the human being's ego comes to an end. The end of the human being's ego is the Jeevan Mukti (deliverance from the cycle of birth-and-death; salvation). With the end of the ego, Sat PaarBraham Parmeshar manifests Himself in the human being's Hirda (Hirda Kamal; one of the seven Sat Sarovars located near heart; part of one's spiritual being). With the end of the ego, the human being obtains Darshan (glimpse with the inner, spiritual eye) of the Nirgun Saroop of Sat PaarBraham Parmeshar. With



the end of the ego, the human being achieves victory over the deadly disastrous forces of Maya, transcends beyond the Trigun Maya and is forever immersed in the Nirgun Saroop of Sat PaarBraham Parmeshar.

- 4) It is a Param Sat that Sat PaarBraham Parmeshar has blessed the human being with the supreme power to bear compassion for the other living beings. Every human being is capable of employing the supreme power of bearing compassion. Every human being is capable of bearing compassion. Compassion is the mother of Dharam (righteousness; commonly interpreted as religion or seeking union with the divine). That is, it is from within the supreme power of compassion that the supreme power of Dharam takes birth. Dharam implies becoming one with Sat PaarBraham Parmeshar. Dharam implies to assimilate forever in Sat PaarBraham Parmeshar. Dharam implies attainment of Jeevan Mukti. From within compassion the supreme power of forgiveness is born. Sat PaarBraham Parmeshar has also endowed every human being with the supreme power of forgiveness. From within compassion the supreme power of doing Parupkaar is born. Employing the supreme power of being compassionate, the human being becomes Nirbhao and Nirvair. That is, the human being becomes capable of having Darshan of Sat PaarBraham Parmeshar in the entire Creation. Therefore the supreme power of compassion carries within it the supreme power to assimilate a human being in Sat PaarBraham Parmeshar. Such Puran Sant great-beings are endowed with the supreme power of doing Parupkaar. Employing the supreme power of doing Parupkaar, these great-beings remove the pains and sufferings of others. Observing the supreme power of doing Parupkaar, these great-beings drink the poison of others and give them Amrit (our essence or the life-element; the divine energy; pure soul), and make the lives of those human beings meaningful. Putting the supreme power of doing Parupkaar to use, these great-beings preach Sat to the people in the world and perform the Maha Parupkaar (guiding the mankind on the path of Bhagati and Jeevan Mukti) of uniting the humanity with Sat PaarBraham Parmeshar.
- 5) It is a Param Sat that Sat PaarBraham Parmeshar has endowed the human being with the supreme power to abide in Sat



Santokh (divine contentedness; state where there is humility and an absence of desires). Every human being is capable of abiding in Sat Santokh. Abiding in Sat Santokh means extinguishing one's Trishna (the worldly desires). The Trishna of the human being is a terribly destructive force of Maya, in whose slavery every human constantly burns. Seeking to quench the fire of his Trishna, the human being constantly goes on committing Asat Karams under the influence of the Panj Dhoots. These Asat Karams have been the sole reason of the human being's sufferings, distresses, troubles, problems, maladies and sorrows from birth-after-birth. Even after every human being carrying on with his endeavour (of quenching his Trishna through committing Asat Karams under the influence of Panj Dhoots) for several hundred births, he is incapable to extinguish this gravely destructive fire of Trishna. It is a Param Sat that a human being's Trishna never ends while abiding in the slavery of the disastrous forces of Maya. This is the sole cause of the human being failing to free oneself from the bonds of birth-and-death. Thus entangled in the gravely destructive forces of Maya, the human being remains trapped in the Bhavsagar (sea of Maya's deceptions; sea of ignorance) for several hundred births, because he fails to realize that the supreme power to vanquish the gravely disastrous force of Trishna too is present within himself. Therefore it is immensely essential for every human being to be aware of the Param Sat that the supreme power of 'Sat Santokh' to quench the fire of Trishna too resides within himself. All that one needs to do is put the supreme power of Sat Santokh to use. The human beings making use of the supreme power of Sat Santokh extinguish their fire of Trishna and bring the Panj Chandaals (the five villains or lowlives: lust, anger, greed, attachments and pride) in their hold. Their Asat Karams come to an end and, practising Sat in their lives, they free themselves from slavery of the gravely disastrous forces of Maya.

Bandagi is nothing but to practise such supremely powerful SatGun's (divine virtues) in one's life. Bandagi is to have complete trust, devotion and faith in Sat PaarBraham Parmeshar. Bandagi of Sat PaarBraham Parmeshar lies in bearing compassion. Bandagi of Sat PaarBraham Parmeshar lies in observing humility. Bandagi of Sat



PaarBraham Parmeshar lies in practising forgiveness. Bandagi of Sat PaarBraham Parmeshar lies in abiding in Sat Santokh. SatNaam Simran is Bandagi of Sat PaarBraham Parmeshar, as well as His greatest Seva. Performing SatNaam Simran, all these supreme powers begin to manifest themselves in the human being. Performing SatNaam Simran, the inspiration to practise these supreme powers rises in the human being and he succeeds in putting these supreme powers to use. Putting these supreme powers into practice, the human being obtains all divine and heavenly treasures and he becomes the merchant of SatNaam.

Just as Sat PaarBraham Parmeshar has instated the above described supreme powers within the human being, in the same way Sat PaarBraham Parmeshar has also established the gravely disastrous forces of Maya within the human being. Putting these gravely destructive forces of Maya to one's use, the human being ends up ruining his life. Employing these gravely disastrous forces of Maya to one's use, the human being destroys his life and fritters away the priceless gem of one's birth. Not just that, but the human being also dooms himself to wandering in the 8.4 million Juni's for ages to come. Making use of these gravely disastrous forces of Maya, the human being fills his life with sufferings, pains, troubles, issues and distresses. Bandagi is to vanquish these gravely disastrous forces of Maya. These gravely disastrous forces of Maya can only be vanquished by practising the above described divine and heavenly supreme powers. Therefore it is immensely essential for every human being to have the realization of these gravely destructive forces of Maya. These gravely disastrous forces of Maya are:

- 1) **Trishna:** Making its home in the mind of the human being, the gravely disastrous force in the shape of the fire of Trishna is the root cause of the human being's agony. The deadly destructive force of Trishna is the root cause of all suffering, distresses, problems, troubles etc. of the human being. The gravely disastrous force of Trishna makes the human being commit all the Asat Karams. The deadly disastrous force of Trishna makes the human being commit all the untruthful deeds. The deadly destructive force of Trishna overpowers the human being's mind and doesn't let him into the realization of Sat. The human being commits all the wrongful deeds in order to quench his fire of Trishna. The gravely disastrous force of Trishna



clouds the human being's power of judgement and compels him into committing Asat Karams. Seeking to quell his Trishna, the human being falls prey to the rest of the deadly destructive forces of Maya (lust, anger, greed, attachments and pride) and fills his destiny with distresses. With the declining age, the blazing fire of Trishna inside the human being doesn't abate; rather as the human being advances toward his end, the dreadful and disastrous fire of Trishna assumes even bigger proportion. Those human beings whose Surat is occupied in worldly objects or in ties and relationships, their soul after leaving the body stays trapped at that place rather than moving on toward its next birth. This is the reason that the environment in the world is teeming with these trapped souls. The number of such souls that are stuck on the earth after death is many times the number of people living upon the earth. Such souls have a very deleterious effect upon the everyday life of the people living upon the earth. These souls put up all kinds of difficulties, hardships and obstructions in the life of the human beings with whom they have accounts to settle. It is these pernicious souls that cause all the mishaps in the world. These souls keep the environment in the world thoroughly polluted and become a cause of destruction upon the earth. These souls operate under the gravely disastrous forces of Maya and give rise to these calamities. Therefore it is immensely essential that after death the soul of the human being continues on its journey to the next birth.

- 2) **Lust:** The deadly destructive force of lust resides within the body of the human being. The daily occurrences of the instances of rape present a clear testimony to the young generation falling prey to lust. The lust-Chandaal is such a gravely disastrous Dhoot that it lays siege to a human being from a very young age (a human being implying both male and female sexes). Be it a female or a male person, both fail to escape the dreadful blows of the lust-Chandaal. The gravely disastrous force of lust begins to torment the human being from a young age, and with age this gravely disastrous force of lust continues to grow stronger. When the human being arrives in his youth, the force of lust assumes a gravely terrible shape. The gravely disastrous force of lust doesn't abate with the declining youth of the human being, but takes an even more



blazing form. In the old age, the body of the human being becomes feeble and his physical strengths weaken a lot, but his desire for lust is never satisfied; rather it grows even stronger. Therefore it is a Param Sat that the gravely disastrous force of lust dwells within every human being. The human being's desire for lust is never quenched and the destructive force of lust ruins the human being's body.

- 3) **Anger:** The gravely disastrous force of the anger-Chandaal resides in the stomach of the human being. Every human being experiences rage. When the human being's pride is hurt, he is enraged. No human being can escape the gravely disastrous force of anger in his everyday life. The anger-Chandaal lays siege of the human being from the young age. As the newborn child begins to acquire the knowledge of the world, she is besieged by the forces of Maya. It is a Param Sat that the anger-Chandaal lays siege of the human being from the time he starts to become aware of his existence as a newborn child and of the need to take care of himself, and does not leave till the time of the human being quitting his body. The anger-Chandaal is so dangerous and gravely disastrous that it has the capacity to destroy the entire world through the human being. The periodic carnages and great-wars having taken place in the world are a clear testimony of the human pride and anger. It is a Param Sat that when a human being burns and smoulders in the fire of the anger-Chandaal, he loses his mind and his power of judgement is corrupted. The human being turns into a devil under the influence of the anger-Chandaal. In such a state, the human being ends up destroying himself as well as his family and the society at large. With his advancing age, the fire of rage burning inside the human being becomes even more ferocious. A human being continues to slave under the anger-Chandaal till his death, but his anger doesn't placate.
- 4) **Greed:** The gravely disastrous force of the greed-Chandaal resides within the body of every human being. The deadly destructive force of the greed-Chandaal makes its home in the chest of the human being. The gravely destructive force of the greed-Chandaal acts through the human being, making him accumulate wealth and riches, land, estates and other worldly objects through Asat Karams. The gravely destructive force of



greed-Chandaal leads a human being into committing immense sins, in order to extinguish his fire of Trishna of accumulating wealth and riches, lands and estates and other worldly objects. Slaving under the gravely disastrous force of the greed-Chandaal, the human being makes the accumulation of wealth and riches, lands and estates and other worldly objects the sole purpose of his life and wastes away his entire life in slavery of the greed-Chandaal. The human being spends away his entire life accumulating wealth and riches, lands and estates, and other worldly objects, but still fails to satisfy his fire of Trishna that keeps getting stronger and stronger.

- 5) **Attachments:** The gravely disastrous force of the Chandaal of attachments dwells in the body of every human being. The deadly destructive force of the Chandaal of attachments lives in the chest of the human being. The gravely destructive force of the Chandaal of attachments gives birth to enmity, jealousy, hatred, slander, malice, spite etc. in the human being's mind and turns the life of the human being into hell. Living in the world, the human being imbibes the feeling of 'me' and 'mine' and wastes away his life committing Asat Karams of enmity, jealousy, hatred, slander, malice and spite. The Chandaal of attachments is the name given to the desire of having worldly and false relationships and bonds, and the fear of losing them. The Chandaal of attachments is the feeling of belonging with wealth and riches, lands, estates, businesses and other worldly objects and means of comforts and pleasures, and the fear of losing these worldly acquisitions. Slaving under the gravely destructive force of the Chandaal of attachments, every human being in the world assumes the false and worldly relationships and bonds to be Sat. The human being, slave to the Chandaal of attachments, considers wealth, riches, lands, estates, businesses and the other worldly objects and the means of comforts and pleasures the sole Sat of his life. Living in the world, the human being has come to regard the gravely disastrous force of the Chandaal of attachments as Sat. He has come to regard the worldly bonds and objects, which are perishable, as Sat. It is a Param Sat that every human being comes to his end slaving under the gravely disastrous force of the Chandaal of attachments and tending to these worldly





relationships and objects. The gravely devastating force of the Chandaal of attachments does not abate with the declining age, rather grows even fiercer.

- 6) **Pride:** The deadly disastrous force of the pride-Chandaal resides in every human being's body. The gravely disastrous force of the pride-Chandaal dwells at the head of the human being. When the human being's pride (ego) is hurt, he experiences rage. Every human being arrives at his end having spent his entire life carrying on with 'me' and 'mine'. The human being spends his entire life thinking of his perishable body as Sat, and tending to it. The human being's pride does not lessen with his declining age. Rather with declining age his feeling of 'me' and 'mine' grows even stronger. Amongst the Panj Chandaals, the gravely disastrous force of the pride-Chandaal is the deadliest one; because it is the gravely devastating force of the pride-Chandaal that keeps the human being as a separate entity from Sat PaarBraham Parmeshar. It is the gravely disastrous force of the pride-Chandaal that prevents the human being from acknowledging the supremely powerful existence of Sat PaarBraham Parmeshar. The gravely devastating force of the pride-Chandaal is the biggest obstacle in the human being's path to Jeevan Mukti. The sole cause and explanation of all the worldly fabrications is nothing but the pride (ego) of the human being; because until the time the ego of the human being isn't destroyed, the human being does not attain Jeevan Mukti. Until the time the human being's ego does not come to an end, the human being does not accomplish his Bandagi, neither can he obtain Darshan of Sat PaarBraham Parmeshar and assimilate himself forever in the Nirgun Saroop of Sat PaarBraham Parmeshar.
- 7) Along with the Panj Chandaals, there are several other perverse forces making home within each and every human being. These perverse forces are the desires for: domination, youth, wealth, riches, speech, touch, beauty, taste, scent etc. By desire for domination is meant the abuse of authority derived from one's office and position in the world. The abuse of one's political, social and administrative positions becomes a cause of the human being's downfall. Abusing one's authoritative powers, a human being gives rise to many devastating and



sinful deeds. For this reason, the human being falls prey to such deadly diseases as the intoxication of power and the arrogance of power. By youth is meant the intoxication of the prime period of one's life. Intoxicated in youth, the human being commits many dangerous and sinful acts. If the human being's energy at the time of youth doesn't find the right direction, this energy turns into a terrible force that causes the human being to commit many gravely devastating and sinful deeds. By wealth and riches is meant the intoxication of one's accumulated assets and possessions and the worldly objects, lands and estates, comforts and luxuries. Under this intoxication, the human being acquires an attitude steeped in arrogance, as a result of which he commits such gravely disastrous and sinful deeds as cruelty to the hapless people, etc. By Shabad is meant the words and speech of the human being; the devastating power of talking ill of others. Putting this perverse force to use, the human being commits such gravely disastrous and sinful deeds as abuse, slander, malice and spite. By touch is meant the desire to touch others (of the opposite sex); and the emotional state caused by such a desire leading to rise of many perverse tendencies in the human being. These perversions compel the human being to commit many disastrously sinful deeds. By beauty is meant to be attracted by the physical charm of the opposite sex, to be fascinated by the physical beauty of others. These attractions and allures unsettle the mind of the human being and tempt him to seek the physical pleasure of others' beauty. Such disastrous lust compels the human being into committing many sinful acts. In the same way, along with the physical beauty of the opposite sex, the human being also falls prey to the enticing scent emanating from it and, lusting to relish this scent, commits many devastatingly sinful deeds.

The Puran Braham Gyan inherent in these Param Sat Tat's (described above) leads us to the conclusion that, at the time of creating the human being, Sat PaarBraham Parmeshar installed all immensely propitious supreme and divine powers as well as the gravely disastrous forces of Maya within the human being. Bandagi is to realize the Puran Braham Gyan about these supreme divine powers and about the gravely disastrous forces of Maya. An Antar-Mukhi (inward-seeking; conscious of one's inner self) human being



has complete realization of these highly beneficial supreme powers and these forces of Maya. An outwardly looking person isn't aware of these greatly benign supreme powers and these forces of Maya. This is the reason that a common human being embraces the slavery of Maya from the moment he becomes aware of himself in his early childhood. It is up to the human being what path he chooses for himself. An Antar-Mukhi person embraces Sato Birti (tendencies of mind towards the Sato characteristics of Maya), while an outward looking person adopts the Rajo and the Tamo Birtis (bent of mind characterized by Rajo and Tamo qualities of Maya). An Antar-Mukhi person holds the greatly propitious supreme and divine powers as his Guru (teacher and mentor) and, leading his life in accordance with the divine supreme powers, accomplishes the purpose of his life. An outward looking person looks to the gravely disastrous forces of Maya as his Guru and, slaving under these deadly deleterious forces, wastes away his human birth and life. The human being who embraces SatGun's holds 'Sat' to be his Guru, while the person adopting the forces of Maya holds Trishna and the Panj Chandaals as his Gurus. The human being adopting 'Sat' as his Guru obtains all the divine treasures and such a human being becomes the merchant of 'SatNaam'. The person embracing the gravely disastrous forces of Maya ends up ruining himself. The human being who embraces 'Sat' as his Guru achieves triumph over all the forces of Maya and assimilates himself forever in the Nirgun Saroop of Sat PaarBraham.

It is a Param Sat that those human beings who perform Sat Karams (the deeds of Sat; truthful deeds), the supreme power of the grace of Sat PaarBraham Parmeshar comes to bear upon them. Thus the destiny of such human beings of the Sato Birti is awakened and they find the Sangat of a Puran Sant-SatGuru. The supreme power of GurParsaad comes to bear upon those human beings who make Puran Samarpan (complete dedication, with one's body, mind and physical possessions) in the Charan Sharan of the SatGuru. Abiding in the shelter of such Puran Sant great-beings, the human being easily accomplishes his Bandagi. The supreme power of GurParsaad leads such Antar-Mukhi human beings into SatNaam Simran. The Surat of such Antar-Mukhi human beings of Sato Birti gets unified with Shabad. Such Antar-Mukhi human beings attain Samadhi through the supreme power of GurParsaad, and SatNaam gets inscribed in their Surat. Their mind ceases to waver. The mind becalms. The mind finds



concentration in SatNaam Simran. The human being finds Amrit. By the grace of the supreme power of GurParsaad, such Antar-Mukhi human beings begin practising SatNaam Simran for prolonged durations. All of their Bajjar Kapaats are opened up. Practising in Sunn Samadhi, the mind is cleansed. All the gravely disastrous forces of Maya are defeated. Maya falls at the feet of the human being. The slavery of Maya comes to an end. SatNaam gets inscribed in every cell of the human being's body. All the Sat Sarovars are awakened. Bandagi finds acceptance in Dargah. The human being obtains Darshan of Sat PaarBraham Parmeshar. The soul of the human being is forever assimilated in the Nirgun Saroop of Sat PaarBraham Parmeshar. All the deeds of such Puran Sant great-beings fall under Puran Hukam (the divine will or command). Once arrived at this state, the life of these Puran Sant great-beings becomes subject to the Puran Bhaana (the divine will) of Akaal Purakh. Having arrived at this state, the life of these Puran Sant great-beings is blessed with the supreme power to bestow Puran Hukam upon others. Such Puran Sant great-beings obtain the supreme power to bestow GurParsaad upon others. The life of such Puran Sant great-beings turns Maha Parupkaari.

Therefore it is a humble prayer at the feet of the entire humanity to adopt 'Sat' as their Guru. Make SatNaam Simran your Nitnem (every-day ritual, usually consisting of recitals and prayers). Take the benefit of getting up at Amrit Vela and doing SatNaam Simran. Embrace Sato Birti. Let Sat Karams become your whole life. Practise the supreme powers of the Sato Gun's (virtues) that are present within each one of you. Strive to obtain the supreme divine power of GurParsaad. Pray to obtain the supreme divine power of GurParsaad. Do not contemplate the gravely disastrous forces of Maya. Do not make the gravely disastrous forces of Maya your Guru. Renounce the gravely devastating forces of Maya. Become Antar-Mukhi. Do not be outwardly looking. Have trust in the supreme divine power of Param Jyot Puran Parkash instated within you and recognize this supreme power. Perceive the supremely powerful magnificence of Param Jyot Puran Parkash instated within you. Perceive the supremely powerful magnificence of the seven Sat Sarovars and all the Bajjar Kapaats installed within you. Speak Sat, hear Sat, act Sat, serve Sat and practise the supreme power of observing Sat in your life.



## Pauri 32

**Ay rasnaa too an ras raach rahee tayree pi-aas na jaa-ay.**  
**Pi-aas na jaa-ay horat kitai jichar har ras palai na paa-ay.**  
**Har ras paa-ay palai pee-ai**  
**har ras bahurh na tarisnaa laagai aa-ay.**  
**Ayhu har ras karmee paa-ee-ai satgur milai jis aa-ay.**  
**Kahai naanak hor an ras sabh veesray**  
**jaa har vasai man aa-ay. ||32||**

(Sri Guru Granth Sahib Ji, Page No. 921)

It is a Param Sat (the supreme truth) that the entire humanity is engrossed in the race to relish the worldly pleasures, comforts and objects, etc. The sole aim of every human being is to acquire the worldly pleasures, comforts and objects etc. The human being has come to regard the acquisition of the worldly objects as the main purpose of his human birth and life. He considers his whole life simply to be the pursuit of the enjoyment in the worldly objects. He considers his life to mean nothing other than finding the pleasures in consumption of the worldly objects. Finding intoxication in the worldly pleasures, comforts, estates, possessions, family and friends, businesses, wealth and riches etc. has become the sole aim of the human birth and life. The gravely disastrous forces of Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya) have corrupted the intellect of the human being. The entire humankind in KalYuga (the epoch of darkness) is busy seeking gratification in the devastating indulgences of Maya. One human being is ruining his life relishing in gratification of his lust-desire, while the other is destructing his life slaving under the gravely devastating force of greed-avarice and consumed by the deadly desire of accumulating wealth, riches, lands, possessions and the worldly comforts and pleasures. Some human being is besieged by the gravely disastrous passion for the pride and arrogance derived from his worldly power and authority over others, and intoxicated by the power and rendered corrupt, is busy committing the devastating deeds



of lining his own pockets instead of serving the society. Some human being is intoxicated by the authority of his worldly title, and having corrupted his power of judgement, is committing devastating Asat Karams (untruthful deeds; such as bribery, etc.). Some human being is drunk on his pride and busy causing harm to others. Some human being is harming his own self, holding the anger-Chandaal (the five Chandaals or the lowlives: lust, anger, greed, attachments and pride) as his Guru and falling prey to the devastating passion of his own rage. Some human being is entangled in the pleasures of the worldly relationships and bonds, being slave to the devastating force of the attachments. In this fashion, the entire humanity is busy destroying their human birth and life seeking to satiate the fire of their Trishna (the worldly desires), intoxicated in the gravely destructive (Rajo and Tamo; the desires and the vices) forces of Maya.

A very significant characteristic of the forces of Maya (Rajo and Tamo) is that they appear immensely sweet to a human being. The forces of Maya lure and entice the human being. The forces of Maya are like a sweet poison that, when indulged in, pleases every human being. The outer attractiveness of the forces of Maya hides their extremely deleterious aspects. The outer attractiveness of the forces of Maya keeps the human being under delusion. Thus the human being becomes incapacitated to perceive the deadly disastrous character of the forces of Maya. As a result, Maya easily succeeds in beguiling the human being and rendering the human being hapless against the temptation to consume the sweet poison of Maya. Thus the human being becomes enthralled in the clutches of Maya, enticed by its outwardly attractiveness and unconscious of the deeply disastrous aspects of the forces of Maya. Trapped in the lure of the forces of Maya, the human being becomes slave to the intoxication of the sweet poison of these forces and dedicates his entire life to this intoxication. And thus, constantly intoxicated in this sweet poison, he wastes away his birth and life.

The human being derives physical pleasure from using the forces of Maya. The human being enjoys the worldly pleasures through making use of the forces of Maya. As an example, acquiring wealth and riches a human being acquires the means to purchase the worldly objects that he needs to abide in the world. As a result, he builds up the capability to indulge in the pleasure of the worldly objects. Acquiring wealth and riches, a human being obtains the comfort of



feeling secure in the world. In the same way, having acquired estates and possessions, the human being finds the comfort of safety and security in the world. A rich person has the comfort of feeling secure, through his capacity to easily acquire worldly objects, worldly luxuries and worldly means. A rich person even has the satisfaction of making his name and acquiring fame in the society, derived from his capacity to easily obtain worldly objects, worldly pleasures and worldly comforts. Every human being living in the world aspires to achieve fame in his society and in the world. Every human being living in the world wants to make his name in the world and in the social field, and aspires to earn renown and glory. Every human being aspires to earn name and fame (worldly renown and wealth and riches), to earn acclaim for his parents and to help bolster his family's reputation in the world. Thus, acquiring worldly ranks and titles, a human being earns the pleasure of having worldly fame and recognition. Acquiring wealth and riches, estates and possessions and businesses etc. becomes the means to acquire name and recognition in society and in the world. Trapped in the vicious cycle of accumulating (through Asat Karams) the worldly objects, pleasures and comforts, possessions and estates, wealth and riches, the human being falls victim to the greed-avarice force of Maya. Having acquired (through Asat Karams) the worldly objects, pleasures and luxuries, lands and estates and wealth and riches, the human being gets trapped in their attachments. Obsessed with acquiring worldly name and fame, the human being commits the wrong of destructing himself, in the gravely devastating bond of arrogance. It is a Param Sat that, once intoxicated by the worldly objects, comforts and pleasures, estates and possessions, wealth and riches, worldly ranks and titles, the human being traps himself in the alluring web woven by the forces of Maya with greed, avarice, attachments and arrogance.

Every human being living upon this earth has busied himself in seeking pleasure of the worldly relationships and bonds arising from his Karam Kaand (deeds determining one's destiny in this as well as in coming births). These pleasures of the worldly Karam Kaand related bonds and ties are: the pleasure of the bond between a husband and wife; the pleasure of the bonds between the parents and their children; the pleasure of the bonds between the siblings; the pleasure of the bonds between the grandparents and grandchildren, and the pleasures of many other worldly bonds and ties. All these pleasures of Maya





together constitute one's attachments. These worldly bonds and ties, arising out of one's Karam Kaand, have their existence only until the account of the human being's deeds gets squared up. These worldly bonds and ties, being part of one's Karam Kaand, are transient and destined to come to an end. These Karam Kaand related bonds and ties of one's current birth find their end with the death of the human being. In one's next birth, new relationships and bonds are once again formed, and then erased. Therefore it is essential for a human being to realize the Param Sat that all the worldly bonds and relationships are illusory and short-lived. Even so, the human being remains trapped in the false web of the attachments of these worldly relationships and ties. Enmeshed in the web of attachments of the worldly bonds and ties, the human being gives rise to an endless series of Karam Kaands. As a result of which, in order to settle the accounts of his newly-formed series of Karam Kaand, the human being continues time after time to go through the cycle of birth-and-death.

The blessed Sat PaarBraham Parmeshar (Truth, the Transcendent Lord and Creator of the Universe), in creating the human being, has taken the sacred union of man and woman (the married couple) formed in accordance with the religious customs and made it the basis of the origin of the humankind in the Creation. The basis of this sacred bond (between a husband and wife) lies in their divine love, devotion and trust towards each other. Trust, devotion and love form the basis of a husband and wife's dedication towards each other in accordance with the divine Hukam (the divine will or command), and turns the relationship between a husband and wife into a sacred bond. The sacred bond of husband-and-wife, based on devotion, love and trust, lays the foundation of the origin of the human race in the Creation. It means that the basis of the bond between a husband and wife lies in their mutual dedication to each other. From within devotion, trust is born. From within trust, devotion and love take birth. Trust, devotion and love are nothing but embodiments of Sat PaarBraham. This is why the bond of husband-and-wife, suffused with trust, devotion and love, is a sacred and holy bond. In order to perpetuate the generation of human race, Sat PaarBraham Parmeshar has established the supreme power of creating a human being in the sacred union of the husband-and-wife (born of the divine love, devotion and trust).

It is a spiritual and moral responsibility of every human being



(man and woman) to fully respect and honour this supreme power of creating a human being, established in the human beings through a divine edict. It is the disrespect for this supreme power established within the human being (man and woman) that gives rise to the gravely destructive force of the lust-desire. It is the defiance of this sacred divine edict, establishing the supreme power to create a human being within a man and a woman (through the holy union of husband-and-wife), that gives birth to the lust-Chandaal. Disregarding this divine edict under the slavery of the lust-Chandaal becomes the cause of the ruin of the human being. In these times of the dire KalYuga, every human being is busy committing the gravely serious crime of defying this sacred edict. Every human being living upon the earth has turned into a slave to the deadly destructive force of lust-desire.

In today's period of dire KalYuga, every human being (man and woman) harbours an acute craving to satisfy his or her lust-desire. The lust-Chandaal is all-prevalent in these times of dire KalYuga. From an adolescent child to an aged person (both men and women), all have become prey to the gravely disastrous force of the lust-Chandaal. The physical intimacy (between a man and a woman) provides carnal pleasure to a human being. It is the perverse force of the physical intimacy that gives birth to the gravely disastrous force of lust-desire within a human being. Thus, the sexual activity provides the experience of sensual pleasure to the human being (man or woman). The hunger for pleasure of the flesh through sex impacts the life of every human being. The human figure and its physical charm create attraction for each-other (between a man and a woman) in every human being. This attraction arising from the human shape and its physical beauty gives birth to the perverse force of desire for physical contact. The desire for each-other's physical contact arising in a man and a woman gives birth to the gravely disastrous force of lust-desire. In this way, it is the disastrous force of lust-desire that gives rise to the grievous Trishna within a human being, making him seek physical contact with the opposite sex. The entire world is marching towards ruination, obsessed in seeking satisfaction of the deadly disastrous Trishna of lust-desire. It is a Param Sat that, instead of honouring the supreme power of creating a human being established by Sat PaarBraham Parmeshar within the human being (man and woman) through the divine edict, the whole humanity is busy in abusing this supreme power. It is a gravely serious crime to



defy the divine and sacred edict, and the entire humankind is busy defying this divine edict (the divine and sacred Hukam through which the supreme power of creating a human being has been established within the human beings).

It is in the nature of every human being to indulge in slander, malice and spite. The gravely disastrous force of indulging in slander, malice and spite is present within every human being. A human being takes sweet pleasure in slander, malice and spite. A human being feels pleasure in listening to and talking ill of others. To indulge in slander, malice and spite is to imbibe a sweet poison; while it is a Param Sat that slander, malice and spite towards others causes ruin of the human being. This is so, because it is a divine stricture that one who indulges in slander, malice and spite licks with his own tongue and cleans the grime off the person that he slanders. The human being indulging in slander, malice and spite imbibes poison through his tongue. The slanderer human being forsakes his Sato Birti (the conscience of Sato, characterized by the qualities of piety, divinity, contentedness and forbearance). The human being indulging in slander, malice and spite fritter away the gains of his past Bandagi (submission before God). The gains of the past Bandagi of the slanderer human being get transferred into the account of the slandered human being. The slanderer human being, in his ignorance of this Param Sat, derives pleasure from slandering others. He fritters away the Amrit (our essence or the life-element; the divine energy; pure soul) that he had accumulated in the past, and begins accumulating poison. Slander, malice and spite destroy the human being. Therefore the slanderer human being does not need any other poison. Imbibing the pleasure of slander, he comes to his own destruction. The slandering human being is destined for hell. GurBani (Gur's words or God's words; Sri Guru Granth Sahib Ji) repeatedly emphasizes the Param Sat's about slandering:

**Par nindaa par mal mukh sudhee agan krodh chandaal.  
Ras kas aap salaahnaa ay karam mayray kartaar. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 15)

**Mukh nindaa aakhaa din raat.  
Par ghar johee neech sanaat.  
Kaam krodh tan vaseh chandaal.  
Dhaanak roop rahaa kartaar. ||2||**

(Sri Guru Granth Sahib Ji, Page No. 24)



**Par nindaa karay antar mal laa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 88)

**Nindak nindaa kar mal dhovai**

**oh malbhakh maa-i-aadhaaree.**

**Sant janaa kee nindaa vi-aapay naa urvaar na paaree.**

(Sri Guru Granth Sahib Ji, Page No. 506-507)

**Dustaa naal dostee naal santaa vair karann.**

**Aap dubay kutamb si-o saglay kul dobann. ||5||**

**Nindaa bhalee kisai kee naahee**

**manmukh mugadh karann.**

**Muh kaalay tin nindkaa narkay ghor pavann. ||6||**

(Sri Guru Granth Sahib Ji, Page No. 755)

**Manmukh ha-umai maa-i-aa sootay.**

**Apnaa ghar na samaaleh ant vigootay.**

**Par nindaa karahi baho chintaa jaalai**

**dukhay dukh nivaasee hay.**

(Sri Guru Granth Sahib Ji, Page No. 1048-1049)

**Ga-orhee.**

**Ninda-o ninda-o mo ka-o log ninda-o.**

**Nindaa jan ka-o kharee pi-aaree.**

**Nindaa baap nindaa mehtaaree. ||1|| Rahaa-o.**

**Nindaa ho-ay ta baikunth jaa-ee-ai.**

**Naam padaarath maneh basaa-ee-ai.**

**Ridai sudh ja-o nindaa ho-ay.**

**Hamray kapray nindak dho-ay. ||1||**

**Nindaa karai so hamraa meet.**

**Nindak maahi hamaaraa cheet.**

**Nindak so jo nindaa horai.**

**Hamraa jeevan nindak lorai. ||2||**

**Nindaa hamree paraym pi-aar.**

**Nindaa hamraa karai udhaar.**

**Jan kabeer ka-o nindaa saar.**

**Nindak doobaa ham utray paar. ||3||20||71||**

(Sri Guru Granth Sahib Ji, Page No. 339)

The blessed Sant Kabir Patshah Ji reveals the Param Sat Tat (core-essence of the supreme truth) in GurBani that the slanderer comes to his ruin, while the slandered human being finds salvation. Sant



Kabir himself experienced the fruits of slandering by the mankind. He cherished his Nindya (denunciation; slander). He cherished those who slandered him and called them his friends. Sant Kabir so much cherished his Nindya that he held his slanderers as his own parents; because, through slandering, the slanderer washes away the grime within the slandered human being. As a result, the human being (the slandered) gets rid of the grime upon his mind and purifies his Hirda (one of the seven Sat Sarovars, located near the heart; part of one's spiritual being). Once this happens, the Naam Bandagi descends deeper in the mind and Hirda of the human being. The Bandagi of the human being turns easy. The slandered human being finds place in Dargah (the divine court). Having suffered the slander, the human being gets Naam (the Name, representing God and all His Creation) to abide in his mind. Having born the slander, the human being's Hirda is purified. Having endured the slander, the human being finds deliverance. The Bandagi of a Bhagat (devotee) isn't accomplished without being subjected to slander. The essence of the Bandagi of a Bhagat lies in suffering slander. Every Bhagat is destined to become a subject of slandering. Therefore, it is extremely essential for a Bhagat treading the path of Bandagi to embrace the Sat Tat's of Puran Brahm Gyan (the absolute divine wisdom) revealed by Sant Kabir Ji in GurBani.

Trishna abides in the mind of every human being. Trishna of the human being's mind is a gravely devastating force (with Rajo characteristics) of Maya that keeps the human being engaged in all the other gravely disastrous forces (of Tamo characteristics) of Maya. Trishna to relish the desires described above, and all other worldly pleasures of Maya, is what compels the human being into committing all the deeds of falsehood. Trishna denotes the intense craving to acquire means to relish all the worldly pleasures of Maya. Trishna means the intense desire to indulge in all the worldly pleasures of Maya. When a human being becomes aware of the existence of above described and all the other worldly pleasures of Maya, he develops an intense desire in his mind to experience these pleasures. When a human being living in the world repeatedly comes across these pleasures of Maya in his everyday life, then the desire taking root in his mind (to obtain the pleasures of Maya) becomes even stronger. When a human being is unable to obtain these pleasures of Maya through the means available to him, he becomes obsessed with



acquiring these pleasures and loses his reason and power of judgment. Trishna is nothing but the obsession of the human mind to achieve these pleasures of Maya. It is in order to satisfy his Trishna that a human being (under influence of the gravely destructive Tamo-characteristic forces) commits several grave and disastrous Asat Karams. Once a human being is able to fulfil one of his desires through these Asat Karams, he feels even more encouraged. He then persists in committing sinful deeds time and again so as to seek fulfilment of his every desire. However, the desires of a human being never come to an end. When one desire is fulfilled, ten others raise their heads. Thus, the Trishna in the human mind keeps getting more and more intense. The Trishna in the human mind becomes ceaseless. The Trishna in the human mind keeps the human being forever entangled in the web of Maya and destructs the human being's birth and life.

Thus, it is a Param Sat that the entire world is absorbed in drinking the sweet poison of the gravely destructive forces of Maya – Trishna (of the Rajo characteristics) and the lust, anger, greed, attachments and pride (of the Tamo-characteristics). The whole humanity has occupied itself in seeking enjoyment in the pleasures of Maya. The whole mankind is strung in the web of the temptations for the pleasures of Maya. The whole mankind is busy seeking satisfaction of its Trishna. The whole mankind regards indulging in pleasures of Maya as the sole aim of their lives. The entire mankind has embraced the Birti (conscience; bent of mind) of Rajo and Tamo. The temptations of Maya have corrupted the reasoning of the whole humankind. The grave and deadly forces of Maya prevail all over the world. The whole world is burning in the inferno of Maya. Seeking pleasures of Maya has become the sole mission of the entire humanity. The whole world is destroying itself, slaving under the gravely disastrous forces of Maya. Consuming the deadly disastrous pleasures offered by Maya has become the everyday life of the entire humanity. The SatGuru Sahiban (the ten SatGuru Patshah Ji's) have repeatedly emphasized in GurBani the Katha (discourse) of the gravely disastrous pleasures and forces of Maya. The Katha of Trishna (of the Rajo characteristics) and the lust, anger, greed, attachments and pride (of the Tamo-characteristics) – the gravely disastrous forces and pleasures of Maya – is repeatedly reaffirmed in GurBani. GurBani again and again emphasizes the Param Sat Tat of



how the gravely disastrous pleasures and forces of Maya are keeping the entire world in their slavery. GurBani again and again stresses the Param Sat of how the deadly destructive pleasures and forces of Maya are causing devastation of the whole humankind:

**Pa-orhee.**

**Maa-i-aa moh parayt hai kaam krodh ahankaaraa.**

**Ayh jam kee sirkaar hai aynhaa upar**

**jam kaa dand karaaraa.**

**Manmukh jam mag paa-ee-anih**

**jinh doojaa bhaa-o pi-aaraa.**

**Jam pur badhay maaree-an ko sunai na pookaaraa.**

**Jis no kirpaa karay tis gur milai gurmukh nistaaraa. ||12||**

(Sri Guru Granth Sahib Ji, Page No. 513)

**Tarisnaa maa-i-aa mohnee sut bandhap ghar naar.**

**Dhan joban jag thagi-aa lab lobh ahankaar.**

**Moh thag-ulee ha-o mu-ee saa vartai sansaar. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 61-62)

**Salok Mehlaa 3.**

**Manmukh mailee kaamnee kulkhanee kunaar.**

**Pir chhodi-aa ghar aapnaa par purkhai naal pi-aar.**

**Tarisnaa kaday na chuk-ee jaldee karay pookaar.**

**Naanak bin naavai kuroop kusohanee**

**parhar chhodee bhataar. ||1||**

(Sri Guru Granth Sahib Ji, Page No.89)

**Lobhee jant na jaan-ee bhakh abhakh sabh khaa-ay.**

**Kaam krodh mad bi-aapi-aa fir fir jonee paa-ay. ||2||**

**Maa-i-aa jaal pasaari-aa bheetar chog banaa-ay.**

**Tarisnaa pankhee faasi-aa nikas na paa-ay maa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 50)

**Kaam krodh ahankaar maatay vi-aapi-aa sansaar.**

**Pa-o sant sarnee laag charnee mitai dookh andhaar. ||2||**

(Sri Guru Granth Sahib Ji, Page No. 51)

**Kaam krodh pasri-aa sansaaray**

**aa-ay jaa-ay dukh paavni-aa. ||2||**

(Sri Guru Granth Sahib Ji, Page No. 129)

**Kaam krodh maa-i-aa meh cheet.**





**Jhooth vikaar jaagai hit cheet.  
 Poonjee paap lobh kee keet.  
 Tar taaree man naam sucheet. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 153)

**Kaam krodh lobh mohi man leeno nirgun kay daataaray.  
 Kar kirpaa apuno naam deejai naanak sad balihaaray.**

(Sri Guru Granth Sahib Ji, Page No. 210)

**Jo deesai so aas niraasaa.  
 Kaam karodh bikh bhookh pi-aasaa.  
 Naanak birlay mileh udaasaa.**

(Sri Guru Granth Sahib Ji, Page No. 224)

**Bair birodh kaam krodh moh.  
 Jhooth bikaar mahaa lobh dharoh.  
 I-aahoo jugat bihaanay ka-ee janam.  
 Naanak raakh layho aapan kar karam. ||7||**

(Sri Guru Granth Sahib Ji, Page No. 267-268)

**Kaam krodh maa-i-aa mad matsar  
 ay khaylat sabh joo-ai haaray.**

(Sri Guru Granth Sahib Ji, Page No. 379)

According to GurBani, Maya is a poison. As per GurBani, Maya is a deceiver. As per GurBani, Maya renders a human being senseless. As per GurBani, Maya is enticing. As per GurBani, indulging in Maya is akin to gambling. As per GurBani, all the deeds committed under the slavery of the forces of Maya are Asat Karams. As per GurBani, Maya is a storehouse of sorrows. As per GurBani, the Panj Dhoots (the five thieves: lust, anger, greed, attachments and pride) are the wraiths. Thus, all the forces of Maya (Rajo and Tamo) are grievously devastating.

It is the gravely disastrous force of Trishna that renders a human mind slave to Maya. Therefore, it is extremely essential to extinguish Trishna of a human being before he can be freed of the slavery of Maya. Without quelling Trishna of the human being, the gravely disastrous forces of Maya cannot be overcome. Vanquishing Trishna of the human mind in itself is victory over all the devastating forces of Maya. Vanquishing Trishna of the human mind in itself is freedom from the disastrous forces of Maya. Vanquishing Trishna of the human mind in itself is Jeevan Mukti (deliverance from the cycle of birth-and-death; salvation). Therefore the question arises: how does one



bring Trishna of the human mind to an end? How does one extinguish Trishna of the human mind? What is the trick involved in quelling Trishna of the human mind? What supreme power is capable of putting Trishna of the human mind to an end? What supreme power is capable of bringing peace to the human mind?

There is only one answer to all these questions: It is the supreme power of the divinely mighty Amrit of 'Sat' Naam ('Truth' – as the Name of God) that quells Trishna of the human mind. The Simran (meditation) of 'Sat' Naam bears the supreme power that puts an end to Trishna of the human mind. The GurParsaad (the eternal bliss and eternal grace) of 'Sat' Naam Simran bears the supreme power that makes all the forces of Maya kneel before it. The GurParsaad of 'Sat' Naam Simran carries the supreme power that satisfies the human mind's hunger for all the worldly pleasures of Maya. The pleasure of GurParsaad of 'Sat' Naam Simran bears the supreme power that makes the human mind forget about all the worldly pleasures of Maya. The pleasure of GurParsaad of 'Sat' Naam Simran bears the supreme power that removes from the human mind influence of all the worldly pleasures of Maya. The human being who inscribes 'Sat' Naam upon his mind, and the human being who imparts the colours of 'Sat' Naam upon his mind, takes off all the influences of the worldly temptations of Maya from his mind. This is the Param Sat revealed by the blessed SatGuru incarnate Amar Das Ji in this supremely powerful Salok (Pauri 32) of Anand Sahib. GurBani repeatedly emphasizes this Param Sat Tat:

**Aasaa Mehlaa 5 Tipday 2.**

**Har ras peevat sad hee raataa.**

**Aan rasaa khin meh leh jaataa.**

**Har ras kay maatay man sadaa anand.**

**Aan rasaa meh vi-aapai chind. ||1||**

**Har ras peevai almasat matvaaraa.**

**Aan rasaa sabh hochhay ray. ||1|| Rahaa-o.**

**Har ras kee keemat kahee na jaa-ay.**

**Har ras saadhoo haat samaa-ay.**

**Laakh karoree milai na kayh.**

**Jisahi paraapat tis hee deh. ||2||**

**Naanak chaakh bha-ay bismaad.**

**Naanak gur tay aa-i-aa saad.**



**Eet oot kat chhod na jaa-ay.**

**Naanak geedhaa har ras maahi. ||3||27||**

(Sri Guru Granth Sahib Ji, Page No. 377)

**Ga-orhee.**

**Ray man tayro ko-ay nahee khinch lay-ay jin bhaar.**

**Birakh basayro pankh ko taiso ih sansaar. ||1||**

**Raam ras pee-aa ray.**

**Jih ras bisar ga-ay ras a-or. ||1|| Rahaa-o.**

(Sri Guru Granth Sahib Ji, Page No. 337)

The Amrit of 'Sat' Naam bears the supreme power that demolishes the store of poison of Maya kept within the human mind and imbues the human body and mind with its own divine colours. The Amrit of 'Sat' Naam carries the supreme power that suffuses the human mind with the bliss of Sat Santokh (the divine contentedness; state where there is humility and an absence of desires), thereby quelling the fire of Trishna in the human mind. The Amrit of 'Sat' Naam carries the supreme power that makes all the pleasures and offerings of Maya pale before its own pleasures. The Amrit of 'Sat' Naam carries the supreme power that vanquishes all the gravely disastrous forces (Rajo and Tamo) of Maya, and the human being obtains Darshan (vision with the inner, spiritual eye) of the Nirgun Saroop (the infinite divine power untouched by the three attributes of Maya) of Sat PaarBraham Parmeshar. The Amrit of 'Sat' Naam bears the supreme power that overcomes all the deadly and deleterious forces (Rajo and Tamo) of Maya, and the human being forever becomes one with the Nirgun Saroop of Sat PaarBraham Parmeshar. The Amrit of 'Sat' Naam carries the supreme power that triumphs over all the grievously devastating forces (Rajo and Tamo) of Maya and turns the human being into a Puran Sant (the perfect-saint). The Amrit of 'Sat' Naam bears the supreme power that decimates all the gravely destructive forces (Rajo and Tamo) of Maya and transforms the human being into a Braham Gyani (divinely wise). The Amrit of 'Sat' Naam carries the supreme power that trounces all the deadly disastrous forces (Rajo and Tamo) of Maya, and the human being attains Puran Awastha (the state of spiritual perfection), Atal Awastha (the state of unshakable faith) and Param Padvi (the highest spiritual status). This Param Sat Tat is emphasized again and again in GurBani:



**So aisaa har naam japee-ai man mayray  
jo man kee tarisnaa sabh bhukh gavaa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 89)

**Amrit varsai sahj subhaa-ay.  
Gurmukh virlaa ko-ee jan paa-ay.  
Amrit pee sadaa tariptaasay  
kar kirpaa tarisnaa bujhaavani-aa. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 119)

**Parabh kai simran tarisnaa bujhai.**

(Sri Guru Granth Sahib Ji, Page No. 263)

**Satgur naam bujhaa-i-aa vin naavai bhukh na jaa-ee.  
Naamay tarisnaa agan bujhai naam milai tisai rajaa-ee. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 423-424)

**Naam sanjogee go-il thaat.  
Kaam krodh footai bikh maat.  
Bin vakhar soono ghar haat.  
Gur mil kholay bajar kapaat. ||4||**

(Sri Guru Granth Sahib Ji, Page No. 152-153)

By the grace of the supremely powerful Kirpa (the divine blessing) of the blessed Sat PaarBraham Parmeshar, the supremely powerful Katha of the 'Sat' Naam Amrit is written and dwelt upon in the first Pauri of Anand Sahib. It is a humble prayer at the feet of all the readers, and those in Bandagi, to read the Katha of the first Pauri of Anand Sahib and to try and learn the Param Sat about this supreme power, in order to know and understand the magnificence of the supremely powerful pleasure of 'Sat' Naam. All the pleasures of Maya pale before the supremely powerful pleasure of 'Sat' Naam Amrit. All the pleasures of Maya are forgotten once one achieves the pleasure of 'Sat' Naam Amrit. All the worldly pleasures of Maya lose their sheen once the human mind acquires the colour of the supremely powerful pleasure of 'Sat' Naam Amrit. All the worldly pleasures of Maya lose their taste when one tastes the supremely powerful pleasure of 'Sat' Naam Amrit. The human mind finds calm, and Trishna of the human mind is quenched, when one finds the supremely powerful pleasure of 'Sat' Naam Amrit. 'Sat' Naam gets inscribed in the Surat (conscience) of the human being when the human being receives the GurParsaad of the supremely powerful pleasure of 'Sat' Naam Amrit.



The Surat unifies with Shabad (the divine words; GurBani). Shabad gets inscribed in the Surat. The human being attains Samadhi (the deep trance-like state, where there is no thought except pure consciousness). Ajapaa Jaap (state where Simran carries on without effort on the part of the being) begins. The Surat of the human being begins to constantly resound with nothing but 'Sat' Naam. Sitting in Samadhi and practising 'Sat' Naam Simran for long duration, the human being attains Sunn Samadhi (the state of silent, deep meditation; the state free of thoughts, even free from the effects of time and space). All the Bajjar Kapaats (divine doors located at various places in the human body that, once opened, channel Amrit into the body and establish connection between the human being and Akaal Purakh) are opened up. The seven Sat Sarovars (the seven sources of Amrit, or the spiritual energy, inside the human body) are awakened. 'Sat' Naam enters every cell of the human being's body. The mind is cleansed. The mind is transformed into Param Jyot (the divine light within; pure soul; God Himself). Param Jyot Puran Parkash (the perfect radiance of divine light; His aura; God Himself) manifests itself in the Hirda. The forces of the Trigun Maya (Maya of the three aspects: Sato – the goodness viz. compassion, righteousness, contentedness and forbearance; Rajo – the desires viz. hopes, expectations and yearnings; and Tamo – the vices viz. lust, anger, greed, attachments and pride) bow their heads at the feet of the human being. The forces of the Trigun Maya become slave to the human being. Vanquishing the forces of the Trigun Maya and obtaining Darshan of Sat PaarBraham Parmeshar, the human being becomes indistinct with His Nirgun Saroop. The Bandagi of the human being finds approval in Dargah. The human being attains Puran Awastha, Atal Awastha and Param Padvi. The human being acquires Puran Braham Gyan and Tat Gyan (the divine knowledge; understanding of the divine ways). The human being is ordained with the supremely powerful Hukam to carry out Seva (humble and selfless service to others) of the Sangat (congregation; gathering of the followers). The human being is graced with the supremely powerful Hukam to bestow GurParsaad to the Sangat.

The supremely powerful GurParsaad of 'Sat' Naam is obtained only by seeking the Charan Sharan (shelter at the feet) of a Puran Sant, SatGuru ( the Truth-Guru; teacher and mentor having accomplished Bandagi and attained Jeevan Mukti, and divinely ordained to lead others on the path of Bandagi and Mukti) and Puran



Braham Gyani. The GurParsaad of 'Sat' Naam Simran and 'Sat' Naam Di Kamai (adherence to SatNaam in life) is obtained only by seeking the Charan Sharan of a Puran Sant-SatGuru. The GurParsaad of Puran Bandagi can only be received by going into the Charan Sharan of a Puran Sant-SatGuru. A human being can commence his Bandagi only in the Charan Sharan of a Puran Sant-SatGuru. A human being can perform his Bandagi only abiding in the Charan Sharan of a Puran Sant-SatGuru. A human being can carry out his Bandagi only under the shelter of a Puran Sant-SatGuru. The Bandagi of a human being does not commence until his Surat achieves unification with Shabad. Only a Puran Sant-SatGuru can unify the Surat of the human being with Shabad. It is only by the grace of the Puran Sant-SatGuru that the GurParsaad of 'Sat' Naam gets inscribed in the Surat of a human being. The wandering of a human being's mind doesn't stop until his Surat is unified with Shabad. The common people (whose Surat isn't unified with Shabad) sitting down for Simran complain that their mind doesn't cease to wandering when they are trying to perform Simran. The common people (who haven't achieved the unification of their Surat with Shabad) complain that their mind doesn't concentrate in Simran when they try to perform Simran. The mind of the human beings who haven't obtained GurParsaad can never attain concentration. The human beings who haven't found the Charan Sharan of a Puran Sant-SatGuru cannot achieve unification of their Surat with Shabad. That's why the mind of such people doesn't concentrate and doesn't stop wandering. GurBani reveals this Param Sat Tat:

**Jin har har har ras naam na paa-i-aa  
 tay bhaagheen jam paas.  
 Jo satgur saran sangat nahee aa-ay  
 dharig jeevay dharig jeevaas.  
 Jin har jan satgur sangat paa-ee  
 tin dhur mastak likhi-aa likhaas.  
 Dhan dhan satsangat jit har ras paa-i-aa  
 mil jan naanak naam pargaas.**

(Sri Guru Granth Sahib Ji, Page No. 10)

The life of those human beings who haven't found the Sat Sangat of a Puran Sant-SatGuru deserves reprimand. The life of such human beings who haven't found the Charan Sharan of a Puran Sant-SatGuru is lamentable. This is so because the life of such human



beings is spent in the slavery of the gravely disastrous forces of Maya. Those human beings are unfortunate who haven't obtained the GurParsaad of 'Sat' Naam. The life of those human beings who haven't obtained the supremely powerful pleasure of 'Sat' Naam lacks purpose, and they suffer the blows of the messengers of death. Blessed is the life of the human beings who find the Sat Sangat (a Sangat in the presence of Sat, or among those who have attained Jeevan Mukti and thus have become part of Sat) of a Puran Sant-SatGuru. Blessed is the Sat Sangat of a Puran Sant-SatGuru where the mind of a human being attains enlightenment of the divine pleasure (the supremely powerful pleasure) of 'Sat' Naam. Blessed is the Sat Sangat of a Puran Sant-SatGuru where a human being achieves unification of his Surat with Shabad. Blessed is the Sat Sangat of a Puran Sant-SatGuru where the Shabad of 'Sat' Naam gets inscribed in the Surat of the human being. Blessed is the Sat Sangat of a Puran Sant-SatGuru where a human being obtains GurParsaad. Blessed is the Sat Sangat of a Puran Sant-SatGuru where a human being finds Bandagi. Blessed is the Sat Sangat of a Puran Sant-SatGuru where a human being inscribes 'Sat' Naam in his Surat. Blessed is the Sat Sangat of a Puran Sant-SatGuru where the mind of a human being finds concentration in 'Sat' Naam. Blessed is the Sat Sangat of a Puran Sant-SatGuru where the mind of a human being ceases to wander and achieves calm. Only a human being whose destiny has awakened finds the Sat Sangat of such a Puran Sant-SatGuru. Only a human being whose seeds sown in the previous births begin to sprout finds the Sat Sangat of such a Puran Sant-SatGuru. It means that the human being whose gains from Bhagati (devotion) in the previous births begin to now manifest themselves finds the Sat Sangat of a Puran Sant-SatGuru. It is a Param Sat that there is no distinction amongst a Puran Sant-SatGuru and a Puran Braham Gyani and Sat PaarBraham Parmeshar. This Param Sat is manifested time and again in GurBani. This is why the human being who finds the Sangat of a Puran Sant-SatGuru is blessed.

Those human beings who haven't found the Sangat of a Puran Sant-SatGuru should focus their attention upon Sat Karams. Such human beings should focus their mind upon practising humility. They should make Ardaas (humble prayer) at the Sat Charans (the feet where Sat abides) of Sat PaarBraham Parmeshar with a humble heart to find the Sangat of a Puran Sant-SatGuru. Focussing one's mind upon Sato Birti, the human being accumulates Sat Karams (the deeds





of truth). Accumulating Sat Karams, the Birti of the human being transforms into Sato Birti. The GurKirpa (the divine grace) comes to bear upon the human beings with Sato Birti, and as a result they find the Sangat of a Puran Sant-SatGuru. The GurKirpa comes to bear upon those human beings who practise humility, and as a result they achieve the Sangat of a Puran Sant-SatGuru. This Param Sat is revealed in GurBani:

**Har kay jan satgur satpurkhaa bina-o kara-o gur paas.  
Ham keeray kiram satgur sarnaa-ee  
kar da-i-aa naam pargaas. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 10)

The magnificence of a Puran Sant-SatGuru is immense. The magnificence of a Puran Sant-SatGuru is supremely powerful. The magnificence of a Puran Sant-SatGuru is boundless. The magnificence of a Puran Sant-SatGuru is eternal. The magnificence of a Puran Sant-SatGuru is repeatedly manifested in GurBani. The entire GurBani is nothing but magnificence of the Puran Sants, SatGurus, Puran Braham Gyanis and Bhagats. A Puran Sant, SatGuru, Braham Gyani and Puran Khalsa (the pure soul that possesses Puran Braham Gyan) are the greatest magnificence of Sat PaarBraham Parmeshar. The supremely powerful magnificence of Sat PaarBraham Parmeshar clearly manifests itself in the world when a Puran Sant, SatGuru, Braham Gyani and Khalsa appear upon the earth. In the Sat Sangat of a Puran Sant, SatGuru, Braham Gyani and Khalsa, Dargah openly reveals itself upon the earth. The supremely powerful magnificence of Sat PaarBraham Parmeshar clearly reveals itself upon the earth when Suhaagans (the divine brides; those accepted as devotees in Dargah) are born in the Sat Sangat of a Puran Sant, SatGuru, Braham Gyani and Khalsa. It is only in the Sat Sangat of a Puran Sant, SatGuru, Braham Gyani and Khalsa that the Suhaagans take birth. The entire GurBani contains more than 2,500 Saloks (verses) that manifest the magnificence of a Puran SatGuru:

**Sireeraag Mehlā 3.**

**Gunvantee sach paa-i-aa tarisnaa taj vikaar.**

**Gur sabdee man rangi-aa rasnaa paraym pi-aar.**

**Bin satgur kinai na paa-i-o kar vaykhu man veechaar.**

**Manmukh mail na utrai jichar gur sabad na karay pi-aar. ||1||**



**Man mayray satgur kai bhaanai chal.  
Nij ghar vaseh amrit peeveh taa sukh laheh mahal. ||1||  
Rahaa-o.**

(Sri Guru Granth Sahib Ji, Page No. 38)

**Satgur daataa har naam kaa parabh aap milaavai so-ay.  
Satgur har parabh bujhi-aa gur jayvad avar na ko-ay.  
Ha-o gur sarnaa-ee dheh pavaa  
kar da-i-aa maylay parabh so-ay.**

(Sri Guru Granth Sahib Ji, Page No. 38)

**Mil satgur sabh dukh ga-i-aa har sukh vasi-aa man aa-ay.  
Antar jot pargaasee-aa aykas si-o liv laa-ay.  
Mil saadhoo mukh oojlaa poorab likhi-aa paa-ay.  
Gun govind nit gaavnay nirmal saachai naa-ay. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 46)

**Pooraa satgur jay milai paa-ee-ai sabad nidhaan.  
Kar kirpaa parabh aapnee japee-ai amrit naam.  
Janam maran dukh kaatee-ai laagai sahj dhi-aan. ||1||  
Mayray man parabh sarnaa-ee paa-ay.  
Har bin doojaa ko nahee ayko naam dhi-aa-ay. ||1||  
Rahaa-o.**

(Sri Guru Granth Sahib Ji, Page No. 46)

**Salok Mehlaa 3.  
Satgur jinee na sayvi-o sabad na keeto veechaar.  
Antar gi-aan na aa-i-o mirtak hai sansaar.  
Lakh cha-oraaseeh fayr pa-i-aa  
mar jammai ho-ay khu-aar.  
Satgur kee sayvaa so karay jis no aap karaa-ay so-ay.  
Satgur vich naam nidhaan hai karam paraapat ho-ay.  
Sach ratay gur sabad si-o tin sachee sadaa liv ho-ay.  
Naanak jis no maylay na vichhurhai sahj samaavai so-ay. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 88)

**Bin satgur daataa ko nahee jo har naam day-ay aadhaar.  
Gur kirpaa tay naa-o man vasai sadaa rahai ur dhaar.  
Tisnaa bujhai tipat ho-ay har kai naa-ay pi-aar.  
Naanak gurmukh paa-ee-ai har apnee kirpaa dhaar. ||35||**

(Sri Guru Granth Sahib Ji, Page No. 1417)



**Salok Mehlaa 3.**

**Kalijug meh naam nidhaan bhagtee khati-aa  
har utam pad paa-i-aa.**

**Satgur sayv har naam man vasaa-i-aa  
an-din naam dhi-aa-i-aa.**

**Vichay garih gur bachan udaasee ha-umai moh jalaa-i-aa.**

**Aap tari-aa kul jagat taraa-i-aa dhan janaydee maa-i-aa.**

**Aisaa satgur so-ee paa-ay jis dhur mastak har likh paa-i-aa.**

**Jan naanak balihaaree gur aapnay**

**vitahu jin bharam bhulaa maarag paa-i-aa. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 513)

**Bin satgur bhagat na hova-ee naam na lagai pi-aar.**

**Jan naanak naam araadhi-aa gur kai hayt pi-aar. ||39||**

(Sri Guru Granth Sahib Ji, Page No. 1417)

Therefore it is extremely essential to learn, understand and acknowledge the Param Sat Tat that a human being cannot obtain GurParsaad without the Sangat of a Puran SatGuru. Bandagi cannot be achieved without the Sangat of a Puran SatGuru. Suhaag (acceptance in Dargah as a devotee) cannot be attained without the Sangat of a Puran SatGuru. Trishna of the human being cannot be brought to an end without the Sangat of a Puran SatGuru. The Panj Chandaals (lust, anger, greed, attachments and pride) cannot be overcome without the Sangat of a Puran SatGuru. The gravely disastrous forces of Maya cannot be vanquished without the Sangat of a Puran SatGuru. Jeevan Mukti cannot be attained without the Sangat of a Puran SatGuru.



## Pauri 33

Ay sareeraa mayri-aa har tum meh jot rakhee  
 taa too jag meh aa-i-aa.  
 Har jot rakhee tudh vich taa too jag meh aa-i-aa.  
 Har aapay maataa aapay pitaa  
 jin jee-o upaa-ay jagat dikhaa-i-aa.  
 Gur parsaaadee bujhi-aa taa chalat ho-aa  
 chalat nadree aa-i-aa.  
 Kahai naanak sarisat kaa mool rachi-aa  
 jot raakhee taa too jag meh aa-i-aa. ||33||

(Sri Guru Granth Sahib Ji, Page No. 921)

The foundation of the human birth and life lies in the Param Jyot (the divine light; soul; God Himself). The core-essence of the human birth and life is the supreme power of the Param Jyot. The Param Jyot is the life-substance. To receive the blessing of the life-substance is to be blessed with the Param Jyot. The Param Jyot bears the supreme power. The Param Jyot bears all the supreme powers of the Nirgun Saroop (the infinite divine power beyond the three attributes of Maya) of Sat PaarBraham (Truth, the Transcendent Lord and Creator of the Universe). By installing the Param Jyot in the human body, Sat PaarBraham Parmeshar has endowed the human body with all the supreme powers. The Param Jyot is the supremely powerful Hukam (the divine will or command) of Sat PaarBraham Parmeshar, in accordance with which a human being takes birth. The birth of a human being is not possible without the supreme power of the Param Jyot. The creation of a human body is not possible without the supremely powerful Hukam of the Param Jyot. All the worldly objects are created from the five elements. The human body too is made from the five elements. That is, the human body is created through a composition of the five elements: air, water, earth, fire and sky. All these five elements are mutually antagonistic. These five elements naturally oppose one another. As an example: the air inflames the fire; the water extinguishes the fire; the air vaporises the water; the earth (clay) reshapes itself in water; the sky is always above



or within the earth. It is the supremely powerful Hukam of the Param Jyot that combines together these five elements and manifests them in the form of the human body. It is the supreme power of the Param Jyot that materializes these five mutually opposing elements into the shape of the human body.

It is a Param Sat (the supreme truth) that the Param Jyot established in the human body is the life-element of the human being. The power that makes a human being breathe is the power of the life-element. That is, a human body is alive as long as the human being is breathing. The power that makes a human being breathe has its foundation in the Param Jyot. The power to take breath remains within the human body as long as the Param Jyot is established in the human body. When the Param Jyot leaves the human body, the human being's power to take breath comes to an end. Once it happens, the life-element departs from the human body and the human birth and life arrive at their end. Therefore the human body has life in it as long as the Param Jyot abides in it; when the Param Jyot quits the human body, the human being comes to the end of his birth and life. With the exit of the life-giving Jyot from the five-element body, the five elements assimilate back into their own existence. It is a Param Sat that every creation created from the five elements is doomed to come to an end. Everything formed with the five elements is bound to perish. Everything created from the five elements takes birth in Kaal (space-time), and eventually gets consumed in Kaal.

The Param Jyot is the basis of all the functions of the human body too. The five Kalaa's (faculties; competencies), the five sensory organs and the five action organs find their basis in the Param Jyot. The capacity of the human body to perform actions is founded in the Param Jyot. The five Kalaa's are: the power of speaking; the power of seeing; the power of hearing; the power of smelling; and the power of feeling through touch. Along with these five Kalaa's, the power to give birth to a human being through the union of male and female is established within the female body. The five sensory organs are: the eyes, the ears, the nose, the tongue and the skin. The five action organs are: the two hands, the two feet, a mouth, the excretory organs and the reproductive organs. The basis of the five Kalaa's lies only in the Param Jyot. The basis of the five sensory organs and the five action organs too lies only in the Param Jyot. The five action organs operate based on the inputs from the five sensory organs. The five sensory organs are governed by the functioning of the five Kalaa's.



The foundation of the five Kalaa's lies in the Param Jyot. The entire life of the human being is governed by the five Kalaa's, the five sensory organs and the five action organs. Through these five Kalaa's, the five sensory organs and the five action organs, the human being performs all good and bad deeds. That is to say, the foundation of all the functions and capacities of the human being lies only in the Param Jyot established within the human body.

The power of sight in the human eyes, the ability to see everything in the world, is based only upon the Param Jyot. An ophthalmologist will tell you that the eyes are able to see because of the optic nerves, and the eyes derive their power of sight by virtue of being connected to the brain through the optic nerves; but if you ask the ophthalmologist about basis of the power of visualisation in the brain, he will be without answers. The power of speech in the human tongue and mouth is based only upon the Param Jyot. The power of smell in nose too has its basis only in the Param Jyot. The power of feeling through touch in the skin finds its basis only in the Param Jyot. The power of hearing in the ears is founded only in the Param Jyot. It is the powers of the five Kalaa's that govern the human being's life. It is the functionality established in the five Kalaa's of the human being that allows the humankind to carry out all their affairs in the world.

What power drives the blood in the human being's veins? What power makes a human being's heart beat? If the question is posed to a cardiologist as to what power operates the heart beat in a human being, he will argue that there are electrical impulses present in the human being's heart and these maintain the heart beat in the human being. It is this power in the human being's heart that impels the blood throughout the body. But if a doctor is asked as to the source of the electrical energy making the heart beat; or how this electrical energy finds its way into the human being's heart; the doctor will have no answer to these questions. Because the supreme power that maintains the heart beat in a human being is the Param Jyot; and the doctors are incognizant and inexperienced in the supreme power of the Param Jyot. Therefore it is immensely essential to learn, understand and acknowledge the Param Sat that the supreme powers of Sat PaarBraham Parmeshar are beyond the logic originating from the Manmat (one's own wisdom, as opposed to Gurmat or God's wisdom) of the human being. The supremely mighty Hukam of Sat PaarBraham Parmeshar mandates that only a human being who has complete faith in the singular existence of Sat PaarBraham Parmeshar



can experience all the supreme powers located within the human body. Only a human being who serves Him with complete trust, devotion and faith can experience all the supreme powers of Sat PaarBraham Parmeshar (established within the human being's body). The science has its reach as far as the logic extends. Bandagi (submission before God) transcends beyond logic. Bandagi is not founded in logic. Bandagi is founded only in trust, devotion and faith.

It is the supremely powerful divine and heavenly Jyot (the divine light within; soul), the foundation of the human birth and life, whose magnificence the blessed SatGuru incarnate Amar Das Ji has revealed in Pauri 33 of Anand Sahib. Having descended deep in their Bandagi by grace of the supreme power of the GurParsaad (the eternal bliss and eternal grace), the human beings who experience this Jyot in their everyday life are the great-beings who manifest this Jyot in the form of the Param Jyot. This divine Jyot, manifesting in the mind and Hirda (one of the seven Sat Sarovars, located near heart; part of one's spiritual being) of the human being, takes the form of the Param Jyot. The great-beings who manifest this Param Jyot are called Pargateyo Jyot (a manifested divine light; a soul that becomes the pure divine light of God Himself) in GurBani (Gur's words or God's words; Sri Guru Granth Sahib Ji). This Jyot is present within every human being's Hirda. The Hirda of the human being is nothing other than this Jyot. This Jyot manifests itself only through the GurParsaad of Puran Bandagi (complete surrender before God). This Jyot manifests itself through the GurParsaad of practising SatNaam Simran (meditation upon SatNaam – Truth as a manifestation of the Name of God). Making Puran Samarpan (complete dedication, with one's mind, body and earthly possessions) in the Charan Sharan (shelter at the feet) of a Puran Sant-SatGuru (the perfect saint and the Truth-Guru), a human being easily make this Jyot established in the Hirda manifest itself. It is only through making Puran Samarpan in the Charan Sharan of a Puran Sant-SatGuru that a human being can vanquish the gravely disastrous forces of Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya). Without conquering Maya, this divine Jyot cannot manifest itself in the Hirda of the human being as the perfect form of the Param Jyot. Without conquering the Trigun Maya (Maya of the three aspects: Sato – the goodness viz. compassion, righteousness, contentedness and forbearance; Rajo – the desires viz. hopes, expectations and yearnings; and Tamo – the vices viz. lust, anger, greed, attachments and pride), the





human being cannot obtain Darshan (vision with the inner, spiritual eye) of the Nirgun Saroop of Sat PaarBraham Parmeshar. Once the human being obtains Darshan of Sat PaarBraham Parmeshar, the Param Jyot manifests itself clearly in the Hirda of the human being. The SatGuru incarnates have repeatedly emphasized the supremely powerful magnificence of Param Jyot Puran Parkash (the perfect radiance of divine light; His aura; God Himself) in GurBani:

**Sabh meh jot jot hai so-ay.  
Tis dai chaanan sabh meh chaanan ho-ay.  
Gur saakhee jot pargat ho-ay.  
Jo tis bhaavai so aartee ho-ay. ||3||**

(Sri Guru Granth Sahib Ji, Page No. 13)

**Jin ayhu jagat upaa-i-aa taribhavan kar aakaar.  
Gurmukh chaanan jaanee-ai manmukh mugadh gubaar.  
Ghat ghat jot nirantree boojhai gurnat saar. ||4||**

(Sri Guru Granth Sahib Ji, Page No. 20)

**Aykaa jot jot hai sareeraa.  
Sabad dikhaa-ay satgur poora.  
Aapay farak keeton ghat antar aapay banat banaavani-aa. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 125)

**Jichar tayree jot tichar jotee vich toon bole  
vin jotee ko-ee kichh karihu dikhaa si-aanee-ai.  
Naanak gurmukh nadree aa-i-aa  
har iko sugharh sujaanee-ai. ||2||**

(Sri Guru Granth Sahib Ji, Page No. 138)

**Pa-orhee.  
Ih sareer sabh dharam hai jis andar sachay kee vich jot.  
Guhaj ratan vich luk rahay ko-ee  
gurmukh sayvak kadhahi khot.  
Sabh aatam raam pachhaani-aa taan ik ravi-aa iko ot pot.  
Ik daykhi-aa ik mani-aa iko suni-aa sarvan sarot.  
Jan naanak naam salaahi too  
sach sachay sayvaa tayree hot. ||16||**

(Sri Guru Granth Sahib Ji, Page No. 309)

Sat PaarBraham Parmeshar Himself endows the human being with the life-substance. Sat PaarBraham Parmeshar Himself installs the divine Jyot in the human body. It is the supremely powerful Hukam of Sat PaarBraham that founds the human birth and life upon the divine



Jyot. It is the divine and sacred laws created by Sat PaarBraham in accordance to which one is blessed with the human life-substance. The worldly bond of parenthood is a transient one. The worldly bond of parenthood is founded upon one's Karam Kaand (the account of one's deeds determining one's destiny in this as well as in coming births). The worldly bond of parenthood is short-lived. The worldly bond with one's parents is formed in order to square the account of one's Karam Kaand, and gets dissolved. Therefore, the worldly bond of parenthood is illusory. The true bond is the one of the divine Jyot. The bond of the Jyot is forever. The bond of the Jyot doesn't get dissolved. The bond of the Jyot is eternal. The bond of the Jyot is the bond of Puran Sat (the absolute Truth). The bond of the Jyot lasts from the origin till the end of Creation. The bond of the Jyot is the bond for all the births. When there is the Jyot, there is the human birth and life. There is no birth and life without the Jyot. Therefore every human being is essentially the Jyot. This Jyot is a part of Sat PaarBraham Parmeshar. The Jyot is the Sat PaarBraham Parmeshar-element abiding within every creature. Therefore, the Jyot alone is the true father and the true mother. Not just that, but the divine Jyot alone is the basis of the birth and life of every creature living in the world. The Jyot alone is the basis of the birth and life of all the creatures in the 8.4 million species. The Jyot alone has brought about the existence of the whole world. The entire Creation is created from within the divine Jyot. The Jyot alone is Sarab Kalaa Bharpoor (in possession of all the supreme and divine abilities). The Jyot alone has the supremely powerful divine existence. The Jyot itself is Sat PaarBraham Parmeshar.

The human being manifesting the Jyot within himself by the grace of GurParsaadi GurKirpa (the eternal grace through His blessings) assimilates himself in the Nirgun Saroop of Sat PaarBraham Parmeshar and becomes an embodiment of Sat PaarBraham Parmeshar. The human being manifesting the Jyot within himself through GurParsaadi GurKirpa achieves Puran Braham Gyan (the absolute divine wisdom) and Tat Gyan (the divine knowledge; understanding of the divine ways). The human being manifesting the Jyot within himself through GurParsaadi GurKirpa attains Param Padvi (the highest spiritual status). The human being manifesting the Jyot within himself through GurParsaadi GurKirpa becomes a Puran Sant-SatGuru. There is no difference or distinction left between a Puran Sant, Puran SatGuru, Puran Braham Gyani and Puran Khalsa (the pure soul in possession of Puran Braham Gyan) attaining such



a supremely powerful state, and Sat PaarBraham Parmeshar. The Puran Sants, Puran SatGurus, Puran Braham Gyanis and Puran Khalsas arriving at such a supremely powerful state, when they experience the supremely powerful magnificence of the Param Jyot, they reveal the Param Sat that the Puran SatGuru alone is their true parent. The Puran Sants, Puran SatGurus, Puran Braham Gyanis and Puran Khalsas attaining such a supremely powerful state, when they experience the supremely powerful magnificence of the Param Jyot, they reveal the Param Sat that Sat PaarBraham Parmeshar alone is their true parent. The Puran Sants, Puran SatGurus, Puran Braham Gyanis and Puran Khalsas attaining such a supremely powerful state, when they experience the supremely powerful magnificence of the Param Jyot, they reveal the Param Sat that it is the Jyot of Sat PaarBraham Parmeshar that makes up the birth and life of the creatures in the 8.4 million species. Thus, all the SatGurus, Avataars (the divine incarnates), Sants and Bhagats (devotees) have experienced this Param Sat and manifested it in GurBani time and again:

**Mayraa pi-aaraa pareetam satgur rakhvaalaa.**

**Ham baarik deen karahu partipaalaa.**

**Mayraa maat pitaa gur satgur pooraa**

**gur jal mil kamal vigsai jee-o.**

(Sri Guru Granth Sahib Ji, Page No. 94)

**Toon mayraa pitaa toonhai mayraa maataa.**

**Toon mayraa bandhap toon mayraa bharaataa.**

**Toon mayraa raakhaa sabhnee thaa-ee**

**taa bha-o kayhaa kaarhaa jee-o. ||1||**

**Tumree kirpaa tay tudh pachhaanaa.**

**Toon mayree ot toonhai mayraa maanaa.**

**Tujh bin doojaa avar na ko-ee**

**sabh tayraa khayl akhaarhaa jee-o.**

(Sri Guru Granth Sahib Ji, Page No. 103)

**Mayrai har parabh laykh likhaa-i-aa dhur mastak pooraa.**

**Har har naam dhi-aa-i-aa bhayti-aa gur sooraa.**

**Mayraa pitaa maataa har naam hai har bandhap beeraa.**

**Har har bakhas milaa-ay parabh jan naanak keeraa.**

(Sri Guru Granth Sahib Ji, Page No. 162-163)

**Tumray gun ki-aa kahaa mayray satiguraa**



**jab gur bolah tab bisam ho-ay jaa-ay.  
 Ham jaisay apraadhee avar ko-ee raakhai  
 jaisay ham satgur raakh lee-ay chhadaa-ay.  
 Toon gur pitaa toonhai gur maataa  
 toon gur bandhap mayraa sakhaa sakhaa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 167)

**Maat pitaa sut bandhpo toon mayray paraan adhaar.  
 Saadhsang naanak bhajai bikh tari-aa sansaar.**

(Sri Guru Granth Sahib Ji, Page No. 203)

**Aasaa Mehlaa 5.**

**Purakh patay bhagvaan taa kee saran gahee.  
 Nirbha-o bha-ay paraan chintaa sagal lahee.  
 Maat pitaa sut meet surijan isat bandhap jaani-aa.  
 Geh kanth laa-i-aa gur milaa-i-aa jas bimal sant vakhaani-aa.  
 Bay-ant gun anayk mahimaa  
 keemat kachhoo na jaa-ay kahee.  
 Parabh ayk anik alakh thaakur ot naanak tis gahee. ||1||**

(Sri Guru Granth Sahib Ji, Page No. 458)

The blessed SatGurus have revealed the Param Sat in GurBani that only Sat PaarBraham Parmeshar is the husband and master of the creatures in the 8.4 million species. Only Sat PaarBraham Parmeshar is the life-basis, husband and master, mother, father, kin and friend etc. of the creatures in the whole Creation. Those who accept the Param Sat that the SatGuru Poora (the perfect-SatGuru) alone is their husband and master, mother, father, brother, kin etc. make their Bandagi easier. Those who accept the Param Sat that Sat PaarBraham Parmeshar alone is their husband and master, mother, father, brother, kin etc., they develop trust in the SatGuru and in Sat PaarBraham Parmeshar and as a result give birth to true devotion and faith in their Hirda. With complete trust, devotion and faith in the SatGuru and in Sat PaarBraham Parmeshar, they readily accomplish their Bandagi. The human beings, who accept the Param Sat that the divine Jyot alone is the basis of their life-element, foster trust in the SatGuru and in Sat PaarBraham Parmeshar and the true devotion and faith sprouts in their Hirda and as a result their Bandagi becomes easier.

Puran Bandagi is founded only upon complete trust, devotion and



faith in the SatGuru. Puran Bandagi is founded only upon complete trust, devotion and faith in Sat PaarBraham Parmeshar. Trust, devotion and faith bear the supreme power that has the capacity to obtain the GurParsaad of SatNaam, SatNaam Di Kamai (practising SatNaam in life), Puran Bandagi and Seva (humble and selfless service to others) for the human being. Trust, devotion and faith carry the supreme power that has the capacity to make the human being easily accomplish his Bandagi. Trust, devotion and faith bear the supreme power that opens up all the Bajjar Kapaats (divine doors located at various places in the human body that, once opened, channel Amrit into the body and establish connection between the human being and Akaal Purakh) of the human being, awakens his Sat Sarovars (the seven sources of Amrit, or the spiritual energy, inside the human body) and illuminates every cell of his body with SatNaam. Trust, devotion and faith bear the supreme power that cleanses the mind of the human being, and the human being succeeds in conquering his mind. Trust, devotion and faith bear the supreme power that has the capacity to make the human being defeat the Trigun Maya. Trust, devotion and faith bear the supreme power that compels Sat PaarBraham Parmeshar to manifest Himself in the human being's Hirda. Trust, devotion and faith have the supreme power that has the capacity to make all the divine treasures available to the human being. Trust, devotion and faith carry the supreme power that has the capacity to bless the human being with a Maha Parupkaari life (life devoted in Maha Parupkaar, or in guiding the mankind on the path of Bhagati and Jeevan Mukti). Trust, devotion and faith bear the supreme power that has the capability to assimilate the human being in Sat PaarBraham. Trust, devotion and faith bear the supreme power that has the capacity to make the human being Jeevan Mukht (one who has attained salvation – i.e., liberation while still in one's physical body). Trust, devotion and faith have the supreme power that has the capacity to obtain Puran Braham Gyan for the human being.

Bandagi is a GurParsadi Khel (an endeavour that carries the blessings of the Guru and God; the entire process of bestowal of Naam is described as a GurParsaadi Khel). The Bandagi of the human being is a playact enacted in accordance with the divine Hukam of Sat PaarBraham Parmeshar. It is the supreme power of GurParsaad that admits the human being in the GurParsaadi Khel. It is the supreme power of GurParsaad that sees to the success of the human being in the GurParsaadi Khel. Sat PaarBraham Parmeshar Himself admits the human being that He chooses in the GurParsaadi Khel, and then sees



to the accomplishment of his Bandagi under His watch. Sat PaarBraham Parmeshar grants His Bandagi to the human being that He is pleased with. Sat PaarBraham Parmeshar takes the human being that He blesses in His Charan Sharan, and bestows him with GurParsaad. Sat PaarBraham Parmeshar bestows the GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai and Puran Bandagi upon the human being who receives His Nadar (kind eye; divine grace and blessings). Sat PaarBraham Parmeshar leads the human being who receives His Mehramat (confidence; trust) into the Charan Sharan of a Puran Sant-SatGuru. Sat PaarBraham Parmeshar inscribes His Naam in the Surat (conscience) of the human being who receives His kindness. A thus-fortunate human being achieves unification of his Surat with Shabad (the divine words; GurBani). Shabad getting inscribed in the Surat, Shabad immersing in the Surat, Shabad getting unified with the Surat is GurParsaadi (bearing grace of Guru and God). It is due to the supreme power of the GurParsaad that the Surat of the human being unifies with Shabad. That is, SatNaam makes home in the Surat of the human being and the human being attains Samadhi (a deep trance-like state, where there is no thought except pure consciousness). The mind of the human being ceases to wander. The mind of the human being becalms. Ajapaa Jaap (the state where Simran carries on without effort on the part of the being) begins playing in the Surat of the human being. GurBani repeatedly reaffirms the magnificence of the supreme power of GurParsaad:

**Sachaa saahib sayvee-ai sach vadi-aa-ee day-ay.  
Gur parsaadee man vasai ha-umai door karay-i.  
Ih man dhaavat taa rahai jaa aapay nadar karay-i.**

(Sri Guru Granth Sahib Ji, Page No. 30)

**Bin gur rog na tut-ee ha-umai peerh na jaa-ay.  
Gur parsaadee man vasai naamay rahai samaa-ay.  
Gur sabdee har paa-ee-ai bin sabdai bharam bhulaa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 36)

**Jee-o pind sabh tis daa tisai daa aadhaar.  
Gur parsaadee bujhee-ai taa paa-ay mokh du-aar.  
Naanak naam salaahi toon ant na paaraavaar.**

(Sri Guru Granth Sahib Ji, Page No. 36)

**Gur parsaadee jin bujhi-aa tin paa-i-aa mokh du-aar.**

(Sri Guru Granth Sahib Ji, Page No. 90)



**Sabh kichh ghar meh baahar naahee.  
Baahar tolai so bharam bhulaahee.  
Gur parsaadee jinee antar paa-i-aa  
so antar baahar suhaylaa jee-o.**

(Sri Guru Granth Sahib Ji, Page No. 102)

**Harnee hovaa ban basaa kand mool chun khaa-o.  
Gur parsaadee mayraa saho milai vaar vaar ha-o jaa-o jee-o.**

(Sri Guru Granth Sahib Ji, Page No. 157)

**Har jee-o raakho apnee sarnaa-ee.  
Gur parsaadee har ras paa-i-aa  
naam padaarath na-o nidh paa-ee.**

(Sri Guru Granth Sahib Ji, Page No. 352-353)

**Naanak nadar karay so boojhai so jan naam dhi-aa-ay.  
Gur parsaadee ayko boojhai aykas maahi samaa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 732)

**Gur parsaadee naam man vasi-aa an-din naam dhi-aa-i-aa.**

(Sri Guru Granth Sahib Ji, Page No. 852)

**Saasan saas saas bal paa-ee  
hai nihsaasan naam dhi-aavaigo.  
Gur parsaadee ha-umai boojhai  
tou gurmat naam samaavaigo.**

(Sri Guru Granth Sahib Ji, Page No. 1309-1310)

Nothing is in the hands or in control of the human being. Whatever takes place in the life of a human being takes place according to the Hukam of Sat PaarBraham Parmeshar. The life and all the worldly affairs of the human being are governed by the divine Hukam. The entire Creation runs in accordance with all the divine Vidhaans (constitutions; sets of laws). Even all the deeds of a human being come into being only in accordance with the Vidhaan of Karma (laws determining one's destiny in accordance with one's good and bad deeds). The human being who comes into realization of the Vidhaan of Karma stops committing bad deeds. The human being who comes to the realization that everything happening in his life is the result of his own deeds begins to mould his Birti (bent of mind) into that of the Sat Karams (the deeds of truth). The sole cause of all the suffering, distresses, hardships and troubles taking place in the





life of a human being is his own deeds. When a human being comes to realize this Param Sat, his Birti begins to be concentrated upon Sat Karams. The Nadar of Sat PaarBraham Parmeshar comes to bear upon the human beings seeking to abide in Sato Birti (Birti of the Sato aspect of Maya). As a result, those human beings are blessed with GurParsaad. Therefore, it is a humble prayer at the feet of the entire humanity to focus their mind upon performing Sat Karams. Try to transform your everyday deeds into the deeds of Sat. The Sat Karams lay the foundation for the Bandagi of the human being, and he is blessed with GurParsaad. The deeds of Sat carry within them the supreme power that compels Sat PaarBraham Parmeshar to shower His Nadar of Mehramat upon you. Therefore, serve Sat, speak Sat, hear Sat, act Sat and observe Sat. Serving Sat in your day-to-day affairs, every deed of yours will lay the foundation for your Bandagi. Perform the deeds of Sat, and all your deeds will become worthwhile. Renounce the deeds of falsehood. Make the deeds of Sat your act and conduct. Embrace Sato Birti, and as a result you will accumulate your Sat Karams, receive GurParsaad and make your human birth and life purposeful.

Bandagi of a human being commences only upon receiving GurParsaad. It is the supreme power of GurParsaad that leads the human being into Simran. When the supreme power of GurParsaad comes to bear upon the human being, he achieves SatNaam, SatNaam Simran, SatNaam Di Kamai and Puran Bandagi. With the supreme power of GurParsaad coming to bear upon the human being, Shabad gets inscribed in his Surat and Ajapaa Jaap begins to play. With the supreme power of GurParsaad coming to bear upon the human being, he attains Samadhi and Sunn Samadhi (the silent, deep meditation; a state free of thoughts, even free from the effects of time and space). With the supreme power of GurParsaad bearing upon the human being, all his Bajjar Kapaats are opened up. With the supreme power of GurParsaad bearing upon the human being, every cell of his body is infused with SatNaam Simran. With the supreme power of GurParsaad bearing upon the human being, his seven Sat Sarovars are awakened. With the supreme power of GurParsaad coming to bear upon the human being, his mind is cleansed. The human being, upon whom the supreme power of GurParsaad comes to bear, manifests his mind in the form of Jyot and conquers his mind. The human being that the supreme power of GurParsaad comes to bear upon quenches his Trishna (the worldly desires). The human being that the supreme



power of GurParsaad comes to bear upon overcomes lust, anger, greed, attachments and pride. The human being that the supreme power of GurParsaad comes to bear upon vanquishes the gravely disastrous forces of Maya and brings his ego to an end. When the supreme power of GurParsaad comes to bear upon the human being, he obtains Darshan of Sat PaarBraham Parmeshar. When the supreme power of GurParsaad comes to bear upon the human being, he is forever assimilated in the Nirgun Saroop of Sat PaarBraham Parmeshar. When the supreme power of GurParsaad bears upon a human being, he attains Jeevan Mukti (deliverance from the cycle of birth-and-death; salvation). When the supreme power of GurParsaad bears upon the human being, he attains Param Padvi. When the supreme power of GurParsaad bears upon the human being, he obtains Puran Braham Gyan and Tat Gyan. When the supreme power of GurParsaad bears upon a human being, he is ordained by Dargah (the divine court) to bestow GurParsaad upon others. When the supreme power of GurParsaad bears upon a human being, he obtains the supreme power to deal in SatNaam. When the supreme power of GurParsaad bears upon a human being, he acquires the supreme power to perform Maha Parupkaar.

It is a Param Sat that the origin of the entire Creation lies in the Jyot of Sat PaarBraham Parmeshar. The foundation of birth and life of the 8.4 million species lies in the Jyot of Sat PaarBraham Parmeshar. It is the Jyot of Sat PaarBraham Parmeshar that bestows life upon the 8.4 million species. Sat PaarBraham Parmeshar Himself is the husband and master, mother, father, brother and kin of the 8.4 million species. Therefore, the only true bond is the bond of the Jyot of Sat PaarBraham Parmeshar. All the other bonds are born out of one's Karam Kaand, and are perishable. All the other bonds are of Maya, and are formed and erased for the sake of squaring up the account of one's Karam Kaand. The bond of the Jyot is everlasting and eternal. To assimilate forever in the Jyot of Sat PaarBraham Parmeshar is the ultimate aim of the birth and life of the human being. The Jyot established within the human being getting assimilated in Sat PaarBraham is the GurParsaadi Khel. The human being that Sat PaarBraham showers His kind gaze upon receives GurParsaad. The human beings that embrace Sato Birti are showered with Nadar of Sat PaarBraham Parmeshar.



## Pauri 34

**Man chaa-o bha-i-aa parabh aagam suni-aa.  
 Har mangal gaa-o sakhee garihu mandar bani-aa.  
 Har gaa-o mangal nit sakhee-ay sog dookh na vi-aapa-ay.  
 Gur charan laagay din sabhaagay aapnaa pir jaap-ay.  
 Anhat banee gur sabad jaanee har naam har ras bhogo.  
 Kahai naanak parabh aap mili-aa karan kaaran jogo. ||34||**

(Sri Guru Granth Sahib Ji, Page No. 921)

The blessed SatGuru incarnate Amar Das Ji with immense grace bestows us with Puran Braham Gyan (perfect-divine wisdom) about the supreme state where, upon arriving, the human being obtains Darshan (vision with the inner, spiritual eye) of Sat PaarBraham Parmeshar (Truth, the Transcendent Lord and Creator of the Universe). It is the state where the Param Jyot (the divine light; soul; God Himself) manifests itself in Hirda (Hirda denotes one of the seven Sat Sarovars; located near heart, it is part of one's spiritual being) of the human being. It is the state where all the Bajjar Kapaats (divine doors located at various places in the human body that, once opened, channel Amrit into the body and establish connection between the human being and Akaal Purakh) are opened up and SatNaam (Truth as a manifestation of the Name of God) casts its radiance in every pore of the body. It is the state where the seven Sat Sarovars (the seven sources of Amrit, or the spiritual energy, inside the human body) are illuminated. It is the state where all the gravely disastrous forces of Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya) are vanquished. It is the state where the Panj Chandaals (the five villains or lowlives –lust, anger, greed, attachments and pride) are overcome and the devastating fire of Trishna (the worldly desires) is extinguished. It is the state where the mind is conquered. It is the state where the human being transcends beyond the Trigun Maya (Maya of the three aspects: Sato – the goodness viz. compassion, righteousness, contentedness and forbearance; Rajo – the desires viz.



hopes, expectations and yearnings; and Tamo – the vices viz. lust, anger, greed, attachments and pride), obtains Darshan of Nirgun Saroop (infinite divine power beyond the three attributes of Maya) of Sat PaarBraham Parmeshar and assimilates himself forever in Nirgun Saroop of Sat PaarBraham Parmeshar. It is the state where Bandagi (submission before God) of the human being finds approval in Dargah (the divine court). It is the state where the fount of Puran Braham Gyan sprouts from within the human being. It is the state where Tat Gyan (the divine knowledge; understanding of the divine ways) dawns upon the human being. This is the supremely powerful state that GurBani (Gur's words or God's words; Sri Guru Granth Sahib Ji) calls Sach Khand (as per GurBani there are five Khands or spiritual realms: Dharam Khand or the stage of seeking divine union; Gyan Khand or the stage of seeking divine knowledge; Saram Khand or the stage of making efforts towards spirituality; Karam Khand or the stage of receiving divine benignity or grace; and Sach Khand or the realm of ultimate, absolute Truth). This state begins at Karam Khand, and concludes in Sach Khand with the accomplishment of the human being's Bandagi. This state begins to come into existence with the human being receiving the GurParsaad (the eternal bliss and eternal grace) of Bandagi. The five states of Bandagi are: Dharam Khand, Gyan Khand, Saram Khand, Karam Khand and Sach Khand. These states have also been dwelt upon in the GurParsaadi Katha (discourse graced by God and Guru) of Pauri 6. The state described in this Pauri belongs in the Karam Khand and Sach Khand. To emphasize Puran Braham Gyan about these states upon the Jigyasoos (the seekers of divine truth), these supremely powerful states are once again being contemplated here.

### **The supremely powerful state of Karam Khand and Sach Khand:**

Making Puran Samarpan (dedication of one's entire self), and dedicating his body, mind and the earthly possessions at the Sat Charans (feet where Sat abides) of the SatGuru (the Truth-Guru; teacher and mentor; one who has accomplished Bandagi and attained Jeevan Mukti, and is divinely ordained to lead others on the path of Bandagi and Mukti), when the human being receives GurParsaad, all his Bajjar Kapaats are opened up. He is blessed with GurKirpa (the divine grace). He is showered with the Mehramat (trust; confidence) of Sat



PaarBraham Pita Parmeshar. The supreme power of GurParsaad comes to bear upon him. His Kundalini Shakti (the divine energy said to reside at the base of the spine, spreading into the entire body through the three energy-channels of Ida, Pingla and Sushmana, and making corrections and purification throughout the body) is awakened. SatNaam casts its radiance in the seven Sat Sarovars, awakening the seven Sat Sarovars. SatNaam Simran (meditation upon SatNaam) makes its home in the Surat (conscience) of the human being. The Ajapaa Jaap (the state where Simran carries on without effort on the part of the being) begins to play. SatNaam Simran carries on constantly within the human being. The vessel (of the human body) begins to fill with Amrit (our essence or the life-element; the divine energy; pure soul). The human being attains Samadhi (a deep trance-like state, where there is no thought except pure consciousness). As the human being sits down to practise SatNaam Simran, his Surat instantly begins to resound with SatNaam Simran. Anytime the human being hears Kirtan (recitation and chanting of GurBani), Katha (discourse) or GurBani, he immediately attains Samadhi. The human being's Surat is instantly drawn into the Kirtan, Katha and GurBani. The Surat is unified with Shabad (the divine words; GurBani). The Surat settles down in Shabad. The human being attains the state of a constant SatNaam Simran. The nerves of Ida, Pingla and Sushmana (the three energy-channels passing through the spinal column – Ida channels the negative charge, Pingla the positive charge and Sushmana the neutral charge) are energized. The Gyan Netter (the wisdom-eye; also called Trikuti – the third eye) opens up. With the GurParsaad of SatNaam Simran, the Ida, Pingla and Sushmana nerves get readily energized. With these nerves being energized, the Gyan Netter opens up and the human being attains Samadhi.

**Irhaa pingulaa a-or sukhmanaa pa-unai bandh rahaa-ugo.  
Chand sooraj du-ay sam kar raakha-o  
barahm jot mil jaa-ugo.**

(Sri Guru Granth Sahib Ji, Page No. 972-973)

**Tarai sat angul vaa-ee a-odhoo sunn sach aahaaro.  
Gurmukh bolai tat birolai cheenai alakh apaaro.  
Tarai gun maytai sabad vasaa-ay taa man chookai ahankaaro.  
Antar baahar ayko jaanai taa har naam lagai pi-aaro.  
Sukhmanaa irhaa pingulaa boojhai jaa aapay alakh lakhaa-ay.  
Naanak tihu tay oopar saachaa satgur sabad samaa-ay. ||60||**

(Sri Guru Granth Sahib Ji, Page No. 944)



**Irhaa pingulaa a-or sukhmanaa teen baseh ik thaa-ee.  
 Baynee sangam tah piraag man majan karay tithaa-ee. ||1||  
 Santahu tahaa niranjan raam hai.  
 Gur gam cheenai birlaa ko-ay.  
 Tahaan niranjan rama-ee-aa ho-ay. ||1|| Rahaa-o.**

(Sri Guru Granth Sahib Ji, Page No. 974)

The nerves of Ida, Pingla and Sushmana are an important part of the Suksham Dehi (the astral body; Suksham is the part of the human soul that is the source of all energy running the senses and the physical functions of the body. This spiritual energy comes from the Sat Sarovars), starting at the base of the spine and joining together at the Trikuti and connecting all (seven) Sat Sarovars of the human being. The life-element of the human being resides in these three nerves. That is, the life-element of the human being and his all other Kalaa's (abilities; functionalities) are activated only through these nerves and the Sat Sarovars. The human being receives all the divine powers only through these nerves and the seven Sat Sarovars. These three nerves and the seven Sat Sarovars lay the foundation of the human being's life. These three nerves and the seven Sat Sarovars are only energized through the GurParsaad of SatNaam. These three nerves and the seven Sat Sarovars also lay the foundation of the human being's Surat. As these three nerves and the seven Sat Sarovars get more and more energized, the Surat of the human being too attains higher states.

Once these three nerves are energized, the Trikuti opens up and the Gyan Netter is illuminated. When the GurParsaad of SatNaam flows into these nerves, these nerves get energized. When the GurParsaad of SatNaam flowing through these nerves emerges into the Sat Sarovars, all (seven) of these Sat Sarovars too get energized. As a result, all the Bajjar Kapaats of the human being are opened up and he attains Samadhi. SatNaam casts its radiance in every pore of the human being. By GurParsaad, a human being readily makes all these spiritual accomplishments.

The Jogis (ascetics; practitioners of Yoga) practise to awaken the Ida, Pingla and Sushmana through the discipline of Pranayam (the respiratory discipline; a form of breathing exercises). They draw their life-element up through Ida, down through Pingla and station it in Sushmana. The Jogis apply the discipline of Pranayam to energize the nerves of Ida, Pingla and Sushmana in their practice of Yoga. Along with this, the Jogis also practise to awaken the seven Sat



Sarovars through their discipline of Yoga. The Jogis practise to awaken a single Sat Sarovar at a time. All of these practices are very hard and need to be carried out over a long period of time in order to make it possible to awaken these Sat Sarovars and the Ida, Pingla and Sushmana. It is heard that the Jogis concentrate on a single Sat Sarovar for years on end. In the same way, they practise awakening the Ida, Pingla and Sushmana for several years. Thus, the practice of Yoga is very hard and needs to be carried out for a long time. But in Prema Bhagati (the spiritual path of loving devotion), by GurParsaadi GurKirpa (the eternal grace and divine blessings) a human being easily makes all these accomplishments through practising SatNaam.

At this stage, the human being attains Suhaag (acceptance in the Divine Court as a devotee). The human being is accepted as a Suhaagan (God's bride; one accepted as devotee in Dargah) in Dargah of Akaal Purakh (the Immortal Being; God), and his account of Naam (the Name – representing God and all His Creation; SatNaam) is opened in Dargah of Akaal Purakh. The real divine Bandagi of the human being commences. The Ajapaa Jaap – the uninterrupted SatNaam Simran – begins accumulating in the human being's account of Naam in Dargah. The wealth of SatNaam begins accumulating. When the human being sits down practising SatNaam for a long period of time, he attains Sunn Samadhi (the state of silent, deep meditation; a state free of thoughts, even free from the effects of time and space). He begins to abide in the state of Sunn (complete, utter peace and calmness). The mind and the Hirda attain perfect calm. The whims and fancies of the mind come to an end. The mind is rid of all uncertainties. The mind loses its existence. The mind is transformed into the Param Jyot. The Puran Jyot casts its radiance in the Hirda. The body turns Kanchan (pure-as-gold; disease-free). That is, the body is rid of all afflictions. The lust-Chandaal, the anger-Chandaal, the greed-Chandaal, the attachments-Chandaal and the pride-Chandaal come under control of the human being. The gravely disastrous fire of Trishna is quenched. The Hirda attains Sat Santokh (divine contentedness; state where there is humility and an absence of desires). The desires for power, youth, wealth, riches, speech, touch, slander, malice, spite and all other perversions come to an end. The vessel (of the body) is rid of all grime and becomes Kanchan. All the holes of perversions in the vessel (of the body) are plugged. The vessel is filled with Amrit. The vessel starts brimming with Amrit. The vessel begins to overflow with Amrit. That is, Amrit





begins to ooze from the body of the human being. The supremely powerful state of the body-turned-Kanchan is described in many Saloks (verses) of GurBani:

**Jih parsaad aarog kanchan dayhee.  
Liv laavhu tis raam sanayhee.**

(Sri Guru Granth Sahib Ji, Page No. 270)

**Kanchan kaa-i-aa jot anoop.  
Taribhavan dayvaa sagal saroop.  
Mai so dhan palai saach akhoot.**

(Sri Guru Granth Sahib Ji, Page No. 413-414)

**Gurmukh dhoondh dhoodhaydi-aa  
har sajan ladhaa raam raajay.  
Kanchan kaa-i-aa kot garh vich har har sidhaa.  
Har har heeraa ratan hai mayraa man tan vidhaa.  
Dhur bhaag vaday har paa-i-aa naanak ras gudhaa.**

(Sri Guru Granth Sahib Ji, Page No. 449)

**Dayh kanchan jeen suvinaa raam.  
Jarh har har naam ratannaa raam.  
Jarh naam ratan govind paa-i-aa  
har milay har gun sukh ghanay.  
Gur sabad paa-i-aa har naam dhi-aa-i-aa  
vadbhaagee har rang har banay.  
Har milay su-aamee antarjaamee  
har navtan har nav rangee-aa.  
Nanak vakhaanai naam jaanai  
har naam har parabh mangee-aa.**

(Sri Guru Granth Sahib Ji, Page No. 576)

**Kanchan kaa-i-aa nirmalee jo sach naam sach laagee.  
Nirmal jot niranjan paa-i-aa gurmukh bharam bha-o bhaagee.  
Nanak gurmukh sadaa sukh paavahi an-din har bairaagee.**

(Sri Guru Granth Sahib Ji, Page No. 590)

**Aapai aap khaa-ay ha-o maytai  
an-din har ras geet gava-ee-aa.  
Gurmukh parchai kanchan kaa-i-aa  
nirbha-o jotee jot mila-ee-aa.**

(Sri Guru Granth Sahib Ji, Page No. 833)



**Raam naam ras chaakhi-aa har naamaa har taar.**

**Kaho kabeer kanchan bha-i-aa bharam ga-i-aa samudrai paar.**

(Sri Guru Granth Sahib Ji, Page No. 1103)

When the human being's body turns Kanchan, his Dubidha (double-mindedness; disbeliefs) comes to an end. All his Bharams (misconceptions; incorrect religious notions and superstitions) are shattered. Sat PaarBraham Pita Parmeshar manifests Himself only in a body-turned-Kanchan. The body of the human being is constantly bathed in Amrit. There is Parkash (the divine light; manifestation of the Nirgun Saroop) all around. The blessing of Param Jyot Puran Parkash (the perfect radiance of divine light; His aura; God Himself) is only obtained by a body-turned-Kanchan. The state of the uninterrupted Sehaj Samadhi (continual state of Samadhi – awake or asleep) of a Jigyasoo is also only attained by a body-turned-Kanchan. It is only after the body turns Kanchan that the human being is rid of all the mental ailments. The Surat, wisdom and intellect of the human being reach higher levels and the human being attains the state of the gods and the Sidhs (the accomplished practitioners of asceticism; those who have achieved all the supernatural powers of Ridhi-Sidhis). The Surat, wisdom and intellect of the human being arrive in Puran Gurmat (the perfect-divine wisdom; wisdom revealed in GurBani).

Karam Khand denotes a very high and supremely powerful stage of the human being. The human being enters into an intense battle with the deadly devastating forces of Maya. With the vigour of the supreme power of GurParsaad, the human being vanquishes the gravely disastrous forces of Maya and conquers the mind. SatNaam permeates in every pore of the human being's body. Every pore of the human being, i.e. every cell in the human being's body begins to throb with Naam. The human being's body begins to radiate the divine light from every pore. The eyes of the human being begin to emit the divine light. The Dassam Duaar (the tenth door; once opened, it establishes link between the human being and Akaal Purakh) opens up and the human being makes direct contact with Akaal Purakh. With opening up of the Dassam Duaar, the human being gets a glimpse of his own Kanchan-turned-Suksham Dehi. With opening up of the Dassam Duaar, the human being achieves the Anhad Shabad Amrit (incessant fall of Amrit at the Dassam Duaar, along with Anhad Naad, the divine music of five primal sounds). The Anhad Shabad begins to play constantly in the human being's Dassam Duaar. The Anhad



Shabad playing constantly in the human being's Dassam Duaar itself is the Dhunatmak Naam Amrit (the divine energy in a phonetic, musical form) of Sat PaarBraham Pita Parmeshar. GurBani reveals the Param Sat Tat about Anhad Shabad playing at the Dassam Duaar:

**Is kaa-i-aa andar vasat asankhaa.  
Gurmukh saach milai taa vaykhaa.  
Na-o darvaajay dasvai muktaa anhad sabad vajaavani-aa.**

(Sri Guru Granth Sahib Ji, Page No. 110)

**Na-o dar thaakay dhaavat rahaa-ay.  
Dasvai nij ghar vaasaa paa-ay.  
Othai anhad sabad vajeh din raatee  
gurmatee sabad sunaavni-aa.**

(Sri Guru Granth Sahib Ji, Page No. 124)

**Adisat agochar paarbarahm mil saadhoo  
akath kathaa-i-aa thaa.  
Anhad sabad dasam du-aar vaji-o  
tah amrit naam chu-aa-i-aa thaa. ||2||  
Tot naahee man tarisnaa boojhee  
akhut bhandaar samaa-i-aa thaa.  
Charan charan charan gur sayvay  
agharh gharhi-o ras paa-i-aa thaa. ||3||  
Sehjay aavaa sehjay jaavaa  
sehjay man khaylaa-i-aa thaa.  
Kaho naanak bharam gur kho-i-aa  
taa har mahlee mahal paa-i-aa thaa.**

(Sri Guru Granth Sahib Ji, Page No. 1002)

**Gurmukh ayko ayk pachhaataa gurmukh ho-ay lakhaavaigo.  
Gurmukh jaa-ay milai nij mahlee anhad sabad bajaavaigo.**

(Sri Guru Granth Sahib Ji, Page No. 1310)

**Dasam du-aaraa agam apaaraa param purakh kee ghaatee.  
Oopar haat haat par aalaa aalay bheetar thaatee.**

(Sri Guru Granth Sahib Ji, Page No. 974)

This Anhad Shabad Dhunatmak Naam Amrit playing constantly at the Dassam Duaar is the divine Akhand Kirtan (the divine unstuck music and chanting). By Anhad is meant that which has no bounds; that which never comes to an end; that which is ceaseless and plays



on uninterruptedly. This Anhad Shabad is not heard in the human being's ears. This Anhad Shabad is immensely powerful and is played and heard only in the Dassam Duvar of the human being. This supremely powerful Anhad Shabad Dhunatmak Naam Amrit has the divine music of the entire Creation and the Amrit Bani (the divine words; GurBani) of Sat PaarBraham Pita Parmeshar resounding within it. When this Anhad Shabad makes its appearance, it makes the melodies of all music pale before it. When a human being concentrates his mind on the music of the Anhad Shabad, his Hirda and mind instantly achieve perfect calm.

The human beings arriving at such a beautiful and supremely powerful stage of Karam Khand are showered with the immense grace of Sat PaarBraham Pita Parmeshar. Their Surat, wisdom, mind and intellect soar to very high spiritual levels. The state of the Jigyasoos arriving at such a supremely powerful stage cannot be described. This GurParsaadi Katha is a mere glimpse of the supremely powerful state attained by such great-beings. The human beings who claim that they can describe this supremely powerful state only do so in their arrogance. As a consequence of which, they have to later repent. The human beings arriving at this stage experience the immense supreme powers of Sat PaarBraham Pita Parmeshar and they begin to describe themselves as utter paupers. They begin to declare themselves possessing not an iota of knowledge; and that everything is nothing but the magnificence of Sat PaarBraham Pita Parmeshar. They efface themselves in the divine romance. They efface their own existence and become one with Sat PaarBraham Pita Parmeshar.

In Karam Khand, the immense boundless grace of Sat PaarBraham Pita Parmeshar and the supreme power of GurParsaad come to bear upon the human being. In Karam Khand, the Bandagi of the human being counts in Dargah. The nerves of Ida, Pingla and Sushmana are energized and with the Trikuti receiving Ik Boond Amrit (the single drop of Amrit), the human being attains Samadhi. GurBani reveals the magnificence of Ik Boond Amrit:

**Ayk boond gur amrit deeno taa atal amar na mu-aa.  
Bhagat bhandaar gur naanak ka-o  
sa-upay fir laykhaa mool na la-i-aa.**

(Sri Guru Granth Sahib Ji, Page No. 612)



Receiving Ik Boond Amrit is the sign of receiving GurParsaad. It is upon receiving Ik Boond Amrit that the Ajapaa Jaap commences. Upon receiving Ik Boond Amrit, the human being attains Samadhi. Upon receiving Ik Boond Amrit, the human being obtains the GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai (practising SatNaam in life) and Puran Bandagi (complete surrender before God). Upon receiving Ik Boond Amrit, the human being receives the Suhaag of Sat PaarBraham Pita Parmeshar. Upon receiving Ik Boond Amrit, the Jigyasoo begins to abide in practising SatNaam Simran for long durations and begins to find immense bliss in practising Simran. Through prolonged practice of SatNaam Simran, the mind becalms and the human being attains Sunn Samadhi.

Practising SatNaam in Sunn Samadhi, the mind of the human being gets cleansed. Practising Naam while in Sunn Samadhi, the mind of the human being becomes an embodiment of the Jyot (the divine light within; soul). Practising SatNaam in Sunn Samadhi, the human being's body turns Kanchan. Practising SatNaam in Sunn Samadhi, the human being overcomes the Panj Dhoots (the five thieves – lust, anger, greed, attachments and pride). Practising SatNaam in Sunn Samadhi, the human being quenches his Trishna. Practising SatNaam in Sunn Samadhi, the human being vanquishes the Trigun Maya. Practising SatNaam in Sunn Samadhi, the human being ends his slavery of Maya and Maya turns into a slave to the human being. Practising SatNaam in Sunn Samadhi, the Hirda attains Puran Sachyari Rehat (complete compliance with Sat). Practising SatNaam in Sunn Samadhi, the human being transcends beyond the Trigun Maya and becomes one with Sat PaarBraham Pita Parmeshar; because Sat PaarBraham Pita Parmeshar has His abode in the Sunn Mandal (the domain of Sunn Kalaa – the art and the state of complete, absolute silence and peacefulness). The greatest and the supremely powerful Kalaa of Sat PaarBraham Pita Parmeshar is the Sunn Kalaa. (The GurParsaadi Katha of the Sunn Kalaa is contemplated in the GurParsaadi Katha of Pauri 5 of Jap Ji Sahib. The Jigyasoos desirous of learning about the magnificence of the Sunn Kalaa in greater depth are advised to once again go through the GurParsaadi Katha of Pauri 5.) It is through the Sunn Kalaa that Sat PaarBraham Pita Parmeshar has created the entire Creation. The great-beings assimilating themselves in Sat PaarBraham Pita Parmeshar establish their dwelling in the Sunn Mandal, too. The magnificence of the Sunn Samadhi is



immense, and many Saloks in GurBani reveal the magnificence of the Sunn Mandal, Sunn Kalaa and Sunn Samadhi:

**Ot pot jan har ras raatay.  
Sunn samaadh naam ras maatay.  
Aath pahar jan har har japai.  
Har kaa bhagat pargat nahee chhapai.**

(Sri Guru Granth Sahib Ji, Page No. 265)

**Na-o nidh amrit parabh kaa naam.  
Dayhee meh is kaa bisraam.  
Sunn samaadh anhat tah naad.  
Kahan na jaa-ee achraj bismaad.**

(Sri Guru Granth Sahib Ji, Page No. 293)

**Sargun nirgun nirankaar sunn samaadhee aap.  
Aapan kee-aa naankaa aapay hee fir jaap.**

(Sri Guru Granth Sahib Ji, Page No. 290)

**Anhado anhad vaajai run jhunkaaray raam.  
Mayraa mano mayraa man raataa laal pi-aaray raam.  
An-din raataa man bairaagee sunn mandal ghar paa-i-aa.  
Aad purakh aprampar pi-aaraa satgur alakh lakhaa-i-aa.  
Aasan baisan thir naaraa-in tit man raataa veechaaray.  
Naanak naam ratay bairaagee anhad run jhunkaaray.**

(Sri Guru Granth Sahib Ji, Page No. 436)

**Sunn mandal ik jogee baisay.  
Naar na purakh kahhu ko-oo kaisay.  
Taribhavan jot rahay liv laa-ee.  
Sur nar naath sachay sarnaa-ee.**

(Sri Guru Granth Sahib Ji, Page No. 685-687)

**Sunn samaadh mahaa parmaarath  
teen bhavan pat naaman.  
Mastak laykh jee-aa jag jonee sir sir laykh sahaaman.**

(Sri Guru Granth Sahib Ji, Page No. 634)

**Panch sahaa-ee jan kee sobhaa bhalo bhalo na kahaav-ogo.  
Naamaa kahai chit har si-o raataa sunn samaadh samaa-ugo.**

(Sri Guru Granth Sahib Ji, Page No. 972-973)

**Udak samund salal kee saakhi-aa  
nadee tarang samaavhigay.**



**Sunneh sunn mili-aa samadrasee  
pavan roop ho-ay jaavhigay.**

(Sri Guru Granth Sahib Ji, Page No. 1103)

**Jeevat marahu marahu fun jeevhu punrap janam na ho-ee.  
Kaho kabeer jo naam samaanay sunn rahi-aa liv so-ee.**

(Sri Guru Granth Sahib Ji, Page No. 1103)

Practising SatNaam in Sunn Samadhi, all the seven Sat Sarovars are lit up. Practising SatNaam in Sunn Samadhi, all the Bajjar Kapaats are opened up. Practising SatNaam in Sunn Samadhi, the entire body and every pore in the body is imbued in the radiance of SatNaam. Practising SatNaam in Sunn Samadhi, the Dassam Duaar opens up. Practising SatNaam in Sunn Samadhi, the human being attains Anhad Shabad Amrit. Practising SatNaam in Sunn Samadhi, the Nirgun and the Sargun become one, i.e. the human being glimpses Nirgun in the Sargun; just as the human body is Sargun, and Param Jyot Puran Parkash is the Nirgun Saroop (Nirgun represents God beyond the Trigun Maya observed only through one's spiritual eye, and Sargun is the divine power present in every creation and sustaining it. Nirgun Sargun becoming one describes the state where one realizes that all physical creations are part of Sargun, but are created and run by Nirgun – this realization is the Puran Braham Gyan and Puran Tat Gyan). The human beings who achieve the Nirgun and Sargun becoming one are able to get a glimpse of the Nirgun Saroop within their own body. That is, they get a glimpse of the Parkash-form of their Sargun-body. It is only in Sunn Samadhi that the human being has all the spiritual experiences. Only in Sunn Samadhi the human being's Bandagi find approval in Dargah and gets accomplished. Only in Sunn Samadhi the human being obtains Darshan of Akaal Purakh. Only in Sunn Samadhi the human being comes to acquire Puran Braham Gyan and Tat Gyan. Only in Sunn Samadhi the human being achieves Atam Ras Amrit (the highest form or the essence of Amrit; eternal bliss). It is only in Sunn Samadhi that the human being is assimilated in Sat PaarBraham Pita Parmeshar. Only in Sunn Samadhi the human being attains Atal Awastha (the stage of unshakable faith) and Param Padvi (the highest spiritual status). The human being attains Jeevan Mukti (deliverance from the cycle of birth-and-death; salvation) too only in Sunn Samadhi. Only in Sunn Samadhi the five sensory-organs and the five action-organs of the human being arrive under Puran Hukam (the perfect-divine will or command). Only in Sunn Samadhi the Ridhi-Sidhi's (supernatural





powers; these come at a very early stage of Bandagi but, if indulged, stop any further spiritual progress and are thus a major roadblock in the passage to Sach Khand. These supernatural powers are used by Akaal Purakh for His administration of the universe and the use of such powers by individuals is considered a violation of the Hukam of Akaal Purakh) fall at the feet of the human being and then place them at his service. Only in Sunn Samadhi the human being is ordained with the GurParsaad to bestow the blessing of Amrit upon others and with Seva (humble and selfless service to others) to perform Maha Parupkaar (guiding the mankind on the path of Bhagati and Jeevan Mukti). It is only from within Sunn Samadhi that a Puran Braham Gyani, Puran Khalsa (the pure soul that has obtained Puran Braham Gyan), Puran Sant (the perfect-saint) and SatGuru are born. This is why GurBani calls Sunn Samadhi the Maha Parmarath (the great-divine purpose). Even Sat PaarBraham Pita Parmeshar is obliged to bow before a mind and Hirda absorbed in Sunn, and is compelled to manifest Himself in such a Hirda. The state of Samadhi and Sunn Samadhi is the state of attainment of 'Liv' (state of absorption in divine thoughts; state where the human consciousness is absorbed in the divine).

Performing Bandagi in the Karam Khand, when a Jigyasoo attains such a supremely powerful state, his words begin to carry a revolution within them. The supreme power comes to bear in his speech. His words take the form of Puran Sat (the absolute Truth). The powers of Sat PaarBraham Pita Parmeshar make his words come true. The words of such great-beings hold true and come to prevail. GurBani calls these great-beings 'soorbeer' (the gallant warrior), 'balee' (the mighty one) and 'mahaabalee' (the great-and-mighty one):

**Vartan jaa kai kayval naam.  
 Anad roop keertan bisraam.  
 Mitar satar jaa kai ayk samaanai.  
 Parabh apunay bin avar na jaanai. ||2||  
 Kot kot agh katanhaaraa.  
 Dukh door karan jee-a kay daataaraa.  
 Soorbeer bachan kay balee.  
 Ka-ulaa bapuree santee chhalee.**

(Sri Guru Granth Sahib Ji, Page No. 392)

**Chaar baran cha-uhaa kay mardan  
 khat darsan kar talee ray.**



**Sundar sughar saroop si-aanay  
 panchahu hee mohi chhalee ray. ||1||  
 Jin mil maaray panch soorbeer aiso ka-un balee ray.  
 Jin panch maar bidaar gudaaray  
 so pooraa ih kalee ray. ||1|| Rahaa-o.**

(Sri Guru Granth Sahib Ji, Page No. 404)

**Panjay badhay mahaabalee kar sachaa dho-aa.  
 Aapnay charan japaa-i-an vich da-yu kharho-aa.  
 Rog sog sabh mit ga-ay nit navaa niro-aa.  
 Din rain naam dhi-aa-idaa fir paa-ay na mo-aa.  
 Jis tay upji-aa naankaa so-ee fir ho-aa.**

(Sri Guru Granth Sahib Ji, Page No. 1193)

Bandagi is a battle with the devastating forces of Maya. Bandagi is the GurParsaadi Khel (an endeavour graced by the Guru and God; the entire process of bestowal of Naam is described as a GurParsaadi Khel) of vanquishing the Panj Chandaals – lust, anger, greed, attachments and pride. Bandagi is the GurParsaadi Khel of achieving victory over the gravely disastrous force of Trishna. It is a very arduous task to defeat the Panj Chandaals of lust, anger, greed, attachments and pride and to quell the fire of Trishna. It is very tough game to battle and overcome the Panj Dhoots and to forever bring them under your hold. It is very hard labour to conquer one's mind. It is a very difficult task to pacify the mind, to remove uncertainties from the mind and to bring the whims and fancies of the mind to an end. It is very strenuous task to rid the mind and the Hirda of all the perversions, and to bring them to abide in Puran Sachyari Rehat. It is a very herculean effort to turn the Trigun Maya into one's slave. This is why GurBani calls those who become victorious in their battle against Maya as Bali, Mahabali and Soorbir. Such great-beings subdue and subjugate the Panj Dhoots. Such great-beings quench their Trishna and lead their Hirda into Sat Santokh. Such great-beings turn Maya into their slave, and assimilating themselves in Sat, they become Sat Roop (the embodiment of Truth). The words of such Sat Roop great-beings carry the grace of Sat PaarBraham Pita Parmeshar within them. The words of such great-beings are a divine command. GurBani reveals this Param Sat Tat (element of the supreme Truth):

**Jaa kaa kahi-aa dargeh chalai.**



**So kis ka-o nadar lai aavai talai.**

(Sri Guru Granth Sahib Ji, Page No. 186)

**Mayree baandhee bhagat chhadaavai**

**baandhai bhagat na chhootai mohi.**

**Ayk samai mo ka-o geh baandhai**

**ta-o fun mo pai jabaab na ho-ay.**

(Sri Guru Granth Sahib Ji, Page No. 1252)

The words of such Mahabali Soorbir great-beings, who become Puran Sants, bear the divine Hukam. Those who receive the grace of Sat PaarBraham Pita Parmeshar and receive GurParsaad no longer need to seek or beg any other power or person. Sat PaarBraham Pita Parmeshar manifests Himself in their Param Jyot Puran Parkash-suffused Hirda. This is the reason that GurBani addresses a Braham Gyani as Parmeshar (the supreme lord; God), Gur Parmeshar (the divine and supreme lord; God), Nirankaar (the formless one; God) and Vidhata (the ultimate authority; the maker of the divine laws and the divine constitutions). Even Sat PaarBraham Parmeshar has to bow before the words of such a Mahabali Soorbir great-being. Sat PaarBraham Pita Parmeshar is in the hold of His Bhagats (devotees). A Bhagat has the capability to undo the knots of a human being's deeds. But even Sat PaarBraham Pita Parmeshar is incapable of disregarding the words of such a Mahabali Soorbir great-being. This is why the words of such Mahabali Soorbir great-beings carry a revolution in them. Their words are Puran Sat and a divine command. The words of these great-beings prove true and come true.

Such Mahabali Soorbir great-beings have SatNaam streaming into every pore of their body, and Akaal Purakh Himself comes and abides in every pore of their body. Sat PaarBraham Pita Parmeshar manifests Himself in their Hirda. Such great-beings are also called Pargateyo Jyot Braham Gyanis (the manifested divine lights; the souls that become the pure divine light of God Himself). Every pore of their body is assimilated in God.

Such Soorbir, Mahabali, true-of-their-words great-beings are ordained by Dargah of Sat PaarBraham Pita Parmeshar to perform Seva of Parupkaar (selfless acts for benefaction of the humanity) and Maha Parupkaar. When they dedicate themselves in this Seva, the supreme force of Sat PaarBraham Pita Parmeshar comes to bear in their Seva. Leading the humanity to salvation and to meditation upon



Naam, bestowing Naam upon others and leading them to Bhagati (devotion), bestowing GurParsaad, propagating Puran Sat and serving Puran Sat becomes the Bandagi of such great-beings. In this state and performing Seva, they come to experience the supreme powers of Sat PaarBraham Pita Parmeshar. The great-beings who accomplish their Seva are acclaimed in Dargah. The great-beings ordained with such supremely powerful Seva are indeed the highly fortunate ones. Seva leads one to the end of one's astral ego. The great-beings, who dedicate all the credit and magnificence of their Seva at the feet of Sat PaarBraham Pita Parmeshar and of Guru, take their Bandagi further ahead. The human beings, who in their Seva become fascinated with the supreme powers of Sat PaarBraham Pita Parmeshar and develop an ego, fritter away their Bandagi. Their ego puts a stop in their Bandagi from advancing ahead. If they come to the realization of this Param Sat Tat, accept their error and seek forgiveness of their Guru, they once again achieve Chad Di Kalaa (the eternal bliss); but if they remain stuck in their ego and start to think too highly of them, their Bandagi comes to an immediate halt. Rather, they even fritter away this supremely powerful state. The human beings, who experience the supreme powers of Sat PaarBraham Pita Parmeshar in their Seva and develop an arrogance considering it their success, come to lose from a winning position. The great-beings, who imbibe even more humility while serving and suffuse their Hirda with humbleness, make it to the victory. Such great-beings become blessed, dedicating all the credit at the feet of Sat PaarBraham Pita Parmeshar and of the Guru. Such great-beings lay the entire credit of their Seva at the feet of Sat PaarBraham Pita Parmeshar and their Guru, become even more humble in their humility and become even sweeter. Thus the GurParsaadi Khel of Bandagi is that of sacrificing your rewards. Those who sacrifice all their rewards, i.e. those who withstand the lure of the prestige, greatness and intensity of the supreme powers of Sat PaarBraham Pita Parmeshar in their Seva and become even more humble and think of themselves as utter paupers, dedicating all the credit and greatness at the feet of Gur (God) and Guru, their Seva bears fruit and makes them blessed. But the human beings, who are overwhelmed by their experience of the supreme powers of Sat PaarBraham Pita Parmeshar and develop pride in themselves, lose away all that they had gained. This is why GurBani reveals this Param Sat Tat:



**Kar kirpaa ja-o satgur mili-o.  
 Man mandar meh deepak jali-o.  
 Jeet haar kee sojhee karee.  
 Ta-o is ghar kee keemat paree.**

(Sri Guru Granth Sahib Ji, Page No. 235)

**Ihee tayraa a-osar ih tayree baar.  
 Ghat bheetar too daykh bichaar.  
 Kahat kabeer jeet kai haar.  
 Baho bidh kahi-o pukaar pukaar.**

(Sri Guru Granth Sahib Ji, Page No. 1159)

Therefore those in Bandagi, when they are ordained with the blessing of Seva and come to experience the prominence, significance and vigour of the supreme powers of Sat PaarBraham Pita Parmeshar, they should then observe even more humility and practise even more humility and humbleness of Hirda. Such human beings in Bandagi should observe these words of Puran Braham Gyan, and as a result they will be blessed. Those human beings, who having arrived at this stage do not raise their head from the feet of their SatGuru, find their Seva readily accepted in Dargah and they easily accomplish sacrificing their rewards. By the immense and boundless grace of the SatGuru, their Bandagi arrives in Sach Khand.

The great-beings reaching such a state hunger for Gyan and live on Gyan. They are forever immersed in the magnificence of Sat PaarBraham Pita Parmeshar. Doing deeds of Parupkaar and Maha Parupkaar, they get absorbed in serving Puran Sat and propagating Puran Sat. They weave themselves in the magnificence of Akaal Purakh. Such great-beings themselves become the magnificence of Sat PaarBraham Pita Parmeshar. The greatest and the highest magnificence of Sat PaarBraham Pita Parmeshar is manifested in a Puran Braham Gyani, a SatGuru, a Puran Sant, a Puran Khalsa, the Avataars of Sat PaarBraham Pita Parmeshar and the incarnation of Kalki (incarnation of the god Vishnu; Kalki is said to be his final incarnation, foretold to appear at the end of Kal Yuga). Such great-beings possess immense magnificence. The magnificence of Sat PaarBraham Pita Parmeshar manifests upon earth in the form of these great-beings. GurBani reveals this Param Sat Tat:

**Saadh kee mahimaa barnai ka-un paraanee.  
 Naanak saadh kee sobhaa parabh maahi samaanee.**

(Sri Guru Granth Sahib Ji, Page No. 271)



**Saadh kee upmaa tihu gun tay door.**  
**Saadh kee upmaa rahee bharpoor.**  
**Saadh kee sobhaa kaa naahee ant.**  
**Saadh kee sobhaa sadaa bay-ant.**  
**Saadh kee sobhaa ooch tay oochee.**  
**Saadh kee sobhaa mooch tay moochee.**  
**Saadh kee sobhaa saadh ban aa-ee.**  
**Naanak saadh parabh bhayd na bhaa-ee.**

(Sri Guru Granth Sahib Ji, Page No. 272)

**Barahm gi-aanee ka-o khojeh mahaysur.**  
**Naanak barahm gi-aanee aap parmaysur.**

(Sri Guru Granth Sahib Ji, Page No. 273)

The human being who has set right his Hirda and his mind, i.e. one who has freed his mind and Hirda from all perversions, and having defeated Maya, has attained Puran Sachyari Rehat; that human being comes to possess immense magnificence. Such great-beings transcend beyond the Trigun Maya and become one with Sat PaarBraham Pita Parmeshar, and become immense themselves. The magnificence of such great-beings is indescribable. Such great-beings imbue their looks and demeanour in the colours of Naam and make their Hirda immensely beautiful, ridding it of all perversions. All the vices are removed from such great-beings' Hirda, and all the virtues manifest themselves in their Hirda. All the supreme powers of Sat PaarBraham Pita Parmeshar manifest themselves in such human being's Hirda. Assimilating in their Hirda, all the virtues get transformed into the supreme powers.

The human beings, who defeat Maya and, effacing their ego, rid themselves of all vices and attain Jeevan Mukti, become invincible and invulnerable to any power in the Creation. This is so because they themselves become the fount of all the supreme powers. Thenceforth no disastrous force can deceive or beguile them. They are freed from the clutches of the gravely devastating forces of Maya, and Maya no longer can tempt or mislead them. Maya becomes their slave and keeps itself at their service, making its home at their feet. All the Ridhi-Sidhi's make their home at their feet and place themselves at their beck and call in order to serve them. No deleterious force can in any way harm such great-beings who manifest Param Jyot Puran Parkash in their Hirda and light up every pore of their body with SatNaam. Such human beings become eternal. They become ever-lasting. They



assimilate themselves in the ever-enduring Sat PaarBraham Pita Parmeshar and become ever-enduring themselves:

**Barahm gi-aanee ayk oopar aas.**

**Barahm gi-aanee kaa nahee binaas.**

(Sri Guru Granth Sahib Ji, Page No. 273)

**Barahm gi-aanee sukh sahj nivaas.**

**Naanak barahm gi-aanee kaa nahee binaas.**

(Sri Guru Granth Sahib Ji, Page No. 273)

**Barahm gi-aanee sabh sarisat kaa kartaa.**

**Barahm gi-aanee sad jeevai nahee martaa.**

**Barahm gi-aanee mukat jugat jee-a kaa daataa.**

**Barahm gi-aanee pooran purakh bidhaataa.**

(Sri Guru Granth Sahib Ji, Page No. 273)

The Braham Gyani great-beings make their abode in Sehaj Samadhi. They instate themselves forever in the state of Sehaj Awastha. They become one with Sat PaarBraham Pita Parmeshar, and thus become ever-lasting. They become forever-immortal. That is, they become immortal for all ages to come. The blessed SatGuru incarnate Arjan Dev Patshah Ji manifests such great-beings, who transform their mind into the Jyot and attain Puran Sachyari Rehat in their Hirda, as Braham Gyanis in GurBani:

**Salok.**

**Man saachaa mukh saachaa so-ay.**

**Avar na paykhai aykas bin ko-ay.**

**Naanak ih lachhan barahm gi-aanee ho-ay.**

(Sri Guru Granth Sahib Ji, Page No. 272)

This is the description of some of the divine virtues of a Puran Braham Gyani. He is a so-beautiful and great persona: whose soul, Hirda and mind are absorbed in Puran Sat; who serves nothing but Puran Sat; who sees Sat, hears Sat, speaks Sat, conducts Sat and serves Sat; all whose actions as well as reactions are truthful; who has attained Puran Sachyari Rehat; who has attained the inner Rehat (adherence; way of living) of victory over Maya; who is beyond Maya, as Maya is Asat (untruth; illusory); and who is an utterly pure soul with Puran Parkash (the supreme light; His aura; aura around the enlightened ones) in his Hirda. It is only through Darshan of the





Nirgun Saroop of Akaal Purakh that one achieves Puran Parkash in one's Hirda; that has the capacity to purify the Hirda and make the human being a Sada Suhaagan (eternal bride of God; one who has attained Sada Suhaag – Puran Braham Gyan, Puran Tat Gyan and Param Padvi). A Hirda that has the immense blessing of Param Jyot Puran Parkash is a Puran Khalsa. Only such a soul can receive the GurParsaad of Tat Gyan and Braham Gyan, and become a Puran Braham Gyani: who serves Akaal Purakh PaarBraham Parmeshar on constant basis; who immerses himself in the magnificence of the almighty PaarBraham Pita Parmeshar; who puts himself completely in the service of the almighty PaarBraham Pita Parmeshar; who bestows the GurParsaad of Naam, Naam Simran, Naam Di Kamai, Puran Bandagi and Seva upon others; who finds Parmatma (the supreme soul; God) at every place and in every being; who is Nirvair (without hate or enmity); who is Ik Drisht (seeing all as equal; non-discriminatory); who is Nirbhao (fearless); who has thoroughly experienced and realized Braham Gyan as well as the divinity; who has attained Param Padvi; who has attained Atal Awastha; who is a Sada Suhaagan; and who has forever made his abode in Mansarovar (the eternal source of divine powers; the source of all life; Akaal Purakh Himself). A Puran Braham Gyani alone is Puran Sat; everything else is mortal.

Such great-beings achieve Sat Chit Anand (bliss of being in consciousness of Truth, the highest consciousness; eternal happiness). The magnificence of such great-beings is revealed in Astpadi 8 of the Sukhmani Bani (the composition by SatGuru the Fifth Patshah Arjan Dev Ji, comprising of 24 Astpadis). Those attaining Puran Sachyari Rehat in their Hirda receive Puran Braham Gyan, receive Tat Gyan and receive Atam Ras Amrit. Such great-beings attain Sada Suhaag. Such great-beings become dwellers of Sach Khand.

The state of Sach Khand is the state of supremely powerful spirituality. The magnificence of the state of Sach Khand is immense. When a Bhagat achieves victory over all the gravely devastating forces of Maya, he is forever instated in the state of Sach Khand. The Bhagat attains Puran Sachyari Rehat and arrives at the stage of Jeevan Mukti. He attains the blessing of Atal Awastha. He attains Param Padvi. Vanquishing the Trigun Maya, he attains Param Jyot Puran Parkash and obtains Puran Braham Gyan and Puran Tat Gyan. He becomes Nirbhao and Nirvair. He becomes Ik Drisht. The Bhagat



acquires the capability to see, hear, speak and act Puran Sat. He obtains the GurParsaad to serve Puran Sat. His Bandagi is considered accomplished and approved in Dargah of Akaal Purakh, and the Bhagat receives the blessing of the GurParsaad of Sada Suhaag. The Bhagat is bestowed with the GurParsaad and made a Sada Suhaagan. He obtains Darshan of Sat PaarBraham Pita Parmeshar. He obtains Darshan of the Nirgun in Sargun. Sargun and Nirgun become one. Doing Seva, his ego comes to an end. Performing deeds of Parupkaar and Maha Parupkaar, his Hirda is suffused with humility and his ego is eradicated. The Bhagat is assimilated in the Nirgun Saroop of Akaal Purakh. He attains Jeevan Mukti. All around him the supreme power of Sat PaarBraham Pita Parmeshar clearly manifests itself in action. At this stage, Akaal Purakh blesses the Bhagat with all of the ever-existent spiritual and divine treasures. He confers upon the Bhagat the right to bestow this GurParsaad of all the eternally spiritual and divine treasures upon the Sangat (congregation; followers). The Bhagat becomes a bestower of Amrit. The Bhagat becomes a bestower of Bandagi and Seva. The Bhagat becomes a bestower of the GurParsaad. The Bhagat becomes an aid in others' Bandagi and in their quest for Jeevan Mukti, and busies himself in serving others through Maha Parupkaar with the help of these eternal, spiritual and divine treasures. The blessed SatGuru incarnate Arjan Dev Patshah Ji portrays such Braham Gyani great-beings in GurBani as the supremely powerful embodiment of Parmeshar:

**Barahm gi-aanee barahm kaa baytaa.  
 Barahm gi-aanee ayk sang haytaa.  
 Barahm gi-aanee kai ho-ay achint.  
 Barahm gi-aanee kaa nirmal mant.  
 Barahm gi-aanee jis karai parabh aap.  
 Barahm gi-aanee kaa bad partaap.  
 Barahm gi-aanee kaa daras badbhaagee paa-ee-ai.  
 Barahm gi-aanee ka-o bal bal jaa-ee-ai.  
 Barahm gi-aanee ka-o khojeh mahaysur.  
 Naanak barahm gi-aanee aap parmaysur.**

(Sri Guru Granth Sahib Ji, Page No. 273)

**Barahm gi-aanee kee keemat naahi.  
 Barahm gi-aanee kai sagal man maahi.  
 Barahm gi-aanee kaa ka-un jaanai bhayd.**



Barahm gi-aanee ka-o sadaa adays.  
 Barahm gi-aanee kaa kathi-aa na jaa-ay adhaakh-yar.  
 Barahm gi-aanee sarab kaa thaakur.  
 Barahm gi-aanee kee mit ka-un bakhaanai.  
 Barahm gi-aanee kee gat barahm gi-aanee jaanai.  
 Barahm gi-aanee kaa ant na paar.  
 Naanak barahm gi-aanee ka-o sadaa namaskaar.

(Sri Guru Granth Sahib Ji, Page No. 273)

Barahm gi-aanee sabh sarisat kaa kartaa.  
 Barahm gi-aanee sad jeevai nahee martaa.  
 Barahm gi-aanee mukat jugat jee-a kaa daataa.  
 Barahm gi-aanee pooran purakh bidhaataa.  
 Barahm gi-aanee anaath kaa naath.  
 Barahm gi-aanee kaa sabh oopar haath.  
 Barahm gi-aanee kaa sagal akaar.  
 Barahm gi-aanee aap nirankaar.  
 Barahm gi-aanee kee sobhaa barahm gi-aanee bane.  
 Naanak barahm gi-aanee sarab kaa dhanee.

(Sri Guru Granth Sahib Ji, Page No. 273)

The Brahm Gyani great-beings are manifested in the supremely powerful form of '**sarab kaa thaakur**' (the lord of all; God). The Brahm Gyani great-beings are presented in the supremely powerful form of '**daataa**' (the bestower; God) and '**kartaa**' (the doer and the creator; God). The Brahm Gyani great-beings are revealed in the supremely powerful form of the deliverer of Mukti. The Brahm Gyani great-beings are portrayed in the supremely powerful form of the bestower of Bandagi and as guide on the path to Bandagi. The Brahm Gyani great-beings are presented as the supremely powerful form of '**pooran purakh bidhaataa**' (the perfect being; a living God on earth). The Brahm Gyani great-beings are revealed as the supremely powerful embodiment of '**nirankaar**'. The SatGuru incarnate Arjan Dev Patshah Ji has revealed the magnificence of a Puran Brahm Gyani, the magnificence of a Sadh (saint) and the supremely powerful magnificence of Apras Apaaras (one that is untouched by Maya and can lead others away from Maya) in Astpadi 7, 8 and 9 of the Sukhmani Bani, and manifested the supremely powerful magnificence of the SatGuru in Astpadi 18. It is a humble prayer at the feet of the Jigyasoos to focus their attention upon these



Astpadis and their Bandagi will become very easy. It is only through seeking the shelter of such great-beings that one receives the GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Seva. It is only by abiding in the shelter of such great-beings that one easily practises SatNaam. Finding the shelter of such great-beings, one easily conquers Maya. Abiding in the shelter of such great-beings, one easily observes Puran Sachyari Rehat in one's Hirda. Abiding in the shelter of such great-beings, one easily attains all the spiritual states.

The state of Sach Khand is the state of becoming one with Akaal Purakh. Sat PaarBraham Pita Parmeshar manifests Himself in the Hirda of such great-beings. Wherever such great-beings make their place, they make Dargah manifest itself upon the earth at that place. The Sangat of such great-beings is the supremely powerful Sat Sangat. The Sangat of such great-beings is the Sangat of Sach Khand. It is in the Sangat of such great-beings that the supremely powerful magnificence of Sach Khand comes to bear. Maya cannot lurk anywhere near the Sangat of such great-beings. The Param Jyot readily manifests itself in the Hirda of those who do Simran in the Sat Sangat of such great-beings. SatNaam readily casts its radiance in the Surat and Hirda of those who dedicate themselves at the feet of such great-beings. Those making complete Samarpan at the feet of such great-beings open up all their Bajjar Kapaats, and all their Sat Sarovars are readily lit up. Those making complete Samarpan at the feet of such great-beings easily obtain Ik Boond Amrit. Those making complete Samarpan at the feet of such great-beings readily attain Samadhi and Sunn Samadhi. Those making total Samarpan at the feet of such great-beings easily attain the supremely powerful stage of Karam Khand.



## Pauri 35

**Ay sareeraa mayri-aa is jag meh aa-ay**  
**kai ki-aa tudh karam kamaa-i-aa.**  
**Ke karam kamaa-i-aa tudh sareeraa**  
**jaa too jag meh aa-i-aa.**  
**Jin har tayraa rachan rachi-aa so har man na vasaa-i-aa.**  
**Gur parsadee har man vasi-aa poorab likhi-aa paa-i-aa.**  
**Kahai naanak ayhu sareer parvaan ho-aa**  
**jin satgur si-o chit laa-i-aa. ||35||**

(Sri Guru Granth Sahib Ji, Page No. 922)

The divine Vidhan of Karma (laws determining one's destiny in accordance with one's good and bad deeds) is incontrovertible Sat (eternal Truth; God Himself). The Vidhan of Karma bears the unshakable supreme power. The Vidhan of Karma prevails incontestably in the life of a common human being. The Vidhan of Karma lays foundation of the everyday life of a human being. The human birth and life are conducted only in accordance with the divine Vidhan of Karma. The Vidhan of Karma governs all the affairs of the world. The Vidhan of Karma governs the everyday, worldly life of the human beings. A human being finds success or failure in his life only in accordance with his deeds. It is only in accordance with the Vidhan of Karma that a human being comes across worldly comforts and pleasures in his life. A human being acquires worldly object, wealth and riches, business, livelihood, estates and possessions only in accordance with the Vidhan of Karma. A human being achieves worldly stature and titles etc. only in accordance with the Vidhan of Karma. A human being forms the bonds of father, mother, husband, wife, sons, daughters, friends, companions and acquaintances and all other worldly relationships and ties etc. only in accordance with the Vidhan of Karma. The basis of all physical afflictions, maladies and woes faced by the human being too lies only in the Vidhan of Karma. It is only in accordance with the Vidhan of Karma that a human being takes birth. Every breath of the human being finds existence only in



accordance with the Vidhan of Karma. The smallest of acts committed by a human being is governed by the Vidhan of Karma. The amount of breaths accorded to a human being is determined only in accordance with the Vidhan of Karma. Even the death of the human being is pre-determined in accordance to the Vidhan of Karma. A human being's time of birth and his time of death too are fixed only in accordance with the Vidhan of Karma.

The number of deeds that a human being commits cannot be counted. A human being cannot keep account of his own committed deeds. The deeds of a human being are not exclusively of this birth alone. The deeds of a human being encompass all his deeds from birth-after-birth. When it is hard to keep track of the deeds committed in one day, how can it be possible to keep account for an entire lifespan? When it is impossible to keep account of the deeds committed in one lifetime, how can a human being keep record of all his births? Considering only the human births of the human beings presently inhabiting the earth, it would appear that the number just of the human births of a human being reaches several hundred births. So how can one keep account of all these several hundred human births? The human beings descending deep in Simran (meditation upon SatNaam, Truth as a manifestation of the Name of God), when the fount of Brahm Gyan (the divine wisdom) of such Bhagats (devotees) springs forth, the first thing they realize is the knowledge of their own self. They become aware of from how many past births they have been treading the path of Bandagi (submission before God). They also become aware of how many times in the past they have been blessed with human births, and how many of those human births they have wasted away. The Bandagi of a human being doesn't reach conclusion in a single birth. A human being takes several births to accomplish his Bandagi. The human mind is so fickle that it cannot be cleansed by Bandagi of a single lifetime. It takes several lifetimes to cleanse a human being's mind. It takes several lifetimes to becalm the human mind. It takes several lifetimes to overcome the human mind. The human beings who tread the path of Bandagi and align their Birti (conscience) upon the Sat Karams (deeds of Sat; truthful deeds) are once again blessed with Bandagi in their next birth. As a result, they continue to make progress in their Bandagi. Walking the path of Bandagi, performing Sat Karams and abiding in Sato Birti (Birti of the Sato aspect of Maya; characterized by compassion, righteousness, contentment and forbearance), the human being



awakens his destiny and finds the Sangat (congregation of followers) of a Puran SatGuru (the perfect Truth-Guru; one who has accomplished Bandagi and attained Jeevan Mukti, and is divinely ordained to lead others on the path of Bandagi and Mukti). Making Puran Samarpan (complete dedication) in the Charan Sharan (shelter at the feet) of a Puran SatGuru, the human being receives GurParsaad (the eternal bliss and eternal grace). As the human being receives GurParsaad, his Bandagi gets instated in Karam Khand (as per GurBani there are five Khands or spiritual realms: Dharam Khand or the stage of seeking divine union; Gyan Khand or the stage of seeking divine knowledge; Saram Khand or the stage of making efforts towards spirituality; Karam Khand or the stage of receiving divine benignity or grace; and Sach Khand or the realm of ultimate, absolute Truth).

The divine Vidhan of Karma is so powerful that, in accordance with this Vidhan, the account of every human being's each and every deed from all his births is written in his or her Chitter-Gupt (the divine records of one's good and bad deeds). The account of all the deeds that a human being commits in his everyday life is maintained in his Chitter-Gupt. The account of every deed of the human being gets inscribed in his Chitter-Gupt the instant the deed is committed. From smallest of acts to the greatest of deeds, their account gets recorded in the Chitter-Gupt the moment these deeds are committed. In this way, the human being's Chitter-Gupt keeps acquiring layers upon layers of his deeds. In accordance with the Vidhan of Karma, it is the supreme power of Sat PaarBraham Parmeshar (Truth, the Transcendent Lord and Creator of the Universe) in the form of Chitter-Gupt of the human being that keeps account of the innumerable layers of the human being's deeds. It is the Jyot (the divine light; soul) installed within the human being that bears burden of his endless deeds inscribed upon his Chitter-Gupt. The human being's soul has to bear burden of the layers of all his deeds written upon his Chitter-Gupt. The human being's Chitter-Gupt is nothing but part of his soul. It is a Param Sat (the supreme truth) that when the human being's Jyot (soul) departs from the body, it has to carry with it burden of all of the human being's deeds. That is, the account of every deed of the human being accompanies his soul after his death into his next birth. A human being is accorded his next birth solely to settle the account of these deeds. But, being ignorant of Puran Sat (the absolute truth), abiding in Rajo and Tamo Birtis (Rajo represents





the desires and Tamo the vices aspects of Maya) and imbibing the sweet poison of Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya), day after day the human being commits and writes new deeds and lays even deeper layers of his Asat Karams (deeds of falsehood) upon his Chitter-Gupt. Abiding in slavery of the gravely disastrous forces of Maya (Trishna, lust, anger, greed, attachments and pride), the human being in his everyday life continues to inscribe layers upon layers of his Asat Karams upon his Chitter-Gupt. As the layers of the human being's deeds accumulate, so does the number of future births of the human being. Thus, a human being treading the path of Maya-Birti never finds an end to the game of his births-and-deaths.

In today's world of KalYuga (the epoch of darkness), the deeds of every human being living upon the earth belong in the category of Rajo and the Tamo Birtis. In these times of dire KalYuga, there is a predominance of Rajo and the Tamo Birtis in the human beings living in the world. Every human being living in the world is constantly engaged in committing Asat Karams in order to quench the fire of his Trishna (the worldly desires). Every human being living in the world is rotting in slavery of the gravely devastating forces of Maya. Every human being living in the world is afflicted with the deadly disastrous malady of Trishna. Every human being living in the world is sick with lust, sick with anger, sick with greed, sick with the attachments and sick with pride. The Trishna and the Panj Chandaals (the five villains or lowlives: lust, anger, greed, attachments and pride) have afflicted the human mind with grave mental ailments. Every deed committed under influence of the gravely disastrous Birti of Maya becomes a cause of sickness for the human being. At first the human being becomes mentally sick. Then, gradually as the causes of the sickness from the deeds being committed in his everyday life accumulate, these begin to make a deleterious impact upon the human being's body. As a result, the human being's body begins to fall prey to diseases. This is the reason that every human being in old age is gravely afflicted with diseases. Thus, it is a Param Sat that the cause of all the physical ailments of a human being is nothing other than the deeds that he himself has committed.

The human beings who embrace the gravely disastrous Rajo and Tamo Birtis of Maya are doomed forever to wander in the cycle of births-and-deaths. These human beings are called the Manmukhs (the self-willed and self-centred) in GurBani (Gur's words or God's



words; Sri Guru Granth Sahib Ji). A human being embracing the gravely disastrous Maya-Birti is slave to Maya. A human being embracing the gravely disastrous Rajo and Tamo Birtis of Maya is governed by his Manmat (own wisdom as opposed to Gurmat or God's wisdom). A human being who embraces Manmat is a Manmukh. The human being embracing Manmat is a Duhaagan (the discarded bride; the one unaccepted in Dargah as a devotee). A Manmukh human being is called Duhaagan in GurBani. The human being embracing Rajo and Tamo Birtis is a Manmukh. The human being embracing Sato Birti obtains GurParsaad. Along with GurParsaad, the human being is blessed with Suhaag (acceptance in Dargah as a devotee) and accepted in Dargah (the divine court) as a Suhaagan (the divine bride; one accepted in Dargah as a devotee). The human being, who is not a Suhaagan, is a Duhaagan. A Duhaagan's deeds follow his Manmat. A Suhaagan's deeds follow the Gurmat (the divine wisdom). A Duhaagan contemplates the gravely destructive forces of Maya (Trishna, lust, anger, greed, attachments and pride). Therefore a Duhaagan adopts the gravely destructive forces of Maya as his Guru. The lust-Chandaal, the anger-Chandaal, the greed-Chandaal, the attachments-Chandaal and the pride-Chandaal are Gurus to a Duhaagan. A Suhaagan serves 'Sat'. A Suhaagan contemplates 'Sat'. Thus, 'Sat' is Guru to a Suhaagan. When a human being, overcome by the lust-Chandaal, commits Asat Karams in order to satisfy his lust-desire, the lust-Chandaal takes place of his Guru. When a human being commits Asat Karams under influence of the anger-Chandaal, the anger-Chandaal acts as his Guru. When the human being commits Asat Karams under influence of the greed-Chandaal, he is guided by the greed-Chandaal acting as his Guru. When a human being commits Asat Karams under influence of the attachments Chandaal, it is the attachments-Chandaal that leads him as his Guru. When the human being commits Asat Karams slaving under the pride-Chandaal, the pride-Chandaal directs him as his Guru. This is how a Duhaagan human being contemplates the gravely destructive forces of Maya and embraces these gravely devastating forces of Maya as his Gurus.

A Manmukh human being contemplating the gravely disastrous forces of Maya never achieves Suhaag. The supreme power of the grace of Sat PaarBraham Parmeshar comes to bear upon the human being embracing Sato Birti. Sat PaarBraham Parmeshar showers His Nadar (kind gaze) upon the human being contemplating Sato Birti.



The supreme power of Mehramat (confidence; trust) of Sat PaarBraham Parmeshar comes to bear upon the human being engaged in Sat Karams. The supreme power of Sat PaarBraham Parmeshar comes to bear only upon a human being contemplating Sat, and such a human being finds the Sat Sangat (Sangat in the presence of Sat, or among those who have attained Jeevan Mukti and have become Sat Roop or the embodiment of Sat) of a Poora SatGuru (the Puran SatGuru). Only the human being who dedicates his body, mind and worldly wealth in the Charan Sharan of a Poora SatGuru with complete trust, devotion and faith realizes the 'Sat' Guru (Sat as one's Guru). Only a human being abiding in the Charan Sharan of a Poora SatGuru and beholding the supreme power of 'Sat' as one's Guru is blessed with GurParsaad. When the supreme power of GurParsaad comes to bear upon the human being, he attains Suhaag. As the supreme power of GurParsaad bears upon the human being, a new Suhaagan is born. As the supreme power of GurParsaad bears upon the human being, a new Suhaagan is manifested upon the earth in the Sat Sangat of the Poora SatGuru.

The essence of all the Param Sat's contemplated above leads to the conclusion that the Vidhan of Karma is incontrovertible Sat. A human being writes his destiny through his own deeds. As are the deeds of the human being, so are the fruits that he reaps from them. The human being himself determines his destiny through his acts. Through his acts, the human being himself writes the story of his coming days. The human being himself is responsible for all the afflictions, suffering, distress, troubles, hardships etc. that he is encountering in his life. GurBani repeatedly stresses the supremely powerful Katha (discourse) of the Vidhan of Karma:

**Karam milai taa paa-ee-ai vin karmai paa-i-aa na jaa-ay.  
Lakh cha-oraaseeh tarasday jis maylay so milai har aa-ay.  
Naanak gurmukh har paa-i-aa sadaa har naam samaa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 28-29)

**Sireeraag Mehlaa 3.  
Manmukh karam kamaavnay ji-o  
dohaagan tan seegaar.  
Sayjai kant na aavee nit nit ho-ay khu-aar.  
Pir kaa mahal na paav-ee naa deesai ghar baar.**

(Sri Guru Granth Sahib Ji, Page No. 31)



**Jaa pir jaanai aapnaa tan man agai dharay-ay.  
Sohaagane karam kamaavdee-aa say-ee karam karay-i.  
Sehjay saach milaavrhaa saach vadaa-ee day-ay.**

(Sri Guru Granth Sahib Ji, Page No. 31)

**Govid gunee nidhaan hai ant na paa-i-aa jaa-ay.  
Kathnee badnee na paa-ee-ai ha-umai vichahu jaa-ay.  
Satgur mili-ai sad bhai rachai aap vasai man aa-ay. ||1||  
Bhaa-ee ray gurmukh boojhai ko-ay.  
Bin boojhay karam kamaavnay janam padaarath kho-ay.  
||1|| Rahaa-o.**

(Sri Guru Granth Sahib Ji, Page No. 33)

**Kirpaa karay gur paa-ee-ai har naamo day-ay drirh-aa-ay.  
Bin gur kinai na paa-i-o birthaa janam gavaa-ay.  
Manmukh karam kamaavnay dargeh milai sajaa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 33)

**Jag ha-umai mail dukh paa-i-aa mal laagee doojai bhaa-ay.  
Mal ha-umai dhotee kiva na utrai jay sa-o tirath naa-ay.  
Baho bidh karam kamaavday doonee mal laagee aa-ay.  
Parhi-ai mail na utrai poochhahu gi-aanee-aa jaa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 39)

**Jis aap bhulaa-ay so kithai hath paa-ay.  
Poorab likhi-aa so maytnaa na jaa-ay.  
Jin satgur mili-aa say vadbhaagee  
poorai karam milaavani-aa.**

(Sri Guru Granth Sahib Ji, Page No. 110-111)

**Is jug meh gurmukh nirmalay sach naam raheh liv laa-ay.  
Vin karmaa kichh paa-ee-ai nahee ki-aa kar kahi-aa jaa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 430)

**Anik janam vichhurhay dukh paa-i-aa  
manmukh karam karai ahankaaree.  
Saadhoo parsat hee parabh paa-i-aa  
gobid saran tumaaree.**

(Sri Guru Granth Sahib Ji, Page No. 607)

**So so karam karat hai paraanee jaisee tum likh paa-ee.  
Sayvak ka-o tum sayvaa deene darsan daykh aghaa-ee.**

(Sri Guru Granth Sahib Ji, Page No. 610)



The supremely powerful Vidhan of Karma is immutable. That is, a human being's destiny cannot be rewritten. A human being's destiny cannot be altered. What has been inscribed upon the Chitter-Gupt of the human being cannot be erased. A human being has to square up the account of his deeds. As a result, notwithstanding the human being's worldly accomplishments, his present and his future cannot be altered. A human being receives only what is written in store for him. Birth-after-birth the human being enters such an immense account of his deeds in his Chitter-Gupt that he himself has no awareness of. In such state of ignorance, how can the human being keep score of his deeds? How can he even begin to square up the account of those uncounted deeds that he has no realization of? That is to say, it is not within the human being's own capacity to square up the account of his deeds. Neither does he have the capacity to gain realization of how many past human births he has had, and in those human births how many deeds he has committed and what those deeds were. That is to say, a human being is completely unconscious of the Sat as to what he has entered in his account of deeds, and how he can go about squaring up the account of those deeds; and how he can release his soul from the burden of those deeds. It is a Param Sat that as long as the soul isn't freed of the burden of all his deeds, the human being cannot attain Jeevan Mukti (deliverance from the cycle of birth-and-death; salvation). As long as the human being doesn't unshackle himself from the bonds of his deeds, he cannot rid himself of the affliction of births-and-deaths. That is to say, a human being doesn't possess the capacity to attain Jeevan Mukti by himself, and free himself from the bonds of his deeds accumulated birth-after-birth.

The question naturally arises as to how a human being can free himself from the bonds of his deeds accumulated birth-after-birth. What is the trick that can rid him of the burden of his deeds committed birth-after-birth? Which is the power that can smash the bonds of all his deeds and deliver the human being? How can the human being extricate himself from the cycle of birth-and-death and attain Jeevan Mukti? What deeds a human being must commit in order to open up the path of Mukti for him? What stratagem a human being must follow in order to bring all his suffering, distress, troubles and hardships to an end, attain the ever-lasting supreme bliss and attain Jeevan Mukti? Which is the power that can pierce the Vidhan of Karma and lead the human being to path of Jeevan Mukti? Which is the power that can break all shackles of the human being's deeds? Which is the



power that can extricate the human being from the cycle of birth-and-death and forever deliver him? Which is the supreme power that can free the human being from the gravely destructive forces of Maya (the Panj Chandaals: lust, anger, greed, attachments and pride)? Which is the supreme power that can quench fire of the gravely devastating Trishna of the human being? Which is the supreme power that can quell the human being's mind? Which is the supreme power that can prove an aid to the human being in overcoming his mind?

There is only one answer to all these questions: that supreme power is called GurParsaad of 'Sat' Naam of Sat PaarBraham Parmeshar. The GurParsaad of 'Sat' Naam bears the supreme power that can pierce the Vidhan of Karma. The GurParsaad of 'Sat' Naam bears the supreme power that can shatter bonds of the immense deeds of the human being accumulated birth-after-birth. The GurParsaad of 'Sat' Naam bears the supreme power that can bring all the suffering, distress, hardships and troubles of the human being to an end and lead the human being into everlasting bliss. The GurParsaad of 'Sat' Naam carries the supreme power that can achieve unification of the human being's Surat (conscience) with Shabad (the divine words; GurBani) and instate the human being's Bandagi in Karam Khand. The GurParsaad of 'Sat' Naam carries the supreme power that opens up all the Bajjar Kapaats (divine doors located at various places in the human body that, once opened, channel Amrit into the body and establish connection between the human being and Akaal Purakh) of the human being and awakens all the seven Sat Sarovars (the seven sources of Amrit, or the spiritual energy, inside the human body). The GurParsaad of 'Sat' Naam carries the supreme power that leads the human being into Sunn Samadhi (silent, deep meditation; a state free of thoughts, even free from the effects of time and space), that cleanses his mind. The GurParsaad of 'Sat' Naam carries the supreme power that irradiates every pore of the human being's body with the light of 'Sat' Naam. The GurParsaad of SatNaam bears the supreme power that makes the human being vanquish all the gravely devastating forces of Maya. The GurParsaad of 'Sat' Naam bears the supreme power that can quench the gravely disastrous fire of the human being's Trishna. The GurParsaad of 'Sat' Naam bears the supreme power that can make the human being overcome the gravely destructive forces of the Panj Chandaals (lust, anger, greed, attachments and pride). The GurParsaad of 'Sat' Naam bears the supreme power that can pacify the ever-chattering mind of the human



being. The GurParsaad of 'Sat' Naam bears the supreme power that can beget the human being Jeevan Mukti. The GurParsaad of 'Sat' Naam bears the supreme power that makes the human being achieve victory over all the forces of Maya and assimilate himself forever in Sat PaarBraham Parmeshar. The GurParsaad of 'Sat' Naam bears the supreme power that makes the human being realize Tat Gyan (the divine knowledge; understanding of the divine ways) and Puran Braham Gyan (the perfect-divine wisdom). The GurParsaad of 'Sat' Naam carries the supreme power that obtains the human being Param Padvi (the highest spiritual status), and installs him forever in Dargah. (The supremely powerful magnificence of 'Sat' Naam, and the divine word 'Sat', is described in great detail in GurParsaadi Katha of the first Pauri. It is a humble prayer at the feet of the Jigyasoos to firmly grasp the supremely powerful magnificence of the divine word 'Sat', which will make them accomplish their Bandagi easily.)

The next question arises as to how a human being goes about obtaining the GurParsaad of 'Sat' Naam. Where does one go to obtain the GurParsaad of 'Sat' Naam? What game plan does a human being need to adopt in order to obtain the GurParsaad of 'Sat' Naam? What kind of deeds does the human being have to perform in order to obtain the GurParsaad of 'Sat' Naam? What is the process that the human being must follow in order to obtain the GurParsaad of 'Sat' Naam? The answer to all these questions is: fixate your mind in Sato Birti; perform Sat Karams; speak Sat; hear Sat; serve Sat; meditate upon SatNaam; make SatNaam Simran your Nitnem (daily recitals and prayers); listen to the teachings of GurBani and then understand, accept and adopt them in your everyday deeds; embrace Sato Birti; keep firm trust, devotion and faith in the teachings of GurBani; practise the teachings of GurBani in your life; rise at the Amrit Vela (early hours for Simran upon Naam), take Ishnan (inner bath with Amrit of Naam) and practise SatNaam Simran; observe compassion, righteousness, contentment, humility and forbearance; constantly pray to obtain the GurParsaad of 'Sat' Naam, SatNaam Simran, SatNaam Di Kamai (adherence to SatNaam in life), Puran Bandagi (complete surrender before God) and Seva (humble and selfless service to others); embrace Sat Santokh (divine contentedness; state where there is humility and an absence of desires) and do not chase after Trishna; stay away from lust, anger, greed, attachments and pride; be wary of the gravely destructive forces of Maya; dedicate





your life to Puran Braham Gyan of GurBani; embrace Gurmat; and renounce Manmat, Durmat (the evil wisdom) and Sansarik Mat (the worldly wisdom; materialism).

Carrying out all these Sat Karams, the human being receives Nadar of Sat PaarBraham Parmeshar. These Sat Karams bear the supreme power that makes Sat PaarBraham Parmeshar shower his Mehramat upon the human being. Accumulating these Sat Karams, the human being awakens his destiny and the supreme power of GurParsaad comes to bear upon him. Adhering in performing Sat Karams, the human being lightens burden of the Asat Karams committed by him, and as a result the supreme power of kind gaze of Sat PaarBraham Parmeshar bears upon him and the human being finds Sat Sangat of a Puran Sant-SatGuru (the perfect saint and SatGuru). Abiding in Sato Birti, the human being's destiny comes to fruition, and as a result he joins the Sat Sangat of a Puran Sant-SatGuru. The supreme power of Sat PaarBraham Parmeshar comes to bear upon the human being embracing Gurmat, and as a result he finds the Charan Sharan of a Puran Sant-SatGuru. The human beings who serve and observe the teachings of GurBani with faith, devotion and trust are showered with the supremely powerful kind gaze of Sat PaarBraham Parmeshar, and as a result they find Sat Sangat of a Puran Sant-SatGuru. The human beings who mind their Amrit Vela and practise SatNaam Simran are rewarded with the supremely powerful Sat Sangat of a Puran Sant-SatGuru. GurBani repeatedly emphasizes these Param Sat Tat's (core-essences of the supreme truth):

**Poorab karam ankur jab pargatay  
bhayti-o purakh rasik bairaagee.  
Miti-o andhayr milat har naanak  
janam janam kee so-ee jaagee.**

(Sri Guru Granth Sahib Ji, Page No. 204)

**Aavhu santahu mil naam japaahaa.  
Vich sangat naam sadaa lai laahaa jee-o.  
Kar sayvaa santaa amrit mukh paahaa jee-o.  
Mil poorab likhi-arhay dhur karmaa.**

(Sri Guru Granth Sahib Ji, Page No. 172-173)

**Nadree naam dhi-aa-ee-ai vin karmaa paa-i-aa na jaa-ay.  
Poorai bhaag satsangat lahai satgur bhaytai jis aa-ay.**



**An-din naamay rati-aa dukh bikhi-aa vichahu jaa-ay.  
Naanak sabad milaavrhaa naamay naam samaa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 35)

**Poorai bhaag satgur milai jaa bhaagai kaa ud-u ho-ay.  
Antrahu dukh bharam katee-ai sukh paraapat ho-ay.  
Gur kai bhaanai jo chalai dukh na paavai ko-ay.**

(Sri Guru Granth Sahib Ji, Page No. 31)

**Jat sat sanjam naam hai vin naavai nirmal na ho-ay.  
Poorai bhaag naam man vasai sabad milaavaa ho-ay.  
Naanak sehjay hee rang varatdaa har gun paavai so-ay.**

(Sri Guru Granth Sahib Ji, Page No. 33)

**Gi-aan vihoonee pir mutee-aa piram na paa-i-aa jaa-ay.  
Agi-aan matee andhayr hai bin pir daykhay bhukh na jaa-ay.  
Aavhu milhu sahayleeho mai pir dayh milaa-ay.  
Poorai bhaag satgur milai pir paa-i-aa sach samaa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 38)

**Bin satgur naa-o na paa-ee-ai bujhahu kar veechaar.  
Naanak poorai bhaag satgur milai sukh paa-ay jug chaar.**

(Sri Guru Granth Sahib Ji, Page No. 649)

It is a Param Sat that the Sangat of Sat comes into existence only in the Charan Sharan of a Puran Sant-SatGuru. It is Param Sat that the Sangat of Sat comes into being only under the shelter of Puran Braham Gyani. It is a Param Sat that Puran Sat prevails only in the Sangat of a Puran Sant-SatGuru. It is a Param Sat that a human being obtains GurParsaad only by seeking the Charan Sharan of a Puran Sant-SatGuru. It is a Param Sat that the human being finds the GurParsaad of SatNaam, SatNaam Simran and SatNaam Di Kamai only by the grace of a Puran Sant-SatGuru. It is a Param Sat that only a human being making Puran Samarpan with complete trust, devotion and faith in the Charan Sharan of a Puran Sant-SatGuru receives the GurParsaad of Puran Bandagi. It is a Param Sat that a human being accomplishes his Bandagi only abiding in the shelter of a Puran Sant-SatGuru. It is a Param Sat that only by GurKirpa (the divine grace) and GurParsaad of a Puran Sant-SatGuru a human being's Surat achieves unification with Shabad. It is a Param Sat that a human being achieves Suhaag only in the Charan Sharan of a Puran Sant-SatGuru. It is a Param Sat that the Suhaagans manifest themselves upon earth



only in the Sangat of a Puran Sant-SatGuru. It is a Param Sat that only by GurKirpa and GurParsaad of a Puran Sant-SatGuru, SatNaam settles down in the Surat of a human being; his Kundalini Shakti (divine energy said to reside at the base of the spine, spreading into the entire body through the three energy-channels of Ida, Pingla and Sushmana, and making corrections and purification throughout the body) is awakened; and the Ida, Pingla and Sushmana (the three energy-channels passing through the spinal column – Ida channels the negative charge, Pingla the positive charge and Sushmana the neutral charge) are energized – as a result of which the human being attains Samadhi (a deep trance-like state, where there is no thought except pure consciousness).

It is a Param Sat that, only by GurKirpa and GurParsaad of a Puran Sant-SatGuru and practising SatNaam Simran while abiding in Samadhi for a long duration, a human being attains the supremely powerful state of Sunn Samadhi. It is a Param Sat that, only by GurKirpa and GurParsaad of a Puran Sant-SatGuru and practising SatNaam Simran in Sunn Samadhi, all the Bajjar Kapaats of the human being are opened up and the seven Sat Sarovars illuminated. SatNaam Simran begins to take place in every pore of the human being. It is a Param Sat that a human being can defeat the gravely disastrous forces of Maya only by making Puran Samarpan (dedicating his body, mind and worldly wealth) with faith, devotion and trust in the Charan Sharan of a Puran Sant-SatGuru. It is a Param Sat that a human being can conquer his mind only by making Puran Samarpan at the Sat Charans (feet where Sat abides) of a Puran Sant-SatGuru. It is a Param Sat that a human being can vanquish the Trigon Maya (Maya of the three aspects: Sato, Rajo and Tamo), obtain Darshan (vision with the inner, spiritual eye) of Sat PaarBraham Parmeshar and assimilate himself forever in His Nirgun Saroop (infinite divine power untouched by the three attributes of Maya) only by making Puran Samarpan at the Sat Charans of a Puran Sant-SatGuru. As result of which, the Bhagat is rewarded with Sada Suhaag (the eternal Suhaag; denotes the attainment of Puran Braham Gyan, Puran Tat Gyan and Param Padv). As of result of which, the Bhagat obtains Puran Braham Gyan. As a result of which, the Bhagat obtains Tat Gyan. As a result of which, the Bhagat attains Param Padv and the Bhagat attains Puran Awastha (the state of spiritual perfection). The Bhagat becomes a Puran Sant (the perfect saint). The Bhagat becomes a Poora SatGuru. The Bhagat becomes a Puran



Braham Gyani. The Bhagat becomes a Puran Khalsa (a pure soul in possession of Puran Braham Gyan).

*(It is a Param Sat that a Puran Braham Gyani alone is Puran Khalsa. Therefore the human beings, who add the word 'Khalsa' to their worldly, Karam-Kaand-given name (Karam Kaand is the divine covenant, mandating destiny of the human being in this as well as in coming birth according to his deeds), commit a wrong and propagate falsehood. The human beings attaining the supreme Puran Awastha become a beacon of humility for others. They address themselves as 'Neech' ('lowly'). They never address themselves as Khalsa. They never proclaim themselves as SatGuru. They never call themselves Sant. This is the reason that the blessed SatGuru incarnate Nanak Patshah Ji again and again calls himself 'Neech' in GurBani. He calls himself 'Dassan Dass' ('slave-to-a-slave') and 'Loon Harami' ('ingrate'). Thus the human beings who include the word 'Khalsa' in their Karam-Kaand-given name commit a sin. To add 'Khalsa' to one's Karam-Kaand-given name is grave Manmat; it is not Gurmat.)*

As a result of which, the Bhagat is ordained with the divine Hukam (the divine will or command) and Seva to bestow the supreme power of GurParsaad upon others. As a result of which, the Bhagat is blessed with the supreme power to bestow all the divine treasures upon others. As a result of which, the Bhagat acquires the supreme power to bestow Puran Braham Gyan upon others. As a result of which, the Bhagat is ordained with Seva to bestow the GurParsaad of Amrit (our essence or the life-element; the divine energy; pure soul) upon others. He is ordained with Seva to bestow the Sangat with the GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai and Puran Bandagi. The entire GurBani is the magnificence of Sat PaarBraham Parmeshar; the magnificence of SatNaam; and the magnificence of the Puran Sant, Puran SatGuru, the Puran Braham Gyani and the Puran Khalsa. Sat PaarBraham Parmeshar manifests his supremely powerful magnificence upon earth only in the form of a Puran Sant,



Puran SatGuru, Puran Braham Gyani and Puran Khalsa. These Param Sat Tat's are emphasized again and again in GurBani:

**Tis aagai ardaas kar jo maylay kartaar.  
Satgur daataa naam kaa poora jis bhandaar.  
Sadaa sadaa salaah-ai ant na paaraavaar.**

(Sri Guru Granth Sahib Ji, Page No. 49)

**Mayraa pi-aaraa pareetam satgur rakhvaalaa.  
Ham baarik deen karahu partipaalaa.  
Mayraa maat pitaa gur satgur poora  
gur jal mil kamal vigsai jee-o.**

(Sri Guru Granth Sahib Ji, Page No. 94)

**Pa-orhee.  
Satgur ho-ay da-i-aal ta sardhaa pooree-ai.  
Satgur ho-ay da-i-aal na kabahoon jhooree-ai.  
Satgur ho-ay da-i-aal taa dukh na jaanee-ai.  
Satgur ho-ay da-i-aal taa har rang maanee-ai.  
Satgur ho-ay da-i-aal taa jam kaa dar kayhaa.  
Satgur ho-ay da-i-aal taa sad hee sukh dayhaa.  
Satgur ho-ay da-i-aal taa nav nidh paa-ee-ai.  
Satgur ho-ay da-i-aal ta sach samaa-ee-ai.**

(Sri Guru Granth Sahib Ji, Page No. 149)

**Har amrit bhagat bhandaar hai  
gur satgur paasay raam raajay.  
Gur satgur sachaa saahu hai sikh day-ay har raasay.  
Dhan dhan vanjaaraa vanaj hai gur saahu saabaasay.  
Jan naanak gur tinhee paa-i-aa  
jin dhur likhat lilaat likhaasay.**

(Sri Guru Granth Sahib Ji, Page No. 449-450)

**Jin mastak dhur har likhi-aa  
tinaa satgur mili-aa raam raajay.  
Agi-aan andhayraa kati-aa gur gi-aan ghat bali-aa.  
Har ladhaa ratan padaaratho fir baturh na chali-aa.  
Jan naanak naam aaraadhi-aa aaraadh har mili-aa.**

(Sri Guru Granth Sahib Ji, Page No. 450)

**Jinhaa bhayti-aa mayraa poora satguroo  
tin har naam darirh-aavai raam raajay.**



**Tis kee tarisnaa bhukh sabh utrai jo har naam dhi-aavai.**  
**Jo har har naam dhi-aa-iday tinh jam nayrh na aavai.**  
**Jan naanak ka-o har kirpaa kar**  
**nit japai har naam har naam taraavai. ||1||**  
**Jinee gurmukh naam dhi-aa-i-aa**  
**tinaa fir bighan na ho-ee raam raajay.**  
**Jinee satgur purakh manaa-i-aa tin poojay sabh ko-ee.**  
**Jinhee satgur pi-aaraa sayvi-aa tinhaa sukh sad ho-ee.**  
**Jinhaa naanak satgur bhayti-aa tinhaa mili-aa har so-ee.**

(Sri Guru Granth Sahib Ji, Page No. 451)

It is a Param Sat that a Puran Sant-SatGuru alone is the storehouse of all divine treasures. That is to say, the magnificence of a Puran Sant-SatGuru is immense. The magnificence of a Puran Sant-SatGuru is supremely powerful. A Puran Sant-SatGuru possesses the eternal Parkash (the divine light; manifestation of Nirgun Saroop) in his Hirda (one of the seven Sat Sarovars located near heart; part of one's spiritual being), about his head and at his feet. A Puran Sant-SatGuru alone is the bestower of Amrit. A Puran Sant-SatGuru alone is the bestower of GurParsaad. A Puran Sant-SatGuru alone is the bestower of Suhaag. A Puran Sant-SatGuru alone is the grantor of Samadhi and Sunn Samadhi. A Puran Sant-SatGuru alone is the provider of GurParsaad of Puran Bandagi. A Puran Sant-SatGuru alone is the conveyor of Simran in every pore of the human being's body. A Puran Sant-SatGuru alone is the bestower of Sada Suhaag. A Puran Sant-SatGuru alone is the grantor of Jeevan Mukti. It is only through serving a Puran Sant-SatGuru that a human being obtains the GurParsaad of Puran Bandagi. It is only through serving a Puran Sant-SatGuru that a human being obtains SatNaam, SatNaam Simran, SatNaam Di Kamai and all the divine treasures. It is only through serving a Puran Sant-SatGuru that a human being achieves the unification of his Surat with Shabad. It is only through serving a Puran Sant-SatGuru that a human being inscribes SatNaam in his Surat. Only through serving a Puran Sant-SatGuru the human being attains Samadhi. Only through serving a Puran Sant-SatGuru the human being attains Sunn Samadhi. Only through serving a Puran Sant-SatGuru the human being awakens the seven Sat Sarovars, awakens his Kundalini Shakti and energizes the nerves of Ida, Pingla and Sushmana. Only through serving a Puran Sant-SatGuru the human being achieves SatNaam streaming in every pore of his body. Only



through serving a Puran Sant-SatGuru the human being achieves triumph over the gravely devastating forces of Maya. Only through serving a Puran Sant-SatGuru a human being can quell his mind. Only through serving a Puran Sant-SatGuru the human being can conquer his mind. Only through serving a Puran Sant-SatGuru the human being receives acclaim in Dargah. Only through serving a Puran Sant-SatGuru the human being becomes Sat Roop. It is only through serving a Puran Sant-SatGuru that the human being overcomes the gravely destructive forces of Maya, obtains Darshan of the Nirgun Saroop of Sat PaarBraham, and assimilates himself forever in the Nirgun Saroop. Through serving a Puran Sant-SatGuru alone, the human being attains Param Padvi. Through serving a Puran Sant-SatGuru alone, the human being achieves Puran Braham Gyan. Through serving a Puran Sant-SatGuru alone, the human being acquires Tat Gyan. Through serving a Puran Sant-SatGuru alone, the human being is ordained with the divine Hukam to bestow GurParsaad upon others. Through serving a Puran Sant-SatGuru alone, the human being is himself transformed into a Puran Sant-SatGuru.





## Pauris 36-37

Ay naytarahu mayriho har tum meh jot dharee  
 har bin avar na daykhu ko-ee.  
 Har bin avar na daykhu ko-ee nadree har nihaali-aa.  
 Ayhu vis sansaar tum daykh-day ayhu har kaa roop hai  
 har roop nadree aa-i-aa.  
 Gur parsadee bujhi-aa jaa vaykhaa har ik hai  
 har bin avar na ko-ee.  
 Kahai naanak ayhi naytar andh say satgur mili-ai  
 dib darisat ho-ee. ||36||  
 Ay sarvanhu mayriho saachai sunnai no pathaa-ay.  
 Saachai sunnai no pathaa-ay  
 sareer laa-ay sunhu sat banee.  
 Jit sunee man tan hari-aa ho-aa rasnaa ras samaanee.  
 Sach alakh vidaanee taa kee gat kahee na jaa-ay.  
 Kahai naanak amrit naam sunhu pavitar hovhu  
 saachai sunnai no pathaa-ay. ||37||

(Sri Guru Granth Sahib Ji, Page No. 922)

We are granted our birth as a human being so that we may perform Bandagi (submission before God) of Sat PaarBraham Parmeshar (Truth, the Transcendent Lord and Creator of the Universe). We are given this human body solely to be devoted in Bandagi of Sat PaarBraham Parmeshar. A human being is the greatest creation of Sat PaarBraham Parmeshar; because it is only in a human birth that one can perform Bandagi of Sat PaarBraham Parmeshar. Jeevan Mukti (deliverance from the cycle of birth-and-death; salvation) is attained only in a human birth and life. One obtains GurParsaad (the eternal bliss and eternal grace) only in a human birth and life. One finds the Sat Sangat (gathering in the presence of Sat, or among those who have attained Jeevan Mukti and have themselves become part of Sat) of a Puran Sant-SatGuru (the perfect saint and the Truth-Guru; one who has accomplished Bandagi and attained Jeevan Mukti, and is divinely ordained to lead others on the path of Bandagi and Mukti)



only in a human birth and life. One finds the GurParsaad of SatNaam (Truth as a manifestation of the Name of God), SatNaam Simran (meditation upon SatNaam), SatNaam Di Kamai (adherence to SatNaam in life), Puran Bandagi (complete surrender before God) and Seva (humble and selfless service to others) only in a human birth and life. It is the human soul that houses all of the divine treasures. The human soul alone is home to the seven Sat Sarovars (the seven sources of Amrit, or the spiritual energy, inside the human body). The human soul is house to the nerves of Ida, Pingla and Sushmana (the three energy-channels passing through the spinal column – Ida channels the negative charge, Pingla the positive charge and Sushmana the neutral charge). The human soul is home to the Kundalini Shakti (the divine energy said to reside at the base of the spine, spreading into the entire body through the three energy-channels of Ida, Pingla and Sushmana, and making corrections and purification throughout the body). The human soul houses the Dassam Duaar (the tenth door; once opened, it establishes link between the human being and Akaal Purakh). The human soul alone houses all the divine supreme powers. The human soul houses Puran Braham Gyan (the perfect divine wisdom). The human soul houses Tat Gyan (the divine knowledge; understanding of the divine ways). The human soul is the fount of Amrit (our essence or the life-element; the divine energy; pure soul). The human soul is house to the Panj Kalaa's (the five divine powers vested in a human body in the form of the five action-organs). The human soul is house to all of our powers, such as the power of sight, the power of speech, the power of hearing, the power of smell, the power of taste and the power of feeling through touch etc.

It is a Param Sat (the divine truth) that the human soul is the Jyot (the divine light within; soul) of Sat PaarBraham Parmeshar. The Jyot of Sat PaarBraham Parmeshar is the fount of all the supreme powers. It is a Param Sat that the Jyot of Sat PaarBraham (taking the form of a soul), which is endowed by Sat PaarBraham Parmeshar with all the supreme powers, manifests itself only in a human body. Only a human body has this divine blessing that makes the human being find the Sat Sangat of a Puran Sant-SatGuru. Only a human body has this divine blessing, which leads the human being into Bandagi of Sat PaarBraham. Only a human body is so divinely blessed, as a result of which the human being receives the GurParsaad of Bandagi. Only a human body is so divinely blessed, as a consequence of which the



human being accomplishes his Bandagi. Only a human being is so divinely blessed, as a result of which the human being overcomes the gravely disastrous forces of Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya). Only a human body has the divine blessing that makes the human being capable of conquering his mind. Only a human body is so divinely blessed as to manifest Param Jyot Puran Parkash (the perfect radiance of divine light; His aura; God Himself) within it. Only a human body has the divine blessing, due to which the human being obtains Darshan (vision with the inner, spiritual eye) of Sat PaarBraham Parmeshar. Only a human body has been granted the divine blessing that makes the human being attain Puran Braham Gyan. Only the human body has been bestowed the divine blessing by which a human being attains Tat Gyan.

These powers housed in the Jyot (soul) of the human being manifest themselves in different parts of the human body. The power of hearing manifests itself in the ears of the human being. The power of speech appears in the mouth and tongue of the human being. The power of smell reveals itself in the nose of the human being. The power to taste food manifests itself in the tongue of the human being. The power of touch and feel manifests itself in the skin of the human being. In the same way, the power of thinking is housed in the human being's brain. It is through the power of sight, the power of hearing, the power of speech, the power of smell, the power of taste and the power of touch that the human being maintains contact with the rest of the world. It is through these powers that the human being conducts his everyday life. Through use of these powers, the human being performs all his actions and deeds. Through these powers, the human being relishes the pleasures of his everyday life. The human life is inconceivable without all these powers. Amongst the human beings living in the world, we come across the blind and the mute. The life of these blind and mute human beings makes us aware of how difficult they find their life in the absence of the power of sight or the power of speech. Then how can the human life be possible without all these powers? Thus, all these powers (the power of sight, the power of hearing, the power of speech, the power of smell, the power of taste, the power of thought and the power of touch etc.) are a divine blessing for the human birth and life.

Sat PaarBraham Parmeshar has endowed the human being with



all these powers (the power of sight, the power of hearing, the power of speech, the power of smell, the power of taste, the power of thought and the power of feeling through touch etc.) to be used in performing Sat Karams (the deeds of Sat; truthful deeds). The sole purpose of the human birth is to perform Sat Karams and make a success of the human birth and life. The sole aim of the human birth is to engage in the deeds of Sat (the eternal Truth; God Himself) and carry one's birth and life forward in attainment of the everlasting bliss. It is only through the deeds of Sat that the human birth and life can become pleasurable. It is through performing deeds of Sat that a human being puts all his pains, distresses, maladies, sorrows, troubles and hardships to an end. It is by the deeds of Sat that a human being finds the Sat Sangat of a Puran Sant-SatGuru. It is through the deeds of Sat that the human being finds the Charan Sharan (shelter at the feet) of a Puran Sant-SatGuru. Only through the deeds of Sat a human being obtains the GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and the divine Seva. It is only through putting all these powers (the power of sight, the power of hearing, the power of speech, the power of smell, the power of taste, the power of thought and the power of touch etc.) in the service of Sat that it becomes possible to perform deeds of Sat. All the Puran Sants, Puran SatGurus and the Puran Braham Gyani great-beings that have appeared upon the earth have preached the human beings nothing other than to devote oneself in the deeds of Sat. All the SatGuru Avataars (the ten SatGuru Patshah Ji's) have emphasized the magnificence of the deeds of Sat in GurBani (Gur's words or God's words; Sri Guru Granth Sahib Ji). All the Sants, Bhagats (devotees) and Braham Gyanis have revealed the supremely powerful significance of the deeds of Sat in GurBani.

**Roop sat jaa kaa sat asthaan.  
 Purakh sat kayval pardhaan.  
 Kartoot sat sat jaa kee banee.  
 Sat purakh sabh maahi samaanee.  
 Sat karam jaa kee rachnaa sat.  
 Mool sat sat utpat.  
 Sat karnee nirmal nirmalee.  
 Jisahi bujhaa-ay tiseh sabh bhalee.  
 Sat naam parabh kaa sukh-daa-ee.  
 Bisvaas sat naanak gur tay paa-ee.**

(Sri Guru Granth Sahib Ji, Page No. 284)



Asee bolvigaarh vigaarhah bol.  
 Too nadree andar toleh tol.  
 Jah karnee tah pooree mat.  
 Karnee baajhahu ghatay ghat. ||3||  
 Paranvat naanak gi-aanee kaisaa ho-ay.  
 Aap pachhaanai boojhai so-ay.  
 Gur parsaad karay beechaar.  
 So gi-aanee dargeh parvaan.

(Sri Guru Granth Sahib Ji, Page No. 25)

Karnee baajhahu tarai na ko-ay.  
 Sacho sach vakhaanai ko-ay.  
 Naanak agai puchh na ho-ay.

(Sri Guru Granth Sahib Ji, Page No. 951)

Oocha-o thaan suhaavanaa oopar mahal muraar.  
 Sach karnee day paa-ee-ai dar ghar mahal pi-aar.  
 Gurmukh man samjaa-ee-ai aatam raam beechaar.

(Sri Guru Granth Sahib Ji, Page No. 18)

Kookar koorh kamaa-ee-ai gur nindaa pachai pachaan.  
 Bharmay bhoolaa dukh ghano jam maar karai khulhaan.  
 Manmukh sukh na paa-ee-ai gurmukh sukh subhaan. ||3||  
 Aithai dhandh pitaa-ee-ai sach likhat parvaan.  
 Har sajan gur sayvdaa gur karnee pardhaan.  
 Naanak naam na veesrai karam sachai neesaan.

(Sri Guru Granth Sahib Ji, Page No. 21)

Pa-o sant sarnee laag charnee mitai dookh andhaar. ||2||  
 Sat santokh da-i-aa kamaavai ayh karnee saar.  
 Aap chhod sabh ho-ay raynaa jis day-ay parabh nirankaar.

(Sri Guru Granth Sahib Ji, Page No. 51)

Sach karnee abh antar sayvaa.  
 Man tariptaasi-aa alakh abhayvaa. ||3||  
 Jah jah daykh-a-u tah tah saachaa.  
 Bin boojhay jhagrat jag kaachaa.

(Sri Guru Granth Sahib Ji, Page No. 224)

Sach karnee gur bharam chukhaavai.  
 Nirbha-o kai ghar taarhee laavai.

(Sri Guru Granth Sahib Ji, Page No. 226-227)



**Rahai niraalam aykaa sach karnee.  
 Param pad paa-i-aa sayvaa gur charnee.  
 Man tay man maani-aa chookee ahan bharmanee. ||6||  
 In bidh ka-un ka-un nahee taari-aa.  
 Har jas sant bhagat nistaari-aa.  
 Parabh paa-ay ham avar na bhaari-aa.**

(Sri Guru Granth Sahib Ji, Page No. 227-228)

**Jap jan sadaa sadaa din raine.  
 Sabh tay ooch nirmal ih karnee.  
 Kar kirpaa jis ka-o naam dee-aa.  
 Naanak so jan nirmal thee-aa.**

(Sri Guru Granth Sahib Ji, Page No. 283)

**Mayraa parabh at agam agochar gurnat day-ay bujhaa-ee.  
 Sach sanjam karnee har keerat har saytee liv laa-ee.**

(Sri Guru Granth Sahib Ji, Page No. 1260)

The Anand Sahib Pauris (verses) 36-37, and the entire GurBani, emphasize the counsel to renounce the deeds of Asat (not Sat; the falsehood) and to embrace the deeds of Sat. It is the counsel to dedicate the use of these powers (the power of sight, the power of hearing, the power of speech, the power of smell, the power of taste, the power of thought and the power of touch and feel etc.) in the deeds of Sat and in the service of Sat that is stressed in these Pauris 36-37 of Anand Sahib. GurBani lays stress upon the counsel to renounce the vices and to adopt the virtues. GurBani repeatedly emphasizes the counsel to practise virtues in life. Applying these powers (the power of sight, the power of hearing, the power of speech, the power of smell, the power of taste, the power of thinking and the power of feeling etc.) in the 'deeds of Sat', a human being can make a success of his birth and life. Utilizing these powers in the 'deeds of Sat', the human being can make his birth and life delightful. Making use of these powers in the 'deeds of Sat', the human being can banish pains, distresses, troubles, hardships, maladies etc. from his birth and life. Using these powers in the 'deeds of Sat', the human being comes to embrace Sato Birti (the conscience of Sato; Sato is the goodness aspect of Maya and is characterized by the qualities of compassion, righteousness, contentment and forbearance). Using these powers in performing the 'deeds of Sat', a human being can obtain the GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai,



Puran Bandagi and the divine Seva. As a result of which the human being can defeat the Trigun Maya (Maya of the three aspects: Sato – the goodness viz. compassion, righteousness, contentedness and forbearance; Rajo – the desires viz. hopes, expectations and yearnings; and Tamo – the vices viz. lust, anger, greed, attachments and pride), obtain Darshan of Sat PaarBraham Parmeshar and assimilate himself forever in His Nirgun Saroop (the infinite divine power beyond the three attributes of Maya).

Sat PaarBraham Parmeshar has endowed the human being with a pair of eyes. By way of these eyes, He has endowed the human being with the power to visualise the entire world. It is the power of sight installed within the two eyes present in the human body that makes the human being perceive every object in the world. It is the pair of eyes installed in the human body and the power of sight embedded within them that facilitate the birth and life of the human being. He looks at every object, figures them out and has a feeling of being alive. But the most important Param Sat Tat (essence of the supreme truth) is that the power of the Jyot housed within the human eyes must be used to perceive the Nirgun Saroop of Sat PaarBraham Parmeshar assimilated in the entire Creation. Such a supremely powerful spiritual state, in which a human being experiences the Nirgun Saroop of Sat PaarBraham Parmeshar in every creation, is called the state of being 'Nirvair' (without hate or enmity) in GurBani. Upon arriving at this state, the Bhagat becomes Ik Drisht (seeing all as equal; non-discriminatory). Upon arriving at this state, the human being obtains Darshan of Nirgun in Sargun and begins to make a clear distinction between Nirgun and Sargun (Nirgun represents God beyond the Trigun Maya observed only through one's spiritual eye, and Sargun is the divine power present in every creation and sustaining it. Seeing Nirgun in Sargun describes the state where one realizes that all physical creations are part of Sargun, but are created and run by Nirgun – this realization is the Puran Braham Gyan and Puran Tat Gyan).

The state of being 'Nirvair' is such a supreme power of Sat PaarBraham Pita Parmeshar that when a human being attains it, it makes the human being perceive the omnipresent aspect of Sat PaarBraham Parmeshar. This supreme power is also called the supreme virtue of the Guni Nidhaan (the treasure house of virtues) Sat PaarBraham Pita Parmeshar. Sat PaarBraham Pita Parmeshar is





‘Karta Purakh’ (the Doer and the Creator) and is Himself assimilated in the entire Creation. In his Nirgun Saroop and through his omnipresence, He Himself is running and administering the entire Creation. This omnipresent Sat PaarBraham Parmeshar has no antipathy towards any creation. This is why Sat PaarBraham Pita Parmeshar is ‘Nirvair’. Because Sat PaarBraham Pita Parmeshar is ‘Nirvair’, therefore He is ‘Ik Drisht’. Being ‘Ik Drisht’, Sat PaarBraham Pita Parmeshar loves the entire Creation uniformly and makes no discrimination against anyone. He does not dwell upon anyone’s vices. Sat PaarBraham Pita Parmeshar has no animosity towards anyone in the entire Khand Brahamands (the inner spiritual realms and the outer physical worlds) and in the 8.4 million Medni’s (species). He is the friend and benefactor to the entire Creation. He is the parent and guardian to everybody. He is the great-benefactor and seeks well of everybody. The doors of Dargah (the divine court) of Sat PaarBraham Pita Parmeshar are always open to the entire Creation (all mankind). Being ‘Ik Drisht’, Sat PaarBraham Pita Parmeshar is immensely compassionate, immensely generous and therefore He is immensely forgiving. He doesn’t take even a moment to forgive our endless crimes committed birth-after-birth. It is because He is the storehouse of all the supremely powerful virtues that Sat PaarBraham Parmeshar is the fount of immense love. Being Himself assimilated in the smallest and the lowliest of His creations, He is the fount of immense humility. Being possessor of the supreme power of immense humility, the path that leads to Him is the path of utter humbleness. This is why utter humility and humbleness is the key to Dargah. Thus, the only way to become one with Akaal Purakh (the immortal being; God) is to possess this supreme power of being ‘Nirvair’. To possess the supreme power of being ‘Nirvair’ implies: to possess the supreme power of being Ik Drisht; to possess the supreme power of immense compassion; to possess the supreme power to forgive the wrongdoers; to possess the supreme power of immense humility and humbleness; and to possess the supreme power to drink the poison of the other human beings and to bestow Amrit upon them. Being ‘Nirvair’ means: to possess the supreme virtue of being Ik Drisht; to possess the supreme virtue of being immensely compassionate; to possess the supreme virtue of forgiving the wrongdoers; to possess the supreme virtue of utter humility and humbleness; and to possess the GurParsaad of suffusing one’s Hirda (one of the seven Sat Sarovars, located near heart; part of one’s



spiritual being) with these supreme virtues. It is extremely essential that one understands this essence of being 'Nirvair' in his human life, in order to take his Bandagi to the stage of Puran Awastha (state of spiritual perfection). It is so, because only a 'Nirvair' human being can attain Puran Sachyari Rehat (total compliance with Sat) in his Hirda. Only a 'Nirvair' human being can assimilate himself in Puran 'Sat'. Only a 'Nirvair' human being can overcome the gravely disastrous forces of Maya and immerse himself forever in Sat PaarBraham Pita Parmeshar. Only a 'Nirvair' human being can put himself in service of Puran Sat. Only a 'Nirvair' human being can conduct Puran Sat. Therefore, in order to make the human life one with Akaal Purakh and to accomplish one's Bandagi, attaining the state of being 'Nirvair' is a divine edict. Only a 'Nirvair' human being can obtain blessing of the GurParsaad of Parupkaar (selfless acts for benefaction of humanity) and Maha Parupkaar (guiding mankind on the path of Bhagati and Jeevan Mukti). Only a 'Nirvair' human being can attain Puran Bandagi and Sada Suhaag (eternal Suhaag; denotes the attainment of Puran Braham Gyan, Tat Gyan and Param Padvi).

The deeds of Sat are extremely beautiful deeds. The deeds of Sat are the greatest of deeds. The deeds of Sat are the purest of deeds. The deeds of Sat are the mightiest of deeds. The deeds of Sat bear the divine power that makes Sat PaarBraham Parmeshar shower the human being with His Nadar (kind gaze; divine grace and blessings). The deeds of Sat carry the supreme power that makes Sat PaarBraham Parmeshar bless the human being with His Mehramat (confidence, trust). The deeds of Sat carry the spiritual power that brings the divine grace to bear upon the human being. The deeds of Sat bear the supreme power that leads the human being into the Sat Sangat of a Puran Sant-SatGuru. The deeds of Sat take the human being into the Charan Sharan of a Puran Sant-SatGuru. Making Puran Samarpan (complete dedication with one's body, mind and worldly wealth) in the Charan Sharan of a Puran Sant-SatGuru, the human being receives the GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Seva. It is only upon receiving GurParsaad that the human being's Surat (conscience; mind) unifies with Shabad (the divine words; GurBani). Only upon receiving GurParsaad, SatNaam gets inscribed in the Surat of the human being. Only upon receiving GurParsaad, the human being attains Samadhi (a deep trance-like state, where there is no thought except pure



consciousness). Only upon receiving GurParsaad, the mind of the human being becalms. Only upon receiving GurParsaad, the Bhagat attains Sunn Samadhi (the silent, deep meditation; a state free of thoughts, even free from the effects of time and space). Only upon receiving GurParsaad, all the Bajjar Kapaats (divine doors located at various places in the human body that, once opened, channel Amrit into the body and establish connection between the human being and Akaal Purakh) of the Bhagat are opened up. Only upon receiving GurParsaad, the seven Sat Sarovars of the Bhagat are awakened. Only upon receiving GurParsaad, the Trikuti (the third eye; also called Gyan Netter, or the wisdom eye) of the Bhagat opens up.

With awakening of the seven Sat Sarovars and opening up of the Dassam Dwaar, the Bhagat comes to acquire Dib Drisht (the divine vision; represents the opening up of Trikuti). Acquiring Dib Drisht, all the darkness of ignorance goes away and Brahm Gyan casts its brilliance. Acquiring Dib Drisht, the Bhagat obtains Darshan of SatGuru incarnates. Acquiring Dib Drisht, the Bhagat obtains Darshan of the Sant, the Bhagat and the Brahm Gyani great-beings. Acquiring Dib Drisht, the Bhagat has Darshan of the gods and goddesses in their Suksham (astral) form. Acquiring Dib Drisht, the Bhagat obtains Darshan of Sat PaarBrahm Parmeshar. Acquiring Dib Drisht, the Bhagat receives Darshan of the Nirgun Saroop of Sat PaarBrahm Parmeshar. Acquiring Dib Drisht, the Bhagat begins to have constant Darshan of Param Jyot Puran Parkash. Acquiring Dib Drisht, the eyes of the Bhagat begin to perceive immense Parkash (the divine light; manifestation of Nirgun Saroop). Acquiring Dib Drisht, the Bhagat begins to perceive Sat PaarBrahm Parmeshar in His omnipresent form. Acquiring Dib Drisht, the Bhagat obtains Darshan of Nirgun in Sargun and he begins to discern the Nirgun Saroop of Sat PaarBrahm Parmeshar in every creation. Acquiring Dib Drisht, the Bhagat begins to experience the supreme powers of Sat PaarBrahm Parmeshar. Acquiring Dib Drisht, the Bhagat attains Puran Brahm Gyan and Tat Gyan. As a result of which, all his Bharams (misconceptions; incorrect religious notions and superstitions) are shattered. As a result of which, the Bhagat becomes completely cognizant of the game-plan of the gravely devastating forces of Maya. As a result of which, the Bhagat vanquishes the gravely destructive forces of Maya. As a result of which, the Bhagat obtains understanding of the deep secrets of the supreme powers of



Sat PaarBraham Parmeshar. Acquiring Dib Drisht, the Bhagat attains Param Padvī (the highest spiritual status). The Paurī 36 of Anand Sahib reveals the immense magnificence of Dib Drisht. The supremely powerful magnificence of Dib Drisht is also manifested in the following Salok (verse) of GurBani:

**Dib darisat jaagai bharam chukaa-ay.  
Gur parsaad param pad paa-ay.  
So jogee ih jugat pachhaanai  
gur kai sabad beechaaree jee-o. ||2||  
Sanjogee dhan pir maylaa hovai.  
Gurmat vichahu durmat khovai.  
Rang si-o nit ralee-aa maanai apnay kant pi-aaree jee-o.**

(Sri Guru Granth Sahib Ji, Page No. 1016)

One comes to acquire Dib Drisht in the Sat Sangat of a Puran Sant-SatGuru. One comes to acquire Dib Drisht by GurKirpa (the divine grace) and GurParsaad of a SatGuru. One comes to acquire Dib Drisht through serving a SatGuru. One comes to acquire Dib Drisht through observing the words of a SatGuru. One comes to acquire Dib Drisht by the grace of a SatGuru and through serving and caring after the GurParsaad. One comes to acquire Dib Drisht through SatNaam Simran and SatNaam Di Kamai under the shelter of a SatGuru. One comes to acquire Dib Drisht by making Puran Samarpan in the Charan Sharan of a SatGuru. One comes to acquire Dib Drisht by offering one's head at the Sat Charans (feet where Sat abides) of a SatGuru. One comes to acquire Dib Drisht through dedicating one's body, mind and worldly wealth at the Sat Charans of a SatGuru with complete faith, devotion and trust.

The unique existence of Sat PaarBraham Parmeshar is all pervasive. There is no place in the entire Creation where Sat PaarBraham isn't present. Sat PaarBraham Parmeshar Himself is assimilated in all His Creation. Sat PaarBraham Parmeshar is assimilated in every creation in the form of His Nirgun Saroop. The whole world, which is the Sargun Saroop of Sat PaarBraham Parmeshar, has Sat PaarBraham Parmeshar Himself assimilated in every creation in His Nirgun Saroop. This Param Sat is repeatedly stressed in GurBani:

**Pauri.  
Sabh aapay tudh upaa-ay kai aap kaarai laa-ee.**



Toon aapay vaykh vigsadaa aapnee vadi-aa-ee.  
 Har tudhhu baahar kichh naahee toon sachaa saa-ee.  
 Toon aapay aap varatdaa sabhnee hee thaa-ee.  
 Har tisai dhi-aavahu sant janhu jo la-ay chhadaa-ee.

(Sri Guru Granth Sahib Ji, Page No. 83)

Mayraa thaakur sach drirh-aa-ay.  
 Gur parsaa-dee sach chit laa-ay.  
 Sacho sach vartai sabhnee thaa-ee  
 sachay sach samaavani-aa.

(Sri Guru Granth Sahib Ji, Page No. 112)

Toon sabhnee thaa-ee jithai ha-o jaa-ee  
 saachaa sirjanhaar jee-o.  
 Sabhnaa kaa daataa karam bidhaataa  
 dookh bisaaranhaar jee-o.  
 Dookh bisaaranhaar su-aamee keetaa jaa kaa hovai.  
 Kot kotantar paapaa kayray ayk gharhee meh khovai.  
 Hans se hansaa bag se bagaa  
 ghat ghat karay beechaar jee-o.  
 Toon sabhnee thaa-ee jithai ha-o jaa-ee  
 saachaa sirjanhaar jee-o.

(Sri Guru Granth Sahib Ji, Page No. 438)

Thaan thanantar sabhnee jaa-ee jo deesai so tayraa.  
 Satsang paavai jo naanak tis bahur na ho-ee hai fayraa.

(Sri Guru Granth Sahib Ji, Page No. 700)

Jah daykhaa too sabhnee thaa-ee.  
 Poorai gur sabh sojhee paa-ee.  
 Naamo naam dhi-aa-ee-ai sadaa sad  
 ih man naamay raataa hay.

(Sri Guru Granth Sahib Ji, Page No. 1051-1052)

**Maajh Mehlaa 5.**

Toon payd saakh tayree foolee.  
 Toon sookham ho-aa asthoolee.  
 Toon jalnidh toon fayn budbuda  
 tudh bin avar na bhaalee-ai jee-o. ||1||  
 Toon soot manee-ay bhee toonhai.  
 Toon ganthee mayr sir toonhai.  
 Aad madh ant parabh so-ee



avar na ko-ay dikhaalee-ai jee-o. ||2||

Toon nirgun sargun sukh-daata.

Toon nirbaan rasee-aa rang raataa.

Apnay kartab aapay jaaneh

aapay tudh samaalee-ai jee-o. ||3||

Toon thaakur sayvak fun aapay.

Toon gupat pargat parabh aapay.

Naanak daas sadaa gun gaavai

ik bhoree nadar nihaalee-ai jee-o.

(Sri Guru Granth Sahib Ji, Page No. 102)

**Sorath Mehlaa 4.**

Aapay hee sabh aap hai pi-aaraa aapay thaap uthaapai.

Aapay vaykh vigsadaa pi-aaraa

kar choj vaykhai parabh aapai.

Aapay van tin sabhat hai pi-aaraa aapay gurmukh jaapai. ||1||

Jap man har har naam ras dharaapai.

Amrit naam mahaa ras meethaa

gur sabdee chakh jaapai. Rahaa-o.

Aapay tirath tulharhaa pi-aaraa aap tarai parabh aapai.

Aapay jaal vataa-idaa pi-aaraa sabh jag machhulee har aapai.

Aap abhul na bhul-ee pi-aaraa avar na doojaa jaapai. ||2||

Aapay sinyee naad hai pi-aaraa dhun aap vajaa-ay aapai.

Aapay jogee purakh hai pi-aaraa aapay hee tap taapai.

Aapay satgur aap hai chaylaa updays karai parabh aapai. ||3||

Aapay naa-o japaa-idaa pi-aaraa aapay hee jap jaapai.

Aapay amrit aap hai pi-aaraa aapay hee ras aapai.

Aapay aap salaahadaa pi-aaraa jan naanak har ras dharaapai.

(Sri Guru Granth Sahib Ji, Page No. 605)

Sat PaarBraham Himself acts throughout the world. Sat PaarBraham Parmeshar Himself acts in the entire Creation. It is Sat PaarBraham Parmeshar Himself acting through his every creation. The entire world that is visible to the human eyes is the Sargun Saroop of Sat PaarBraham Parmeshar. The supreme power that runs the Sargun Saroop is the Nirgun Saroop of Sat PaarBraham Parmeshar. The Sargun Saroop (the physical world) of Sat PaarBraham Parmeshar is visible to the human eyes; but the Nirgun Saroop of Sat PaarBraham Parmeshar remains obscured to the human eyes. The Nirgun Saroop, being beyond the parameters of form, outline and



colours and being a supreme power of Sat PaarBraham Parmeshar, cannot be seen through the eyes of a common human being. The Nirgun Saroop of Sat PaarBraham Parmeshar becomes visible only to the Bhagat who acquires Dib Drisht. The supreme power of Sat PaarBraham Parmeshar inherent in the Nirgun Saroop is experienced only by a Bhagat who comes to possess Dib Drisht. The Bhagat who comes to acquire Dib Drisht, along with perceiving the Nirgun power of Sat PaarBraham Parmeshar functioning within the Suksham form, also: obtains Darshan of the SatGuru incarnates; obtains Darshan of the Puran Sant great-beings; obtains Darshan of Param Jyot Puran Parkash; obtains Darshan of his own body-turned-Kanchan (golden; disease-free); obtains Darshan of his Dassam Duaar opening up; obtains Darshan of the divine radiance within his own body; obtains Darshan of the divine Parkash emanating from every cell of his body; hears SatNaam resounding in every cell of his body; and obtains Darshan of the Nirgun Saroop of Sat PaarBraham Parmeshar within his own body. Viewing in the light of these Param Sat Tat's, the Param Sat becomes apparent that the magnificence of Dib Drisht is indescribable. The magnificence of Dib Drisht is immense. It is the supreme power of Sat PaarBraham that operates within Dib Drisht. It is a Param Sat that Dib Drisht carries the devotion of the Bhagat to a very high state. Arriving at this supremely powerful state, the Bandagi of the Bhagat begins to manifest the magnificence of all the Param Sat Tat's emphasized in GurBani.

In accordance with the divine Hukam (divine will or command), the human body has been endowed with the power of hearing installed in the two ears. It is by the power of hearing established in the ears that a human being can maintain contact with the rest of the world. Through the power of hearing, the human being listens to the thoughts expressed by the rest of the world and performs actions to play his role in the world. He hears the words of the people in the society in which he lives, and accordingly determines the course of his actions. He hears the thoughts expresses by his family members. The significance of the power of hearing is established from the very birth of the human being. Upon birth, the first powers making appearance in the human body are the power of hearing and the power of speech. When a child hears through her power of hearing, her power of speech begins to develop and she learns the art of speaking. The power of sight takes root in the human body subsequent to the development of the power of speech. It is so,





because a newborn child is unable to see. The power of sight manifests itself within a few weeks after the birth of the child. As the powers of hearing, speech and sight develop, the child also begins developing her power of thinking. It is through the powers of hearing, speech and sight that the human being evolves in his life. It is by the powers of hearing, speech, sight and thought that the human being learns everything in his life, beginning at the childhood. As the human life progresses, these powers manifested in the human body (the power of sight, the power of hearing, the power of speech, the power of smell, the power of taste, the power of thought and the power of feeling through touch etc.) take root and as a result the human life too flourishes. The words that a human being hears lay the foundation upon which his character, conduct, thoughts and actions evolve. The words that a human being hears make the foundation for the evolvment of his intellect and knowledge. The thoughts that a human being hears lay the basis of the development of his Birti. The thoughts of Sat (virtuous thoughts) that the human being hears make the foundation for Sato (virtuous) Birti of the human being. The thoughts of Asat (gravely devastating and belonging to Maya) heard by the human being lay the foundation for his Maya-borne (gravely destructive) Birti. The thoughts and expressions that a human being hears are what form the basis leading either to the prospering or the destruction of his life. The thoughts and expressions heard by the human being lay the basis leading him to either success or failure in his life. Thus, it is extremely important to grasp the significance of the power of hearing in the human birth and life; because the foundation of the development of human life is associated with the power of hearing. What a human being hears makes a deep impact upon his everyday action and deeds. A human being determines the course of his actions in accordance with all that he hears. The thoughts and expressions heard by the human being determine his reactions, manifesting through his deeds. The thought and expressions heard by the human being form the basis of his actions and deeds. The thoughts and expression heard by the human being lay the basis that determines whether his life will turn out to be happy or sad. The thoughts and expressions heard by the human being lay the foundation of his destiny. The thoughts and expressions heard by the human being form the basis leading to either making or destruction of his future.

Listening to Sat Bachans (the words of Truth; divine words), the human being makes his life successful. Listening to Sat Bachans, the



human being transforms his deeds into the deeds of Sat. Listening to Sat Bachans, the human being's Birti turns into Sato Birti. Listening to Sat Bachans, the Birti of the human being comes to embrace Gurmat (the divine wisdom; wisdom revealed in GurBani). Listening to Sat Bachans, the human being turns his destiny into a pleasurable one. As a result of which, the human being is showered with the supremely powerful Nadar, Mehramat and GurKirpa of Sat PaarBraham Parmeshar and he finds the Sat Sangat of a Puran Sant-SatGuru. As a result of which, the human being obtains the GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Seva. The blessed SatGuru incarnate Nanak Patshah Ji has revealed the supremely powerful magnificence of listening to Sat Bachans in great details in Pauri 8-11 of Jap Ji Bani. (The supremely powerful magnificence of listening to Sat Bachans is dwelt upon in detail in the GurParsaadi Katha of Jap Ji Sahib. The Jigyasoos are humbly prayed to make sure to benefit from reading the supremely powerful magnificence of listening in the GurParsaadi Katha of Jap Ji Sahib.)

**Suni-ai sidh peer sur naath.**

**Suni-ai dharat dhaval aakaas.**

**Suni-ai deep lo-a paataal.**

**Suni-ai pahi na sakai kaal.**

**Naanak bhagtaa sadaa vigaas.**

**Suni-ai dookh paap kaa naas. ||8||**

**Suni-ai eesar barmaa ind.**

**Suni-ai mukh saalaahan mand.**

**Suni-ai jog jugat tan bhayd.**

**Suni-ai saasat simrit vayd.**

**Naanak bhagtaa sadaa vigaas.**

**Suni-ai dookh paap kaa naas. ||9||**

**Suni-ai sat santokh gi-aan.**

**Suni-ai athsath kaa isnaan.**

**Suni-ai parh parh paavahi maan.**

**Suni-ai laagai sahj dhi-aan.**

**Naanak bhagtaa sadaa vigaas.**

**Suni-ai dookh paap kaa naas. ||10||**

**Suni-ai saraa gunaa kay gaah.**

**Suni-ai saykh peer paatisaah.**

**Suni-ai andhay paavahi raahu.**



**Suni-ai haath hovai asgaahu.**

**Naanak bhagtaa sadaa vigaas.**

**Suni-ai dookh paap kaa naas. ||11||**

(Sri Guru Granth Sahib Ji, Page No. 2-3)

The blessed SatGuru incarnate Nanak Patshah Ji, in these supremely powerful divine words of Puran Braham Gyan, bestows the magnificence of ‘**Suni-ai**’ upon the entire humanity with immense benevolence. The word ‘Suni-ai’ doesn’t merely imply to speak with the mouth and to hear in the ears. The word ‘Suni-ai’ doesn’t merely mean hearing Shabad Kirtan (chanting and recital of GurBani) in one’s ears. The word ‘Suni-ai’ doesn’t merely denote hearing Naam (the Name – representing God and His entire Creation) in one’s ears. The word ‘Suni-ai’ doesn’t merely connote to relish the pleasure of hearing. To hear with one’s ears is merely to take pleasure through one’s power of hearing, which is an outwardly conduct. To hear Kirtan and GurBani in one’s ears is merely to enjoy the power of hearing, and an outwardly display. Until the time our Surat is drawn into Shabad, this is nothing more than relishing the power of hearing and an outwardly conduct. Until the time every cell of our body begins to hear GurBani and Shabad Kirtan, this remains a mere pleasure for the ears and an outwardly pretension. Until the time every cell of our body is immersed in Shabad, this is only an outwardly act and the means of deriving listening pleasure. From the start of GurBani and Shabad Kirtan about us, and until the time every cell of our body begins to dance with rejoice, this is merely pleasing one’s ears and an outwardly exhibit. From the start of GurBani and Shabad Kirtan near us, and until the time we are immersed in Samadhi, this remains a mere pleasure for the ears and an outwardly enactment. From the start of GurBani and Shabad Kirtan around us and until the time every cell of our body joins in the Kirtan, this remains merely an enjoyment for the ears and an outwardly deed. This is why, in order to make us understand this Param Sat Tat, SatGuru incarnate Nanak Patshah Ji has showered us with his grace and bestowed the entire humankind with Puran Braham Gyan about the supreme power vested in the word ‘Suni-ai’ in these four Pauris.

In its divine sense, the word ‘Suni-ai’ means the Surat getting unified with Naam. In its divine sense, the word ‘Suni-ai’ conveys the Surat being drawn into Shabad, i.e. Surat getting immersed in Shabad the instant one hears Shabad in one’s ears. The divine



meaning of the word ‘Suni-ai’ is the start of practising Shabad in one’s life. The divine sense of the word ‘Suni-ai’ is to instil the counsel of Shabad in one’s everyday deeds. The divine meaning of the word ‘Suni-ai’ is to lead one’s life in accordance with Gurmat. Therefore, only that human being really listens, who adopts Shabad in his everyday actions. Therefore, only that human being actually listens, who begins practising Shabad in his life. This is why, in its divine sense the word ‘Suni-ai’ means to achieve unification of one’s Surat with Shabad. The divine sense of the word ‘Suni-ai’ is to immerse one’s Surat into the depths of Shabad. The divine meaning of the word ‘Suni-ai’ is to submerge one’s Surat in Mansarovar (the eternal source of divine powers; the source of all life; Akaal Purakh Himself). The divine meaning of the word ‘Suni-ai’ is to inscribe Shabad in one’s Surat. The divine connotation of the word ‘Suni-ai’ is the Surat attaining the state of Ajapaa Jaap (state where Simran carries on without effort on the part of the being). The human beings attaining such a state embark upon their Bandagi. The human beings arriving at this state receive GurParsaad. The human beings reaching this state begin imbibing GurBani, i.e. they immerse themselves deep in GurBani and become adept in practising GurBani in their life. Therefore, whenever GurBani and Kirtan begin to sound in their presence, their Surat is instantly drawn into Shabad and within moments they are immersed in Samadhi. The moment GurBani begins to sound, each and every word of As soon as GurBani begins, every word of GurBani pierces and rends apart their Hirda and gets inscribed in their Hirda. Practising Naam in life, when Naam permeates in every cell of the body and every part of the body begins to feel the vibration of Naam, in such a state the moment GurBani or Kirtan begins to sound, every cell of the body blossoms and one feels as if the body has acquired innumerable ears and every one of those ears is resounding with GurBani.

GurBani is Puran Sat. Thus, GurBani is the Guru. GurBani is Puran Brahm Gyan. Therefore, GurBani is the Gyan Saroop (the embodiment of wisdom) of Akaal Purakh. GurBani is composed of Sat Bachans. GurBani reveals the Param Sat Tat’s that carry supreme power. The human beings who practise the Param Sat Tat’s revealed in GurBani in their everyday life achieve Chad Di Kalaa (the eternal bliss). The human beings practising the Param Sat Tat’s manifested in GurBani in their everyday life are blessed. Therefore, the human beings who come to this realization attain the state of ‘Suni-ai’. As



a result of which, they begin practising the Param Sat Tat's revealed in GurBani. Thus carrying on, all their deeds begin to turn into Sat Karams and when their Surat and Birti have embraced Puran Sat, they are bestowed with GurParsaad. By GurParsaad is meant that SatGuru Sat PaarBraham Pita Parmeshar showers his Nadar upon them, and their destiny takes a turn for the better. They find the Sangat of a Puran Sant, a Puran Braham Gyani. They obtain the GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Seva. The Nadar of Sat PaarBraham Pita Parmeshar, the GurParsaad, bears immense supreme power that imbues their Surat with Naam. Their mind is rid of all distractions, and they attain Ajapaa Jaap. They attain Samadhi. Their account of Bandagi is opened in Dargah. Their Bandagi arrives in Karam Khand (the stage of receiving divine benignity or grace). They begin accumulating the wealth of Naam. They embark upon their Andherla Teerath (pilgrimage of the inner self). Their mind and Birti begin to be cleansed. The Param Jyot (the divine light; soul; God Himself) awakens in their Hirda. The Param Jyot manifests itself in their Hirda. They begin shedding away their vices and suffusing their Hirda with all the virtues. In this way, as their Bandagi advances ahead, many of these human beings engaged in Bandagi attain Ridhi-Sidhi's (supernatural powers – such powers are attained at early stages of Bandagi but can result in vanity and hold further spiritual development) and they become Sidhs (accomplished practisers of asceticism; those who have achieved all the supernatural powers of the Ridhis-Sidhis). A number of human beings attain the powers available to gods and goddesses, and they too become gods and goddesses. A number of human beings carry their Bandagi even further, and they attain Fakiri (the state of being a Fakir). By Fakir is meant a Puran Sant great-being, a Puran Braham Gyani great-being, and a Poora SatGuru. It is a Param Sat that listening to Sat Bachans bears the supreme power that transforms the human being into a Puran Sant. It is a Param Sat that listening to Sat Bachans bears the supreme power that makes a human being indistinct from Sat PaarBraham Parmeshar.

The blessed SatGuru incarnate Nanak Patshah Ji has manifested the supremely powerful magnificence of listening to Sat Bachans in Pauris (9-11) of Jap Ji Sahib, and an attempt is made by Dass (the servant; here the narrator) to write its GurParsaadi Katha dwelling in detail upon these Pauris in the GurParsadi Katha (discourse graced by God and Guru) of Jap Ji Sahib. The Jigyasoos (the seekers of divine



truth) are humbly prayed to read and understand the supremely powerful magnificence of listening to Sat Bachans, and adopt it in their day-to-day life. Doing so, they will certainly attain Chad Di Kalaa.

Listening to Asat Bachans (the untruthful words; words of falsehood) destroys the life of a human being. Listening to Asat Bachans turns the human being's Birti into that of the Rajo and Tamo deeds. Listening to Asat Bachans buries the human being deeper in the slavery of the gravely devastating forces of Maya (Rajo and Tamo). This in turn makes the human being's deeds Asat. As a result of which the human being's deeds become the deeds of Asat. By the deeds of Asat is meant the deeds that a human being commits under slavery of the gravely disastrous forces of the Panj Chandaals (the five villains or lowlives: lust, anger, greed, attachments and pride) in order to quench the devastating fire of his Trishna (the worldly desires). The deeds of Asat ruin the human being's birth and life. The deeds of Asat fill the human being's life with pain, distress, troubles, hardships etc. Therefore keep your mind away from Asat Bachans. It is wise never to listen to Asat Bachans. It is in your own interest not to listen to Asat Bachans. Avoid listening to or indulging in slander, malice and spite; because there are no greater Asat Bachans than slander, malice and spite. To listen to slander, malice and spite or to indulge in them is akin to drinking poison. Those indulging in or listening to slander, malice and spite forsake all the gains of their Sat Karams. Those indulging in or listening to slander, malice and spite suffer infamy and blacken their heart. Indulging in or listening to slander, malice and spite leads the human being's life to ruin. Listening to or indulging in slander, malice and spite destroys the human being's future, too.

The essence of all the Param Sat's contemplated above conveys the meaning to keep your mind focussed upon the deeds of Sat. Apply your power of sight, power of hearing, power of speech, power of smell, power of taste, power of thinking and power of touch etc. in performing Sat Karams. Apply these divine powers bestowed upon the human body to see Sat, speak Sat, hear Sat, serve Sat and observe Sat. As a result of which your destiny, which has been dormant, will awaken. You will find the Sat Sangat of a Puran Sant-SatGuru and find place in his Charan Sharan. You will receive the GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Seva. You will receive the GurParsaad of Amrit. All your sins committed in all the past birth-after-birth will be erased. You will



acquire Dib Drisht. You will achieve Simran in every cell of your body. You will attain Samadhi and Sunn Samadhi. All your Bajjar Kapaats will open up. The seven Sat Sarovars will awaken. The Dassam Duaar will open up and you will receive Anhad Shabad Amrit (incessant fall of Amrit at the Dassam Duaar, along with Anhad Naad, the divine music of five primal sounds). The mind will be cleansed. The mind will be overcome. The mind will be effaced and Param Jyot will manifest itself. You will attain Puran Sachyari Rehat. Param Jyot Puran Parkash will manifest itself in your Hirda. The gravely destructive fire of Trishna will extinguish. You will attain Sat Santokh (divine contentedness; state where there is humility and an absence of desires). You will overcome and subjugate the gravely disastrous Panj Chandaals (lust, anger, greed, attachments and pride). You will vanquish the gravely disastrous forces of Maya. Your Bandagi will be acclaimed in Dargah. You will obtain Darshan of Sat PaarBraham Parmeshar. You will be assimilated forever in the Nirgun Saroop of Sat PaarBraham. The bonds of all your deeds from past birth-after-birth will be broken. You will attain deliverance from the bonds of births-and-deaths. You will attain Jeevan Mukti. You will attain Param Padvī. You will attain Puran Braham Gyan. You will attain Tat Gyan. You will be ordained by Dargah to perform Seva of Maha Parupkaar. You will be ordained by Dargah to perform Seva of bestowing others with GurParsaad. You will be ordained by Dargah to offer salvation to the humanity.





## Pauri 38

Har jee-o gufaa andar rakh kai vaajaa pavan vajaa-i-aa.  
 Vajaa-i-aa vaajaa pa-un na-o du-aaray pargat kee-ay  
 dasvaa gupat rakhaa-i-aa.  
 Gurdu-aarai laa-ay bhaavnee  
 iknaa dasvaa du-aar dikhaa-i-aa.  
 Tah anayk roop naa-o nav nidh  
 tis daa ant na jaa-ee paa-i-aa.  
 Kahai naanak har pi-aarai jee-o  
 gufaa andar rakh kai vaajaa pavan vajaa-i-aa. ||38||

(Sri Guru Granth Sahib Ji, Page No. 922)

The blessed Sat PaarBraham Parmeshar (Truth, the Transcendent Lord and Creator of the Universe), while creating the human body by weaving the five elements (air, water, fire, earth and sky, which are mutually antagonistic) in His absolute and supremely powerful Hukam (the divine Jyot), also endowed it with all the supreme powers. In order that the divine Jyot (the divine light within; soul) installed in the human body stays within the body, it is imperative to keep the human body alive. Therefore, to keep the human body alive, Sat PaarBraham Parmeshar has endowed the body with the power to draw breath (through the divine Jyot). Just as the burning flame in a lamp needs oil to continue to burn, in the same way the Jyot stays within the human body only as long as the body continues to draw breaths. Just as the lamp is extinguished when the oil in the lamp is finished, in the same way when the human body ceases to draw breath, the Jyot established within the body departs from the body, because of which the human body expires. Thus, it is the power of Pavan Guru (air in the role of Guru) that sustains the Jyot installed within the human body.

The human body functions by power of the Pavan Guru. Through the breaths, the Pavan Guru keeps the human body alive. As long as the human body keeps drawing breaths and the Pavan Guru continues to enter and exit the body, the human body stays alive. The



divine Jyot imparts the human body with the power to draw breath, and through these breaths the power of the Pavan Guru runs the human body. Therefore, the Jyot kept within the human body lays the basis for the human body to draw breath. But it is the power of the Pavan Guru that makes all the organs of the human body function. Even the medical sciences of today confirm the fact that it is oxygen that keeps the human body alive. If the human brain doesn't receive oxygen for two minutes, it dies. The oxygen gas keeping the human body alive is obtained from the air. Therefore, the human body draws its life-force from the Pavan Guru through breathing. That is, the human brain that possesses the power to run the human body too functions only by the power of the Pavan Guru. As long as the human body continues to draw breath, all the powers installed within it (the power of sight, the power of hearing, the power of speech, the power of smell, the power of taste, the power of thinking and the power of feeling through touch etc.) continue to function. When the human body ceases to draw breath, all these powers too depart from the body. Not just these, but even all the supreme powers established by Sat PaarBraham Parmeshar (within the human body) too depart from the human body. Therefore, the Pavan Guru lays the basis of all the power within the human body (the power of sight, the power of hearing, the power of speech, the power of smell, the power of taste, the power of thoughts and the power of touch etc.), and the divine Jyot installed within the human body forms the basis that bestows the human body with the power of drawing breath. The divine Jyot alone forms the basis of all the supreme powers established in the human body.

In this Pauri, the blessed SatGuru incarnate Amar Das Patshah Ji bestows upon the entire humanity Puran Braham Gyan (perfect-divine wisdom) about creation of the human body. The structure of the human body is akin to that of a cave. This cave of the human body has ten doors. Out of these ten doors, Sat PaarBraham Parmeshar has physically manifested nine doors in the form of human senses. These nine doors are: (1) a mouth, (2-3) two ears, (4-5) two eyes, (6-7) two nostrils, (8) the excretory organ and (9) the reproductive organ. Sat PaarBraham Parmeshar has kept the tenth door hidden in the human body. The tenth door is not a physical organ of the human body. A human being cannot see the tenth door with his eyes, nor feel it with any other sense. The tenth door is a part of the human being's soul. Sat PaarBraham Parmeshar has vested the human being's soul with seven Sat Sarovars (the seven sources of



Amrit, or the spiritual energy, inside the human body). These seven Sat Sarovars are founts of Amrit. These seven Sat Sarovars house all the supreme powers. The tenth door is one amongst these seven Sat Sarovars. These seven Sat Sarovars have been established at various places in the human body. The first of these Sat Sarovars is present at the human being's forehead (at middle of the two eyes). When it awakens, the human being attains Samadhi (a deep trance-like state, where there is no thought except pure consciousness). His Surat (conscience) unifies with Shabad (the divine words; GurBani). Shabad gets inscribed in his Surat. He attains the state of Ajapaa Jaap (state where Simran carries on without effort on the part of the being). The second of the Sat Sarovars is located in the human being's throat. The Hirda of the human being (literally meaning heart, Hirda denotes Anhat Chakra located near the heart; one of the seven Sat Sarovars, and more a part of our spiritual being than our physical body) is the third Sat Sarovar. The fourth Sat Sarovar is situated at the navel of the human being. The fifth Sat Sarovar is housed in region of the human being's reproductive organs. The sixth Sat Sarovar is kept at the lower end of the human being's spinal cord. The seventh Sat Sarovar, the tenth door, is established in the upper region of the human being's head. All the Sat Sarovars, except for the tenth door, prove useful in advancement of the human being's Bandagi (submission before God). Each of these (six) Sat Sarovars aids in cleansing of the vessel of the human body.

As SatNaam Amrit (the divine energy of SatNaam – Truth as a manifestation of the Name of God) streams into these Sarovars, these Sat Sarovars are energized and become active, issuing Amrit (our essence or the life-element; the divine energy; pure soul) into various organs in the human body. Therefore, these are called the 'Sat' Sarovars in GurBani (Gur's words or God's words; Sri Guru Granth Sahib Ji). These Sat Sarovars are founts of Amrit, and the springs of Amrit gush forth within these Sat Sarovars, diffusing the radiance of SatNaam Amrit in every cell of the human being's body. Because of which, every cell of the human being's body begins to resound with the rhythm of SatNaam Amrit. The human being's body begins to emit the divine Parkash (divine light; manifestation of the Nirgun Saroop). When SatNaam Amrit, energizing these six Sat Sarovars, enters the tenth door, it makes the tenth door open. It is at the Dassam Duaar (the tenth door; the Crown Chakra; once opened, it establishes link between the human being and Akaal Purakh) that Sat



PaarBraham Parmeshar has installed the best and the supremely powerful Amrit. This Amrit is called Anhad Naad Shabad Amrit (incessant fall of Amrit at the Dassam Dwaar, along with Anhad Naad, the divine music of five primal sounds) in GurBani. As SatNaam Amrit streams into the tenth door, the human being attains the supremely powerful Anhad Shabad Amrit. With the arrival of the Anhad Shabad Amrit, the melodies of Anhad Shabad begin to resound at the Dassam Dwaar. The divine music of Anhad Shabad (called the Dhunatmak Naam, i.e. phonetic or musical Naam, by many Sant great-beings) plays constantly at the Dassam Dwaar of the human being. Anhad Shabad Amrit is the divine music that goes on incessantly. Therefore, the SatGuru Sahiban (the ten SatGuru Patshah Ji's) have termed this supremely powerful Amrit as Anhad (without limit or boundary). Anhad Shabad Amrit is the divine music that has no limit or boundary. It is the unceasing divine music. Anhad Shabad Amrit is the Akhand Kirtan (the divine unstuck music and chanting). It is the unbroken divine music of Amrit. It is divine music of Amrit playing constantly at the Dassam Dwaar. The blessed SatGuru Sahiban have repeatedly emphasized the supremely powerful magnificence of the Dassam Dwaar in GurBani:

**Is kaa-i-aa andar vasat asankhaa.**

**Gurmukh saach milai taa vaykhaa.**

**Na-o darvaajay dasvai muktaa anhad sabad vajaan-aa.**

(Sri Guru Granth Sahib Ji, Page No. 110)

**Na-o dar thaakay dhaavat rahaa-ay.**

**Dasvai nij ghar vaasaa paa-ay.**

**Othai anhad sabad vajeh din raatee**

**gurmatee sabad sunaavni-aa.**

(Sri Guru Granth Sahib Ji, Page No. 124)

**Pa-unai paanee agnee kaa mayl.**

**Chanchal chapal budh kaa khayl.**

**Na-o darvaajay dasvaa du-aar.**

**Bujh ray gi-aanee ayhu beechaar.**

(Sri Guru Granth Sahib Ji, Page No. 152)

**Na-o ghar daykh jo kaaman bhoolee basat anoop na paa-ee.**

**Kahat kabeer navai ghar moosay dasvain tat samaa-ee.**

(Sri Guru Granth Sahib Ji, Page No. 339)



**Dadaa daykh jo binsanhaaraa.  
 Jas adaykh tas raakh bichaaraa.  
 Dasvai du-aar kunchee jab deejai.  
 Ta-o da-i-aal ko darsan keejai.**

(Sri Guru Granth Sahib Ji, Page No. 341)

**Na-umee navai du-aar ka-o saadh.  
 Bahtee mansaa raakho baandh.  
 Lobh moh sabh beesar jaahu.  
 Jug jug jeevhu amar fal khaahu. ||10||  
 Dasmee dah dis ho-ay anand.  
 Chhootai bharam milai gobind.  
 Jot saroopee tat anoop.  
 Amal na mal na chhaah nahee dhoop.**

(Sri Guru Granth Sahib Ji, Page No. 343-344)

**Ayk girahu das du-aar hai jaa kay  
 ahinis taskar panch chor laga-ee-aa.  
 Dharam arath sabh hir lay jaaveh  
 manmukh andhulay khabar na pa-ee-aa.**

(Sri Guru Granth Sahib Ji, Page No. 833)

**Pauri.  
 Na-o darvaajay kaa-i-aa kot hai dasvai gupat rakheejai.  
 Bajar kapaat na khulnee gur sabad khuleejai.  
 Anhad vaajay dhun vajday gur sabad suneejai.  
 Tit ghat antar chaannaa kar bhagat mileejai.  
 Sabh meh ayk varatdaa jin aapay rachan rachaa-ee.**

(Sri Guru Granth Sahib Ji, Page No. 954)

**Dasam du-aaraa agam apaaraa param purakh kee ghaatee.  
 Oopar haat haat par aalaa aalay bheetar thaatee. ||4||  
 Jaagat rahai so kabahu na sovai.  
 Teen tilok samaadh palovai.  
 Beej mantar lai hirdai rahai.  
 Manoo-aa ulat sunn meh gahai. ||5||  
 Jaagat rahai na alee-aa bhaakhai.  
 Paacha-o indree bas kar raakhai.  
 Gur kee saakhee raakhai cheet.  
 Man tan arpai krisan pareet.**

(Sri Guru Granth Sahib Ji, Page No. 974)



**Adisat agochar paarbarahm mil saadhoo  
akath kathaa-i-aa thaa.**

**Anhad sabad dasam du-aar vaji-o  
tah amrit naam chu-aa-i-aa thaa.**

(Sri Guru Granth Sahib Ji, Page No. 1002)

**Antar jot bhalee jagjeevan.**

**Sabh ghat bhogai har ras peevan.**

**Aapay layvai aapay dayvai tihu lo-ee jagat pit daataa hay. ||3||**

**Jagat upaa-ay khayl rachaa-i-aa.**

**Pavnai paanee agnee jee-o paa-i-aa.**

**Dayhee nagree na-o darvaajay so dasvaa gupat rahaataa hay.**

(Sri Guru Granth Sahib Ji, Page No. 1031-1032)

**Bheetar kot gufaa ghar jaa-ee.**

**Na-o ghar thaapay hukam rajaa-ee.**

**Dasvai purakh alaykh apaaree aapay alakh lakhaa-idaa.**

(Sri Guru Granth Sahib Ji, Page No. 1033-1034)

**Maaroo Mehlaa 1.**

**Aapay aap upaa-ay niraalaa.**

**Saachaa thaam kee-o da-i-aalaa.**

**Pa-un paanee agnee kaa bandhan**

**kaa-i-aa kot rachaa-idaa. ||1||**

**Na-o ghar thaapay thaapanhaarai.**

**Dasvai vaasaa alakh apaarai.**

**Saa-ir sapat bharay jal nirmal gurmukh mail na laa-idaa.**

(Sri Guru Granth Sahib Ji, Page No. 1036-1037)

The nine doors located in the human body {(1) a mouth, (2-3) two ears, (4-5) two eyes, (6-7) two nostrils, (8) the excretory organ and (9) the reproductive organ}, being influenced by the gravely devastating forces of Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya), lead the human being away from Sat PaarBraham Parmeshar; whereas the tenth door brings the human being in everlasting contact with Sat PaarBraham Parmeshar. The human being makes use of all the powers kept in the nine doors in committing Asat Karams (the deeds of falsehood; untruthful deeds) under slavery of Maya (the gravely disastrous forces of Rajo and Tamo; Rajo represents the desires viz. hopes, expectations and yearnings, and Tamo the vices viz. lust,



anger, greed, attachments and pride), and thus lengthens the distance between him and Sat PaarBraham Parmeshar. Continuing to use the powers kept in the nine doors under influence of the gravely destructive forces of Maya (Rajo and Tamo), the human being gets more and more separated from Sat PaarBraham Parmeshar. Abiding in slavery of the gravely destructive forces of Maya, birth-after-birth the human being gets further and further away from Sat PaarBraham Parmeshar. Thus, for a human being to come nearer to Sat PaarBraham Parmeshar, it is necessary that these nine doors are pacified. It is only through putting the powers kept in these nine doors in performing Sat Karams (the deeds of Sat; truthful deeds) that a human being can pacify them. That is, the deeds of Sat (Sat denotes the eternal Truth; God Himself) alone can placate these nine doors. The deeds of Sat alone can bring the human being closer to Sat PaarBraham Parmeshar. The deeds of Sat alone can remove the alienation of the human being with Sat PaarBraham Parmeshar. The deeds of Sat alone open the human being's path to Mukti (deliverance from the cycle of birth-and-death; salvation).

Placating the nine doors is beyond the capacity of the human being's own mind. The human mind is Maya. That is, the human mind is slave to the gravely disastrous forces of Maya. That is to say, it is beyond the capacity of the human mind to appease the gravely devastating forces of Maya that abuse the powers kept in these doors. Being governed by the gravely disastrous forces of Maya (under the Birti of Rajo and Tamo), the human being sees nothing but Kood (Asat; falsehood) with his eyes. To cast a bad eye upon something is a Kood Karam (Asat Karam). To cast a bad eye upon women and not treat them as one's mother, daughter or sister is a Kood Karam. To cast a bad eye upon men and not behold them as one's father, brother or son is a Kood Karam. To cast a hateful eye upon someone is a Kood Karam. To cast an inimical eye upon someone is a Kood Karam. To cast the glance of greed and avarice on someone else's wealth is a Kood Karam. To anticipate something bad to happen to someone else is a Kood Karam. To take pleasure in someone else's humiliation is a Kood Karam. Being led by the gravely disastrous forces of Maya (under the Birti of Rajo and Tamo), the human being hears nothing but Kood with his ears. To listen to slander, malice and spite and to rejoice in it is a gravely destructive Kood Karam. To listen





ill of others and to take pleasure in doing so is a Kood Karam. To indulge in slander, malice and spite of others and to feel glee in doing so is a gravely disastrous Kood Karam. To speak ill of others and to verbally abuse others under slavery of the anger-Chandaal (one amongst the five Panj Chandaals; the Panj Chandaals, or the five villains or lowlives, are lust, anger, greed, attachments and pride) is a gravely devastating Kood Karam.

The wrongful accumulation of wealth and riches, estates and possessions and the worldly comforts and luxuries under slavery of the greed-Chandaal is a gravely disastrous Kood Karam. The wealth and riches, estates, possessions, worldly comforts and luxuries accumulated through such Asat Karams as stealing, coercion, extortion, bribery, fraud, misuse of one's worldly office and authority etc. become a cause of ruin of the human being's birth and life. To think ill of and to do ill to women under slavery of the lust-Chandaal, and to not treat them as a mother, daughter or sister, is a gravely devastating Kood Karam. To think ill about and to do ill to men under influence of the lust-Chandaal is a gravely disastrous Kood Karam. To deny Bhaana (the divine will) under influence of the attachments-Chandaal is a gravely destructive Kood Karam. To think of the worldly relationships as making up one's entire life and to regard taking care and maintenance of these relationships as one's sole mission is a gravely disastrous Kood Karam. To employ Asat means under influence of the attachments-Chandaal in trying to save one's worldly relationships is gravely destructive Kood Karam. To treat the worldly objects, the worldly comforts and luxuries, wealth and riches, estates and possessions etc. as the main object in one's life and to form attachments with these objects under slavery of the attachments-Chandaal is a gravely destructive Kood Karam.

To be irate with others under slavery of the pride-Chandaal is a deadly disastrous Kood Karam. To become selfish and to think and do nothing other than for oneself is a gravely destructive Kood Karam. To commit harm (evil) to others under influence of the anger-Chandaal is a highly disastrous deed. Any deed committed under slavery of the Panj Chandaals (lust, anger, greed, attachments and pride) to quench the fire of one's gravely destructive Trishna (the worldly desires) is a Kood Karam, and the consequences of such a Kood Karam prove to be extremely terrible and ruinous. Any act committed to seek satisfaction of one's lust is always a Kood Karam.



Any act committed while being guided by the Panj Chandaals is a Kood Karam. Under slavery of Maya, 'the gravely disastrous forces of Maya' act as Guru (guide) to the human mind. Under slavery of Maya, the Panj Chandaals (lust, anger, greed, attachments and pride) become Guru to the human mind. Therefore, every act committed under Manmat (one's own wisdom, as opposed to Gurmat or God's wisdom) is nothing but a Kood Karam. By committing these Kood Karams, one cannot pacify the nine doors. Committing these Kood Karams, one cannot purify the nine doors. That is to say, by committing these Kood Karams the human being sinks deeper and deeper in slavery of the gravely disastrous forces of Maya. Committing these Kood Karams, the human being drowns his mind and body even deeper in the swamp of vices. Committing these Kood Karams, the human being lessens the impact of his virtuous deeds. Committing these Kood Karams, many of the human being's virtuous deeds go unrewarded. Committing these Kood Karams, the human being sullies his destiny. Committing these Kood Karams, the human being ruins his birth and life. Committing these Kood Karams, the human being writes pain, distress, troubles, wants, problems, maladies etc. in his destiny. Thus, the human being suffers pain, distress, poverty, troubles, diseases, problems etc. in his coming days. A human being writes his own destiny with his deeds. As are the human being's deeds, such becomes the human being's destiny.

Therefore, it is a humble prayer to the entire humanity to keep their attention focussed upon the deeds of Sat, in order to pacify the nine doors. See Sat through the eyes. See Sat in whatever you see through your eyes. Living in the world, good things as well as evil things will pass before your eyes. Try and see Sat in good as well as in evil things, and make attempt to understand it (based upon Gurmat). To appreciate virtue in a good thing, and to embrace it, is a Sat Karam. Do not contemplate the vices in a bad thing; nor commit the mistake of embracing those vices. Take pity upon the vices in a bad thing, and pray for those vices to be removed. By doing so, the human being's deeds will become Karam Yog (the practice of performing acts in service to others, or in fulfilment of one's duties). By doing so, the human being's deed will count towards his Bandagi. While pursuing your everyday life, whatever passes before your eyes, try to learn and understand the truth in it. Regard the beauty (virtue) in a beautiful (virtuous) thing as creation of Sat PaarBraham



Parmeshar, and appreciate it. Embrace the virtues. Don't criticise a vile (having vices) thing. Be compassionate towards the vile (having vices) thing and pray for its vileness (vices) to turn into beauty (virtues). By doing so, the human being's eyes will begin to be employed in doing Sat Karams, and the human eyes will begin to purify. The human eyes will begin serving Sat, and thus the human being's deeds will begin turning into Karam Yog. The human being's deeds will begin to turn into his Bandagi.

Regard and treat women as a mother, daughter or sister. Regard and treat men as a father, brother or son. By doing so, the feeling of lust in the human being's mind will begin to placate. The human mind will cease to entertain evil thoughts. The human being's conduct will begin to turn pure. By doing so, the human being's deeds will turn into Sat Karams. By doing so, the human being's deeds will turn into 'Karam Yog'. By doing so, the human being's deeds will turn into Bandagi. The deeds of Sat bear the supreme power that can make the human being overcome such a gravely disastrous Chandaal as the lust-Chandaal.

If you wish to accumulate wealth and riches, estates and possessions and the worldly comforts and luxuries, do so by applying those of your abilities that are founded upon Sat. To accumulate wealth and riches, estates, possessions and the worldly comforts and luxuries through labour, hard work, sincerity and honesty is indeed a deed of Sat. The wealth and riches, estates, possessions and the worldly comforts and luxuries accumulated through such deeds of Sat make the human being's life pleasurable and take him spiritually higher. Earning his Dasan Nahuan Di Kamai (earnings by the ten nails of the hand, i.e., money hard-earned through labour, hard work, sincerity and honesty) the human being comes to embrace Sato Birti (the conscience of Sato, characterized by compassion, righteousness, contentedness and forbearance). The human beings who dedicate Dasvandh (one-tenth of one's earnings or time, earmarked for charity) from their Dasan Nahuan Di Kamai (of labour, hard work, sincerity and honesty) purify and sanctify their deeds and earnings. The human beings who dedicate Dasvandh from their Dasan Nahuan Di Kamai are not consumed with Maya. The human beings who dedicate Dasvandh from their Dasan Nahuan Di Kamai are never in want of wealth and riches. Therefore, dedicating Dasvandh from one's Dasan Nahuan Di Kamai is a highly pure and great Sat Karam. By doing



so, the human mind will embark upon the path of finding release from the gravely disastrous slavery of the greed-Chandaal.

Living in the world, the human being's ears perforce hear everything that goes on around him. The words falling into the human being's ears may be Sat, or may even be Asat. It is up to the human being's power of judgement whether he correctly analyses the words that he hears. It is extremely important to learn and understand the correct meaning of the words that one hears. It is very important to learn and understand the Sat behind the words that one hears. That is, it is immensely important to know whether all that the ears hear is Sat Bachans (the words of Sat; divine words) or Asat Bachans (the words of Asat or falsehood). Thus, it is only after weighing the words upon the scales of Sat that the human being will realize whether those words are Sat or Asat. To embrace and follow Sat Bachans and to ignore the Asat Bachans is a Sat Karam. To uphold Sat Bachans and to shun the Asat Bachans is a deed of Sat. To listen to Sat Bachans and to adopt them in one's deeds is to practise Sat. Practise the Sat Bachans. The whole of GurBani is Sat Bachans. Practise GurBani. The words of a Puran Sant-SatGuru (perfect saint and the Truth-Guru; one who has accomplished Bandagi and attained Jeevan Mukti, and is divinely ordained to lead others on the path of Bandagi and Mukti) are always Sat Bachans. Practise the words of a Puran Sant-SatGuru. Listening to Sat Bachans and practising Sat Bachans bring the supreme power to bear upon the human being, because of which the human being comes to obtain the GurParsaad (the eternal bliss and eternal grace) of Puran Bandagi (complete surrender before God). To listen to slander, malice and spite of others is a gravely destructive Asat Karam. Listening to slander, malice and spite of others, the human being destroys the impact of his Sat Karams. Listening to slander, malice and spite of others, the human being is robbed of his Amrit. Therefore, do not listen to slander, malice or spite towards anybody. Stay away from any place where someone indulges in slander, malice and spite of others.

Sat PaarBraham Parmeshar has established the power of speech in the human mouth and tongue. Every human being living in the world carries out all his affairs in his everyday life while employing the power of speech. Use the power of speech to speak Sat. Do not abuse the power of speech. Always speak Sat. Always speak sweet words. To speak Sat is to speak sweet words. Speak the words that



benefit the listener. Speak the words that benefit even you. Do not utter ill words. Do not speak hateful words. Do not speak in abusive language. Do not indulge in slander, malice or spite of anyone. Do not shout down others. Practise humility. Do not speak arrogantly. Renounce arrogance. Abide in love. Regard the entire humankind with love. To speak Sat is to serve Sat. When one speaks Sat, the supreme power comes to bear upon him. Thus, the human being builds up his Sato Birti. The supreme power comes to bear upon the human being embracing Sato Birti, and thus he finds the Sat Sangat (gathering in the presence of Sat, or among those who have attained Jeevan Mukti and have become part of Sat) of a Puran Sant-SatGuru. The human being embracing Sato Birti comes to obtain GurParsaad.

Through the deeds of Sat, the human being comes to embrace Sato Birti. Through the deeds of Sat, the human being awakens his destiny. That is, employing the powers established in the nine doors in performing deeds of Sat, the human being brings his destiny to fruition. The deeds of Sat bear the supreme power that leads the human being into the Sat Sangat of a Puran Sant-SatGuru. Arriving in the Charan Sharan (shelter at the feet) of a Puran Sant-SatGuru, the human being receives GurParsaad. Because of which, the human being obtains the GurParsaad of SatNaam Simran (meditation upon SatNaam) and SatNaam Di Kamai (practising SatNaam in life). His Surat unifies with Shabad. SatNaam gets inscribed in the Surat. The human being attains Samadhi and Sunn Samadhi (the silent, deep meditation; a state free of thoughts, even free from the effects of time and space). Practising SatNaam Simran in Sunn Samadhi, the mind is cleansed. The mind attains perfect calm. The mind finds rest. The mind is effaced. The mind is transformed into the Param Jyot (the divine light; soul; God Himself). All the Bajjar Kapaats (divine doors located at various places in the human body that, once opened, channel Amrit into the body and establish connection between the human being and Akaal Purakh) are opened. The seven Sat Sarovars are awakened. SatNaam Simran penetrates every cell of the human being. The human Dehi (astral body) turns Kanchan (golden; disease-free). The Dehi is suffused with Amrit. The nine doors come to perfect peace. All the vices are destructed. The nine doors arrive under Gurmat and under Puran Hukam (perfect divine will or command). That is to say, all the deeds of the Bhagat (devotee) turn into Sat Karams. The powers established in the nine doors (the power of sight, the power of hearing, the power of speech, the power of smell, the



power of taste, the power of thought and the power of feeling through touch etc.) begin to be automatically employed in the Sat Karams. All the vices come to an end. All the perversions come to an end. The Dassam Duaar opens. As the Dassam Duaar opens, the human being instantly attains the supremely powerful Anhad Shabad Amrit. Anhad Shabad begins to play incessantly at the Dassam Duaar. Anhad Shabad Amrit is the highest form of Amrit. Anhad Shabad bears the supreme power that leads the Bhagat into perfect serenity. Concentrating his mind upon Anhad Shabad, the Bhagat attains Sunn Samadhi in only a few moments. The essence of these Param Sat's (the supreme truths) is repeatedly emphasized in GurBani. The Puran Sant-SatGuru Kabir Patshah reveals in his Bani (compositions recorded in GurBani) the Param Sat Tat (essence of the supreme truth) of the state the Bhagat attains when his nine doors are pacified:

**Santahu man pavnai sukh bani-aa.**

**Kichh jog paraapat gani-aa. Rahaa-o.**

**Gur dikhlaa-ee moree.**

**Jit mirag parhat hai choree.**

**Moond lee-ay darvaajay.**

**Baajee-alay anhad baajay.**

**Kumbh kamal jal bhari-aa.**

**Jal mayti-aa oobhaa kari-aa.**

**Kaho kabeer jan jaani-aa.**

**Ja-o jaani-aa ta-o man maani-aa.**

(Sri Guru Granth Sahib Ji, Page No. 656)

With the awakening of the Dassam Duaar, the Bandagi of the Bhagat arrives in its final stage. With the Dassam Duaar getting energized, Param Jyot Puran Parkash (the perfect radiance of divine light; His aura; God Himself) manifests itself in one's Hirda. With the Dassam Duaar opening, the supreme power comes to bear that makes the human being obtain Darshan (vision through inner, spiritual eye) of the Nirgun Saroop (the aspect of God beyond the three attributes of Maya) of Sat PaarBraham Parmeshar. It is at the Dassam Duaar that one receives Darshan of Sat PaarBraham Parmeshar. It is at the Dassam Duaar that Param Jyot Puran Parkash forever manifests itself. With the Dassam Duaar being illuminated, the Bhagat is blessed with all the divine treasures. The whole Dehi of the Bhagat radiates with Amrit. The Trigun Maya (Maya of the three aspects – Rajo, Tamo



and Sato) is vanquished. The slavery of the gravely disastrous forces of Maya (Rajo and Tamo) comes to an end. All the gravely disastrous forces of Maya become slave to the Bhagat. Maya bows at the feet of the Bhagat. Maya turns into a slave to the Bhagat. The Bhagat is forever assimilated in the Nirgun Saroop of Sat PaarBraham Parmeshar. The Bhagat effaces his own existence, and forever becomes one with Sat PaarBraham Parmeshar. Puran Braham Gyan and Tat Gyan (the divine knowledge; understanding of the divine ways) are attained. Param Padvi (the highest spiritual status) is attained. The Bhagat is blessed by Dargah (the divine court) with the supreme power to bestow GurParsaad upon others. The Bhagat is ordained with Seva (humble and selfless service to others) to perform Maha Parupkaar (guiding mankind on the path of Bhagati and Jeevan Mukti). The Bhagat becomes a bestower of Amrit.





## Pauri 39

**Ayhu saachaa sohilaa saachai ghar gaavhu.  
Gaavhu ta sohilaa ghar saachai jithai sadaa sach dhi-aavhay.  
Sacho dhi-aavahi jaa tudh bhaaveh gurmukh jinaa bujhaavhay.  
Ih sach sabhnaa kaa khasam hai jis bakhsay so jan paavhay.  
Kahai naanak sach sohilaa sachai ghar gaavhay. ||39||**

(Sri Guru Granth Sahib Ji, Page No. 922)

The magnificence of GurBani (Gur's words or God's words; commonly refers to Sri Guru Granth Sahib Ji) is immense. The magnificence of GurBani is supremely powerful. GurBani is Puran Sat (the absolute Truth). GurBani is Param Sat (the supreme Truth). GurBani is the collection of all the Param Sat Tat's (core-essences of the supreme Truth). GurBani is Puran Braham Gyan (the perfect-divine wisdom). GurBani bears the supreme power. GurBani is 'Sohilaa' of the core-essences of the absolute Param Sat. By 'Sohilaa' is meant song of the supremely powerful magnificence of the blessed Sat PaarBraham Parmeshar (Truth, the Transcendent Lord and Creator of the Universe). By 'Sohilaa' is meant song of the supremely powerful magnificence of the name 'Sat' Naam (Truth as a manifestation of the Name of God) of the blessed Sat PaarBraham Parmeshar. By 'Sohilaa' is meant song of the supremely powerful magnificence of the Sants (saints), Bhagats (devotees), SatGurus (the Truth-Gurus; those having accomplished Bandagi and attained Jeevan Mukti, and divinely ordained to lead others on the path of Bandagi and Mukti), Braham Gyanis (the divinely-wise), Khalsas (the pure souls who have obtained Braham Gyan), Gurmukhs (the souls in complete Bandagi; the souls in possession of GurParsaad of Naam; the souls in Sach Khand) and Gursikhs (disciples of the Guru; pious Sikhs) of the blessed Sat PaarBraham Parmeshar. GurBani depicts the supremely powerful magnificence of '**Ik-Onkaar SatNaam Kartaa Purakh Nirbhao Nirvair Akaal Moorat Ajoonee Saibhan GurParsaad**' (the Mool Mantar or the Definition of Origin; the very first composition in Jap Ji Sahib). Mool Mantar



is Sohilaa of the supremely powerful magnificence of the unique, ever-established, established-from-the-very-origin, established-all-through-the-ages and established-in-all-ages-to-come, supremely mighty existence of Sarab Kalaa Bharpoor (in possession of the supreme-divine abilities) the blessed Sat PaarBraham Parmeshar. Mool Mantar is Sohilaa of definition of the Agam (one that cannot be perceived by the five sensory-functions), Agochar (one that requires divine sight to be perceived and experienced), immense and eternal, supremely powerful existence of the blessed Sat PaarBraham Parmeshar. Mool Mantar manifests the immense, eternal, Agam and Agochar magnificence of Sarab Kalaa's (all the divine and sacred supreme powers) of the blessed Sat PaarBraham Parmeshar. Mool Mantar is foundation of the entire Creation. Mool Mantar is basis of the origin of the entire Creation. Mool Mantar is womb to the entire Creation. Mool Mantar bears within it all supreme powers that create, sustain and destruct the whole Creation. Mool Mantar is the all-encompassing storehouse of all boundless, divine and sacred treasures. Mool Mantar is all-prevalent. The entire Creation abides in Mool Mantar. Every entity in the Creation takes birth, prospers and meets its end in Mool Mantar. Mool Mantar is the priceless gem, bestowed upon the entire mankind by the blessed SatGuru incarnate Nanak Patshah Ji through immense and supreme compassion that, if observed in life, transforms a human being into an embodiment of Sat PaarBraham Parmeshar. Mool Mantar is such a supremely powerful Sohilaa that, if practised in life, turns a human being into the embodiment 'Sat-Roop' (Sat in a human form) of Sat PaarBraham Parmeshar. Mool Mantar is such a supremely powerful Sohilaa that, when adhered to in life, leads the human being to Jeevan Mukti (deliverance from the cycle of birth-and-death; salvation). Mool Mantar is such a supremely powerful Sohilaa that, if practised in life, leads a human being to become a Puran Sant, Puran SatGuru, Puran Braham Gyani, Puran Khalsa and a Gurmukh being. Mool Mantar is such a supremely powerful Sohilaa that, when followed in life, leads the human being to obtain Param Padvi (the highest spiritual status). Therefore, the blessed SatGuru incarnate Nanak Patshah Ji has manifested all the divine supreme powers in the form of Mool Mantar at the very beginning of GurBani. He has revealed the supremely powerful word of the name 'Sat' Naam of the supremely powerful and unparalleled existence of the blessed Sat PaarBraham Parmeshar in Mool Mantar. All the supreme powers and the supreme



virtues of the blessed Sat PaarBraham Parmeshar are revealed in Mool Mantar. The supremely powerful magnificence of the word ‘Sat’ Naam is dwelt upon in GurParsaadi Katha (the discourse graced by God and Guru) of the first Pauri (verse). For those human beings attempting to walk the path of Bhagati (devotion), it is extremely essential to learn, understand and accept the magnificence of these core-essences of Param Sat.

The supremely powerful Jap Ji GurBani (compositions by the blessed SatGuru incarnate Nanak Patshah Ji, appearing at the very beginning of Sri Guru Granth Sahib Ji) is Sohila of the supremely powerful magnificence of Mool Mantar. In the supremely powerful Jap Ji GurBani, the blessed SatGuru incarnate Nanak Patshah Ji portrays in detail Sohila of the magnificence of Mool Mantar. Supremely compassionate and supremely kind, the blessed SatGuru incarnate Nanak Patshah Ji sketches the path of journey to Sach Khand (GurBani describes five Khands or spiritual realms of the human being’s spirituality: Dharam Khand or the stage of seeking divine union; Gyan Khand or the stage of seeking divine knowledge; Saram Khand or the stage of making efforts towards spirituality; Karam Khand or the stage of receiving divine benignity or grace; and Sach Khand or the realm of ultimate, absolute Truth) in the supremely powerful Jap Ji GurBani. The supremely powerful Jap Ji GurBani depicts the easy path to find Sat PaarBraham Parmeshar. The supremely powerful Jap Ji GurBani reveals all the priceless gems of Puran Braham Gyan, as to what a common person must do to find Sat PaarBraham Parmeshar. In the supremely powerful Jap Ji GurBani, the blessed SatGuru Nanak Patshah Ji reveals the path that leads the human life to success. In the supremely powerful Jap Ji GurBani, the blessed SatGuru Nanak Patshah Ji manifests the ‘Mool’ Mantar of the blessed Sat PaarBraham Parmeshar along with its supremely powerful magnificence for the first time upon the earth. In the supremely powerful Jap Ji GurBani, the blessed SatGuru Nanak Patshah Ji reveals the absolute name ‘Sat’ Naam of the blessed Sat PaarBraham Parmeshar along with its supremely powerful magnificence for the first time upon the earth. In the supremely powerful Jap Ji GurBani, the blessed SatGuru Nanak Patshah Ji reveals the immense magnificence of the supreme power of ‘GurParsaad’ (the ‘eternal bliss and eternal grace’) for the first time upon the earth; and reveals the way to obtain GurParsaad.



In the supremely powerful Jap Ji GurBani, the blessed SatGuru Nanak Patshah Ji reveals the supremely powerful magnificence of listening to, and accepting, the Sat Bachans (the words of Truth; divine words) of the SatGuru. He reveals the way to bring down the wall of Kood (falsehood) built within the human mind. He reveals the way to meditate upon the ‘Sat’ Naam of the blessed Sat PaarBraham Parmeshar, and the way to become ‘Sat’ Roop through this meditation. He reveals the way to vanquish the Trigun Maya (Maya of the three aspects: Sato – the goodness viz. compassion, righteousness, contentedness and forbearance; Rajo – the desires viz. hopes, expectations and yearnings; and Tamo – the vices viz. lust, anger, greed, attachments and pride), and reveals the magnificence of this victory. He reveals the way to conquer the Maya-led human mind, and reveals the magnificence of this conquest. He reveals the way to overcome the Panj Dhoots (the five thieves – lust, anger, greed, attachments and pride; also called the Chandaals, or the lowlifes) dominating the human mind, and reveals the magnificence of this triumph. He reveals the way to defeat the gravely devastating forces of the lust-Chandaal, the anger-Chandaal, the greed-Chandaal, the attachments-Chandaal and the pride-Chandaal, and reveals the magnificence of this success. He reveals the way to overpower the gravely disastrous force of the fire of Trishna (the worldly desires) blazing in the human mind, and reveals the magnificence of this feat. The supremely powerful Jap Ji GurBani reveals the Puran Sat Tat’s about all the states (Dharam Khand, Gyan Khand, Saram Khand, Karam Khand, and Sach Khand – the five Khands or spiritual realms described in GurBani) that a human being must pass through to reach Sat PaarBraham Parmeshar. It reveals the way to vanquish the Trigun Maya and attain the state of Sach Khand, and reveals the magnificence of this accomplishment. It reveals the way to find approval of one’s Puran Bandagi in Dargah (the divine court) when in the state of Sach Khand, and to become one with the Nirgun Saroop (the immense divine power untouched by the three attributes of Maya) of Sat PaarBraham Parmeshar, and reveals the magnificence of these attainments. (The supremely powerful magnificence of Jap Ji GurBani is dwelt upon in the booklet ‘GurParsaadi Katha – Jap Ji Sahib – Journey to Sach Khand’. This GurParsaadi Katha is contemplated following the Puran Hukam of Sat PaarBraham Parmeshar.)

The entire rest of GurBani is Sohilaa of the supremely powerful magnificence as elaborately revealed in Jap Ji GurBani. The entire



GurBani is Sohilaa of the supremely powerful core-essences of Param Sat. GurBani is Sohilaa of the supremely powerful magnificence of Sat PaarBraham Parmeshar. GurBani is Sohilaa of the supremely powerful magnificence of the supremely powerful name 'Sat' Naam of Sat PaarBraham Parmeshar. GurBani is Sohilaa of the supremely powerful magnificence of the Puran SatGuru incarnates, Puran Sants, Puran Bhagats, Puran Braham Gyanis, Puran Khalsas, Gurmukhs and Gursikhs. In the form of GurBani, the blessed SatGuru Patshah's with immense kindness have manifested in Sri Guru Granth Sahib all their spirituality that they attained while immersed in Bandagi of Sat PaarBraham Parmeshar. In the form of GurBani, the blessed Sants, Bhagats and Bhats (the minstrels) have manifested all their spiritual experiences that they had during their Bandagi. These divine experiences of the Sants, Bhagats and Bhats are compiled and manifested as GurBani by SatGuru incarnate the blessed Sri Arjan Dev Ji Patshah. GurBani is the supremely powerful Sohilaa of the experiences and learning from the greatly blessed attainment of the divine and sacred spirituality by all these blessed SatGuru Avataars, Puran Sants, Puran Bhagats and Puran Braham Gyanis (whose GurBani is entered in the blessed Sri Guru Granth Sahib) in their birth and life. In the form of GurBani, the blessed SatGuru incarnate Arjan Dev Ji has compiled (in the blessed Sri Guru Granth Sahib) every Puran Braham Gyan realized by all the blessed SatGuru Avataars, Puran Sants, Puran Bhagats and Puran Braham Gyanis (whose GurBani is recorded in the blessed Sri Guru Granth Sahib) during their Bandagi, and bestowed it upon the entire mankind.

GurBani is revealed upon the earth by the blessed SatGuru Avataars, Puran Sants, Puran Bhagats and Puran Braham Gyanis having attained the supremely powerful state of Sach Khand. Therefore, GurBani is manifested from Sach Khand. GurBani is at par with Sach Khand. GurBani is the language of Sach Khand. Therefore, a common person fails to fathom the immense depth of GurBani. Only a human being with his Surat (conscience) immersed deep in Mansarovar (the eternal source of divine powers; the source of all life; Akaal Purakh Himself) experiences the immense depth of GurBani. Only a Bhagat with his Surat descended to the depths of Mansarovar becomes capable to understand the profound meaning of GurBani. Only a Bhagat with his Surat immersed in the depths of Mansarovar reveals through his Bachans (words) the Puran Sat of GurBani. Only such a Bhagat learns the in-depth and Puran Sat



meaning of GurBani, and can explain it. Only such a Bhagat with his Surat immersed very deep in Mansarovar carries the GurParsaadi supreme power in his words. Only such a Bhagat, with his Bandagi having arrived in Karam Khand and in Sach Khand, carries the GurParsaadi supreme power in his speech. Only a Puran Sant, Puran SatGuru or Puran Braham Gyani, who has practised GurBani in life, carries the supreme power in his speech that rends the Hirda (one of the seven Sat Sarovars located near heart; part of one's spiritual being) of the Jigyasoo (the seeker of divine truth) listener and pacifies and placates his body and mind. Only a Puran Sant, Puran SatGuru and Puran Braham Gyani, having practised GurBani in life, carries the supreme power in his speech that bears the strength to bestow Amrit (our essence or the life-element; the divine energy; pure soul) to the Jigyasoo listener. Therefore, the common preachers and discourses (who have not practised anything of their own) do not make any significant impression on the spiritual state of the common man through their discourse. Such false religious preachers and discourses, who made the religious preaching their vocation, do not make any impact on the mind, intellect and Hirda of their audience. The religious preachers with no attainment of their own and no selfless Seva (humble and selfless service to others) to their name, propound fake and half-baked discourse. The preachers and discourses who haven't overcome the gravely disastrous forces (Rajo and Tamo) of Maya – how can they propagate Puran Sat while still slaving under Maya (Maya represents the worldly temptations; all physical perceptions are nothing but illusions created by Maya)? The preachers and discourses who haven't overpowered the gravely devastating force of the fire of Trishna – how can they be worthy of preaching religion to others? The preachers and the discourses who haven't vanquished the gravely disastrous forces of the Panj Chandaals (lust, anger, greed, attachments and pride) – how can they be capable of preaching religion to the others? The religious preachers and discourses that are slave to Maya can never be worthy of preaching religion. The religious preachers and discourses that embrace Maya have no right to preach religion. The religious preachers and discourses without any spiritual attainment of their own have no right to preach religion. This is the reason that these common, fake religious preachers and discourses make no impression on the mind, Hirda and intellect of their audience. This is the reason that the words of such common and fake (slaves-to-Maya) religious preachers do not bear



the GurParsaadi supreme power. Because of which, their words leave no impression upon the mind, Hirda and intellect of the audience. The blessed SatGuru Sahib reveals this Param Sat Tat in GurBani:

**Too vayparvaahu athaahu hai atul ki-o tulee-ai.  
 Say vadbhaagee je tudh dhi-aa-iday jin satgur milee-ai.  
 Satgur kee banee sat saroop hai gurbaanee banee-ai.  
 Satgur kee reesai hor kach pich bolday  
 say koorhi-aar koorhay jharh parhee-ai.  
 Onhaa andar hor mukh hor hai  
 bikh maa-i-aa no jhakh marday karhee-ai.**

(Sri Guru Granth Sahib Ji, Page No. 304)

It is immensely necessary to learn, understand and accept the Param Sat Tat that preaching religion is not a vocation. To recite GurBani for money, or to pay others to recite GurBani, isn't Seva and is a deed of falsehood. It is a wrongful deed. Performing GurBani Kirtan (recital, often with chanting) to make money is a deed of falsehood, and not Seva. To pay money for Kirtan too is a deed of falsehood, and not Seva. To the SatGuru, only the Seva performed with a feeling of selflessness is acceptable. In the eye of the SatGuru, only the Seva performed with trust, devotion and faith and with a feeling of selflessness is approved. Today almost the entire humanity is engaged in committing the wrong of paying money for the recitals and Kirtans of GurBani, and treating these deeds of falsehood as service to the SatGuru. This is the reason that these deeds of falsehood make no difference in the spiritual state of those performing such deeds, or of those paying for such deeds to be performed. This is the reason that the GurParsaadi supreme power doesn't come to bear in the Kirtan and discourse of those who are doing it for money. Neither does their Kirtan or discourse have any impact on the mind, Hirda or intellect of the audience. The Kirtan's and discourses by the Maya-led Kirtania's (Kirtan-performers) and discourses make no impression on the mind, Hirda and intellect of those that listen to them. Maya, and not spirituality, comes to bear in the Kirtan's and discourses by these Maya-embracing Kirtania's and discourses. Therefore, it is a humble prayer at the feet of the entire humanity to bear the feeling of selflessness while performing service to the SatGuru, or an act of religiosity, contentedness, forbearance, Simran (meditation), Seva, or the recital and Kirtan of GurBani. In this way,





you will open the path to Chad Di Kalaa (the eternal bliss) in your spirituality and find the Sat Sangat (gathering in the presence of Sat, or among those who have attained Jeevan Mukti and have become Sat-Roop) of a Puran Sant-SatGuru. You will obtain the supreme power of GurParsaad and your path to Puran Bandagi of Sat PaarBraham Parmeshar and to Parupkaari Seva (selfless service for the benefaction of humanity) will open. If you want to listen to Sat Bachans, then listen to those great-beings who bring the GurParsaadi supreme power of Puran Sat to bear in their speech. If you want to listen to the religious counsel, then desire for the Sat Sangat of a Puran Sant. If you want to listen to religious discourse and preaching of Sat Bachans, then join the Sat Sangat of a Puran Sant where you will come to obtain GurParsaad. In this way, you will find guidance on the path to your Bandagi.

GurBani is Sohilaa of Puran Sat. GurBani is the Gyan Saroop (the embodiment of wisdom) of the blessed Sat PaarBraham Parmeshar. GurBani is Puran Sat, and thus GurBani is the embodiment of Nirankaar (the formless one; God Himself). Since 'Sat' is PaarBraham Parmeshar Himself, therefore GurBani is Puran Braham Gyan and Tat Gyan (the divine knowledge; understanding of the divine ways) of Sat PaarBraham Parmeshar. GurBani is the '**thaan**' ('abode') where one finds Sat PaarBraham Parmeshar. That is, GurBani is the means of reaching up to Sat PaarBraham Parmeshar. GurBani is the path to assimilating oneself forever in Sat PaarBraham Parmeshar. Practising the Param Sat Tat's revealed in GurBani, one easily gains access to Sat PaarBraham Parmeshar. Following the counsel revealed in GurBani, the human being transforms his Birti (conscience; bent of mind) into Sato Birti. Observing the counsel revealed in GurBani, the human being finds the Sat Sangat and Charan Sharan (shelter at the feet) of a Puran Sant-SatGuru. Adhering to the counsel revealed in GurBani and abiding in the Charan Sharan of the Puran Sant-SatGuru, the human being obtains SatNaam, SatNaam Simran (meditation upon SatNaam), SatNaam Di Kamai (observing SatNaam in life), Puran Bandagi and Maha-Parupkaari Seva (the service of guiding the mankind on the path of Bhagati and Jeevan Mukti). It is only through observing the counsel revealed in GurBani that the human being conquers his mind. It is only through following the counsel revealed in GurBani that the human being can vanquish the gravely disastrous forces (Rajo and Tamo) of Maya. Following the counsel revealed in GurBani, the



Bhagat obtains Darshan (vision through inner, spiritual eye) of Sat PaarBraham Parmeshar. GurBani reveals all the core-essences of the supremely powerful Sat about Puran Braham Sat PaarBraham Parmeshar.

**Vaahu vaahu banee nirankaar hai tis jayvad avar na ko-ay.  
 Vaahu vaahu agam athaahu hai vaahu vaahu sachaa so-ay.  
 Vaahu vaahu vayparvaahu hai vaahu vaahu karay so ho-ay.  
 Vaahu vaahu amrit naam hai gurmukh paavai ko-ay.  
 Vaahu vaahu karmee paa-ee-ai aap da-i-aa kar day-ay.  
 Naanak vaahu vaahu gurmukh paa-ee-ai  
 an-din naam la-ay-ay.**

(Sri Guru Granth Sahib Ji, Page No. 515)

**Vaahu vaahu banee sat hai gurmukh boojhai ko-ay.  
 Vaahu vaahu kar parabh salaah-ee-ai  
 tis jayvad avar na ko-ay.  
 Aapay bakhsay mayl la-ay karam paraapat ho-ay.**

(Sri Guru Granth Sahib Ji, Page No. 1276)

**Pothee parmaysar kaa thaan.  
 Saadhsang gaavahi gun gobind pooran barahm gi-aan.  
 ||1|| Rahaa-o.  
 Saadhik sidh sagal mun locheh birlay laagai dhi-aan.  
 Jisahi kirpaal ho-ay mayraa su-aamee  
 pooran taa ko kaam. ||1||  
 Jaa kai ridai vasai bhai bhanjan tis jaanai sagal jahaan.  
 Khin pal bisar nahee mayray kartay  
 ih naanak maangai daan. ||2||**

(Sri Guru Granth Sahib Ji, Page No. 1226)

Therefore, if you must read and recite GurBani, do so with complete faith, devotion and trust and with a feeling of selflessness. If you must perform Kirtan of GurBani, do so with complete faith, devotion and trust and with a feeling of selflessness. If you want to hear Kirtan of GurBani, then avail yourself of the Kirtan that is being performed with a selfless intent. If you want to sing the supremely powerful magnificence of Sat PaarBraham, then do so with your own tongue with complete faith, devotion and trust and with a selfless feeling. Through singing virtues of Sat PaarBraham Parmeshar, the tongue will be purified and your mind and body will be calmed.



Singing virtues of Sat PaarBraham Parmeshar, the human being will renounce his vices and enlighten his Hirda with radiance of the virtues. He will attain Chad Di Kalaa in his spirituality. Only such Seva of Sat PaarBraham Parmeshar and of the SatGuru as is performed with selfless intent is acclaimed in Dargah.

**Keerat parabh kee gaa-o mayree rasnaan.  
Anik baar kar bandan santan ooahan  
charan gobind jee kay basnaa. ||1|| Rahaa-o.  
Anik bhaant kar du-aar na paava-o.  
Ho-ay kirpaal ta har har dhi-aava-o. ||1||  
Kot karam kar dayh na sodhaa.  
Saadhsangat meh man parbodhaa. ||2||  
Tarisan na boojhee baho rang maa-i-aa.  
Naam lait sarab sukh paa-i-aa. ||3||  
Paarbarahm jab bha-ay da-i-aal.  
Kaho naanak ta-o chhootay janjaal. ||4||**

(Sri Guru Granth Sahib Ji, Page No. 1298)

Do not commit the divine wrong of selling or buying GurBani. Paying money for GurBani recitals is a wrongful deed of buying GurBani. Reciting GurBani for consideration of money is a wrongful deed of selling GurBani. Paying money for arranging Kirtan of GurBani is a wrongful act of buying GurBani. Accepting money in exchange for performing Kirtan of GurBani is a wrongful act of selling GurBani. If you must have recital of GurBani, have it with your own tongue and Surat. If you must have Kirtan of GurBani, make it with your own tongue and Surat. Only a Bhagat who has Shabad (the divine words; GurBani) abiding in his Surat can derive pleasure from reading and reciting GurBani. Only a Bhagat who has Shabad inscribed in his Surat can derive pleasure from doing Kirtan of GurBani. Only a Bhagat whose Surat is immersed in Shabad can take pleasure in listening to GurBani and Kirtan. Only a Bhagat, whose Surat has descended deep in Mansarovar, can find pleasure in listening to GurBani and Kirtan. Only a Bhagat, whose Surat is immersed deep in Mansarovar, can take enjoyment in reading and in listening to GurBani. Only a Bhagat, whose Surat is assimilated in the depths of Mansarovar, can enjoy performing Kirtan of GurBani or listening to it. The GurParsaadi supreme power comes to bear in the speech of such a Puran Sant-SatGuru that causes a deep impact



on the mind, Hirda and intellect of the listeners. It is through availing oneself of the discourse and Kirtan in the Sat Sangat of such a Puran Sant that one finds the supreme bliss. All the supreme powers of Sat PaarBraham Parmeshar abide in the Charan Sharan of such a Puran Sant-SatGuru. One attains spirituality in the Charan Sharan of such a Puran Sant-SatGuru. One obtains GurParsaad in the Charan Sharan of such a Puran Sant-SatGuru. Making Puran Samarpan (total dedication) in the Charan Sharan of such a Puran Sant-SatGuru, one obtains the GurParsaad of Puran Bandagi. Dedicating one's body, mind and worldly wealth in the Charan Sharan of such a Puran Sant-SatGuru, one obtains SatNaam, SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Maha-Parupkaari Seva. Making Puran Samarpan in the Charan Sharan of such a Puran Sant-SatGuru, one overcomes the gravely disastrous forces of Maya. The Sat Bachans of such a Puran Sant-SatGuru bear the supreme power that rends the Hirda of the listeners and suffuses it with Amrit. Those listening to the Sat Bachans of such a Puran Sant-SatGuru transform their lives. Listening to the Sat Bachans of such a Puran Sant-SatGuru, the 'SatNaam' Amrit makes home in the Surat of the human being. Listening to the Sat Bachans of such a Puran Sant-SatGuru, the human being's Surat unifies with Shabad and he attains the state of Samadhi-Simran (meditating in deep trance-like state, where there is no thought except pure consciousness). Listening to the Sat Bachans of such a Puran Sant-SatGuru, the human being achieves Bandagi. Observing the Sat Bachans of such a Puran Sant-SatGuru, all the Bajjar Kapaats (the divine doors located at various places in the human body that, once opened, channel Amrit into the body and establish connection between the human being and Akaal Purakh) of the human being are opened. Following the Sat Bachans of such a Puran Sant-SatGuru, the Sat Sarovars (the seven sources of Amrit, or the spiritual energy, inside the human body) of the human being are awakened and SatNaam Simran casts its radiance in every cell of the human being's body. Adhering to the Sat Bachans of such a Puran Sant-SatGuru, all the vices of the human being are erased and his Hirda is filled with virtues. Practising the Sat Bachans of such a Puran Sant-SatGuru in life, the human being easily achieves victory over the gravely disastrous forces of Maya. Observing the Sat Bachans of such a Puran Sant-SatGuru, the human being attains Puran Sachyari Rehat (perfect compliance with Truth) in his Hirda. Adhering to the Sat Bachans of such a Puran Sant-SatGuru, the



human being attains Param Jyot Puran Parkash (the perfect radiance of divine light; His aura; God Himself) in his Hirda. Following the Sat Bachans of such a Puran Sant-SatGuru, the human being vanquishes the Trigun Maya, and in Chautha Pad (the fourth stage; state beyond the three aspects of Maya), obtains Darshan of Sat PaarBraham. Practising the Sat Bachans of such a Puran Sant-SatGuru in life, the human being forever becomes one with the Nirgun Saroop of Sat PaarBraham Parmeshar. Following the Sat Bachans of such a Puran Sant-SatGuru, the human being becomes Jeevan Mukht (one who has attained salvation while still in one's physical body). Observing the Sat Bachans of such a Puran Sant-SatGuru, the human being attains Param Padvi. Following the Sat Bachans of such a Puran Sant-SatGuru, the human being achieves Puran Braham Gyan and Tat Gyan. Practising the Sat Bachans of such a Puran Sant-SatGuru in life, the human being is blessed by Dargah with the supreme power to bestow GurParsaad upon others.



## Pauri 40

**Anad sunhu vadbhaageeho sagal manorath pooray.  
 Paarbarahm parabh paa-i-aa utray sagal visooray.  
 Dookh rog santaap utray sunee sachee banee.  
 Sant saajan bha-ay sarsay pooray gur tay jaanee.  
 Suntay puneet kahtay pavit satgur rahi-aa bharpooray.  
 Binvant naanak gur charan laagay  
 vaajay anhad tooray. ||40||1||**

(Sri Guru Granth Sahib Ji, Page No. 922)

In this final Pauri (verse) of Anand Sahib GurBani, the blessed SatGuru incarnate Amar Das Sahib Ji describes the supremely powerful magnificence of Puran Awastha (the state of spiritual perfection) that a Bhagat (devotee) attains. When the Bhagat (the Suhaagan - God's bride; the one accepted in Dargah as a devotee) accomplishes his or her Bandagi (submission before God), he or she attains 'Sada Suhaag' (the eternal Suhaag, denoting the attainment of Puran Braham Gyan, Puran Tat Gyan and Param Padvī). When Bandagi of the Bhagat (the Suhaagan) finds approval in Dargah (the divine court), he or she attains 'Sada Suhaag'. When Bandagi of the Suhaagan is accomplished, he or she attains Darshan (vision with inner, spiritual eye) of Sat PaarBraham Parmeshar (Truth, the Transcendent Lord and Creator of the Universe) and becomes a 'Sada Suhaagan' (the eternal bride of God; one who has attained Sada Suhaag). The 'Sada Suhaagan' is forever assimilated in the Nirgun Saroop (the immense divine power untouched by the three attributes of Maya) of Sat PaarBraham Parmeshar. When the 'Sada Suhaagan' becomes forever one with Sat PaarBraham, he or she acquires Puran Braham Gyan (perfect-divine wisdom). When the 'Sada Suhaagan' is forever assimilated in Sat PaarBraham, he or she acquires Tat Gyan (the divine knowledge; understanding of the divine ways). When the 'Sada Suhaagan' becomes forever one with Sat PaarBraham, he or she attains Param Padvī (the highest spiritual status). When the 'Sada Suhaagan' is forever assimilated in Sat PaarBraham, he or she attains Jeevan Mukti (deliverance from the cycle of birth-and-death;



salvation). In this supremely powerful state, the Sada Suhaagan comes in possession of all the divine treasures. The four Lavaan's (rounds around Sri Guru Granth Sahib Ji, performed as part of the matrimonial ceremony) described in GurBani (Gur's words or God's words; Sri Guru Granth Sahib Ji) by grace of the blessed SatGuru Sahib are the Lavaan's of Suhaag of the Bhagat (the Suhaagan) with Sat PaarBraham Parmeshar (the Lord Husband). In the first Lavaan, the Bhagat achieves Suhaag, and in the fourth Lavaan the Bandagi of the Bhagat is accepted in Dargah and he or she attains Sada Suhaag. The Bhagat achieves Suhaag when he or she obtains GurParsaad (the eternal bliss and eternal grace). The Bhagat achieves Suhaag when SatNaam (Truth as a manifestation of the Name of God) gets inscribed in his or her Surat (conscience). When the Surat of the Bhagat is unified with Shabad (the divine words; GurBani), he or she attains Samadhi (a deep trance-like state, where there is no thought except pure consciousness) and achieves Suhaag. When the Suhaagan vanquishes the Trigun Maya (Maya of the three aspects: Sato – the goodness viz. compassion, righteousness, contentedness and forbearance; Rajo – the desires viz. hopes, expectations and yearnings; and Tamo – the vices viz. lust, anger, greed, attachments and pride) and, in Chautha Pad (the fourth stage – the fourth Lavaan), obtains Darshan of Sat PaarBraham Parmeshar and forever assimilates in Him, it is at this stage that he or she attains Sada Suhaag.

At this stage, the Trishna (the worldly desires) of the Sada Suhaagan is quenched. The gravely disastrous fire of Trishna comes to an end. Total Sat Santokh (divine contentedness; state where there is humility and an absence of desires) is attained. The mind attains Sat Santokh. The mind, an embodiment of Maya (the worldly temptations; all physical perceptions are nothing but illusions created by Maya), comes to an end. The Panj Chandaals (the five villains or lowlives: lust, anger, greed, attachments and pride) are overcome. The gravely destructive forces of the Panj Chandaals are defeated. All the mental ailments (the Panj Chandaals: lust, anger, greed, attachments and pride) come to an end. The root cause of all mental ailments is the gravely devastating force of fire of Trishna residing in the human mind, and at the stage of Sada Suhaagan, the deadly disastrous force of Trishna too meets its end. Even the root cause of all physical diseases of the human being is the gravely destructive force of Trishna and the gravely devastating forces of the Panj Chandaals. Once these gravely disastrous forces of Maya meet their





end, the root cause of all the physical maladies of the human being too is eradicated. Because of which, the human being starts to get rid of his physical diseases. The mind and the body are becalmed. The mind attains perfect peace. The slavery of the Trigun Maya comes to an end. Maya falls at the feet of the Sada Suhaagan. The mind becomes restful. The mind is transformed into Jyot (the divine light within; soul). Manmat (own wisdom as opposed to Gurmat or God's wisdom) comes to an end. Gurmat casts its illumination. The mind arrives under the divine and sacred Hukam (the divine will or command). The Hirda (Hirda or Hirda Kamal is one of the seven Sat Sarovars located near heart; part of one's spiritual being) attains Puran Sachyari Rehat (total compliance with Sat). Param Jyot Puran Parkash (the perfect radiance of divine light; His aura; God Himself) casts its radiance in the Hirda. The Hirda is suffused with virtues. All vices come to an end. All the Bajjar Kapaats (the divine doors located at various places in the human body that, once opened, channel Amrit into the body and establish connection between the human being and Akaal Purakh) are opened. The seven Sat Sarovars (the seven sources of Amrit, or the spiritual energy, inside the human body) are awakened. The Dassam Duaar (the tenth door; Crown Chakra; once opened, it establishes link between the human being and Akaal Purakh) is lit up. Anhad Shabad (the divine un-struck music – played on divine musical instruments) begins to constantly sound at the Dassam Duaar. Dib Drisht (divine vision – also called as the third eye, Trikuti, or Gyan Netter – the wisdom eye) is attained. The fount of Puran Braham Gyan gushes forth within the Bhagat. Tat Gyan manifests itself. Every cell of the body is absorbed in SatNaam Simran (meditation upon SatNaam). Every cell of the body is lit up with SatNaam.

The entire body of the Sada Suhaagan is suffused with Amrit. Every part of body of the Sada Suhaagan begins to brim with Amrit (our essence or the life-element; soul). Just as a pitcher, once it gets filled, begins to brim when more water is added to it, and because of which water begins to overflow from the pitcher, in the same way the body of the Sada Suhaagan, once it is suffused with Amrit, begins to overflow with Amrit because of the springs of Amrit constantly streaming in the seven Sat Sarovars within the body. The eyes of the Sada Suhaagan constantly rain Amrit. Every part of body of the Sada Suhaagan constantly oozes Amrit. The feet of the Sada Suhaagan carry immense Parkash (the divine light; manifestation of Nirgun Saroop). The head of the Sada Suhaagan radiates immense Parkash.



The Hirda Kamal of the Sada Suhaagan emits immense Parkash. To conclude, the Sada Suhaagan turns into fount of immense Amrit. The Sada Suhaagan turns into fount of GurParsaad. The Sada Suhaagan turns into fount of GurKirpa (eternal grace). The Sada Suhaagan turns into fount of Puran Braham Gyan. The Sada Suhaagan turns into a bestower of GurParsaad. The Sada Suhaagan turns into a bestower of Amrit. The Sada Suhaagan turns into a bestower of Puran Bandagi (total surrender before God). The Sada Suhaagan turns into a bestower of Jeevan Mukti. Therefore, the Sada Suhaagan possesses immense magnificence. The magnificence of the Sada Suhaagan cannot be described in words. The Akath Katha (the indescribable discourse) of the Sada Suhaagan cannot be said in words. The Katha of the Sada Suhaagan manifests itself in his or her Sat Sangat. The immense magnificence of the Sada Suhaagan manifests itself upon earth in his or her own Sat Sangat (gathering in the presence of Sat or among those who have attained Jeevan Mukti and become embodiment of Sat). Dargah clearly manifests itself upon earth in the Sat Sangat of the Sada Suhaagan. The supreme power of GurParsaad comes to bear in the Sat Sangat of the Sada Suhaagan, which results in Suhaagans being born in such a Sangat (congregation).

The immense and supremely powerful magnificence of the Sada Suhaagan is revealed upon earth when new Suhaagans take birth in his or her Sat Sangat. The immense and supremely powerful magnificence of the Sada Suhaagan manifests itself upon earth when the Suhaagans in his or her Sat Sangat have their Bajjar Kapaats opened and attain Dib Drisht. The immense and supremely powerful magnificence of the Sada Suhaagan is manifested upon earth when the Suhaagans in his or her Sat Sangat immerse themselves in Samadhi and in Sunn Samadhi (silent, deep meditation; a state free of thoughts, even free from the effects of time and space), and obtain Darshan of the Puran Sants (the perfect saints), Puran Braham Gyanis (those possessing Puran Braham Gyanis), Puran SatGurus (the perfect Truth-Gurus; those having accomplished Bandagi and attained Jeevan Mukti, and divinely ordained to lead others on the path of Bandagi and Mukti) and Avataars (the divine incarnates) present in Dargah. The immense and supremely powerful magnificence of the Sada Suhaagan manifests itself upon earth when the Suhaagans in his or her Sat Sangat immerse themselves in Samadhi and in Sunn Samadhi and obtain Darshan of Sat PaarBraham Parmeshar. The immense and supremely powerful magnificence of



the Sada Suhaagan is manifested upon earth when the Suhaagans in his or her Sat Sangat vanquish the gravely disastrous forces of Maya and are assimilated forever in the Nirgun Saroop of Sat PaarBraham Parmeshar, and accomplishing their Bandagi, are transformed into Sada Suhaagans. Thus, the supremely powerful and immense magnificence of the Sada Suhaagan is manifested upon earth when a Suhaagan under his or her shelter and in his or her Sat Sangat accomplishes Bandagi and turns into a Sada Suhaagan. The supremely powerful and immense magnificence of the Sada Suhaagan is manifested upon earth when a Suhaagan vanquishes the Trigun Maya and attains Jeevan Mukti. The supremely powerful and immense magnificence of the Sada Suhaagan is revealed upon earth when a Suhaagan acquires Puran Braham Gyan and Tat Gyan. The supremely powerful and immense magnificence of the Sada Suhaagan is manifested upon earth when a Suhaagan attains Param Padvi and becomes a bestower of Amrit.

The Sada Suhaagan abides constantly under the supremely powerful shelter of Sat PaarBraham Parmeshar. The shelter of the Sada Suhaagan extends throughout the universe. Wherever in the world the Sangat of the Sada Suhaagan is engaged in SatNaam Simran, it is always under shelter of the Sada Suhaagan. Maya cannot affect the Sat Sangat immersed in SatNaam Simran under shelter of the Sada Suhaagan. That is, the gravely disastrous forces (Rajo and Tamo) of Maya can do no harm to the Sat Sangat immersed in SatNaam Simran under shelter of the Sada Suhaagan. The deadly devastating fire of Trishna can cause no harm to the Sat Sangat engaged in SatNaam Simran under shelter of the Sada Suhaagan. The Panj Chandaals (lust, anger, greed, attachments and pride) can do no evil to the Sat Sangat absorbed in SatNaam Simran under shelter of the Sada Suhaagan. That is, the gravely disastrous forces of Maya cannot come near the shelter of the Sada Suhaagan. This is so, because all the forces of Maya abide beneath Sat Charans (feet where Sat abides) of the Sada Suhaagan. The supreme power of GurParsaad comes to bear under Sat Charans of the Sada Suhaagan. Therefore, the mind of a human being readily immerses in SatNaam Simran while under shelter of the Sada Suhaagan. The human being easily attains Suhaag. The human being easily attains Samadhi and Sunn Samadhi. The Suhaagan has his or her Bajjar Kapaats readily opened. The Suhaagan easily achieves victory over the gravely disastrous forces of Maya. The Suhaagan easily obtains Darshan of Sat PaarBraham Parmeshar. The Suhaagan



easily assimilates himself or herself forever in the Nirgun Saroop of Sat PaarBraham Parmeshar. The Suhaagan easily attains Sada Suhaag. Therefore, abiding under shelter of the Sada Suhaagan, the human being easily accomplishes his Bandagi.

A Suhaagan immersed in Bandagi under shelter of the Sada Suhaagan readily attains the state of being 'Nirbhao' ('without fear'). 'Being Nirbhao' is the supreme power that immediately frees the Suhaagan from clutches of the attachments-Chandaal. 'Being Nirbhao' is the supreme power that makes one immediately and clearly realize the Param Sat Tat (core-essence of the supreme Truth) that the entire world is Maya. 'Being Nirbhao' is the supreme power that makes one immediately realize the Param Sat Tat that the entire world is transient and Kood (false). 'Being Nirbhao' is the supreme power that immediately and clearly makes apparent the Param Sat Tat that all worldly relationships and objects are nothing but creations of Maya. Thus, the Nirbhao Suhaagan breaks the gravely disastrous bond of the attachments-Chandaal, and becomes free of the attachments. The Suhaagan vanquishes the gravely destructive force of the attachments-Chandaal. The Puran Braham Gyan of the fake, worldly and materialistic bonds is realized. The truth about the fake, worldly and materialistic bonds reveals itself within the Suhaagan. All fake and materialistic bonds are shattered. The truth of all fake family relationships is realized. All fake family bonds are broken. Freedom is gained from the worldly, materialistic and family attachments. The worldly, materialistic and family attachments are root cause of all suffering, distress and agony in the human birth and life. Thus, all suffering, distress and agony in the human birth and life come to an end. The root cause of all suffering, distress and agony of the human birth and life is eradicated. It is a Param Sat (supreme Truth) that only a Bhagat (Suhaagan) that becomes Nirbhao achieves approval of his or her Bandagi in Dargah. It is a Param Sat that only a Bhagat (Suhaagan) that becomes Nirbhao attains Sada Suhaag. **It is a Param Sat that only a Bhagat (Suhaagan) that becomes Nirbhao can propagate Puran Sat (eternal Truth; God Himself) amongst the people in the world. Only a Nirbhao Bhagat (Suhaagan) serves Puran Sat.**

The Suhaagan attains the supreme power of being 'Nirvair' ('without hatred or enmity'). By being 'Nirvair' is meant that the Suhaagan becomes Ik Drisht (seeing all as equal; non-discriminatory). Only an Ik Drisht being can assimilate in the Nirgun Saroop of Sat PaarBraham Parmeshar. 'Being Nirvair' is the supreme power of Sat PaarBraham



Parmeshar that makes the Suhaagan clearly behold Sat PaarBraham Parmeshar prevailing in the entire Creation. 'Being Nirvair' is the supreme power of Sat PaarBraham Parmeshar that makes the Suhaagan clearly discern Sat PaarBraham Parmeshar in his omnipresent form. 'Being Nirvair' is the supreme power of Sat PaarBraham Parmeshar that makes the Suhaagan clearly visualize the supreme power of Sat PaarBraham Parmeshar in effect within every creation. 'Being Nirvair' is the supreme power of Sat PaarBraham Parmeshar that makes the Suhaagan experience the Jyot of Sat PaarBraham Parmeshar within every human being. 'Being Nirvair' is the supreme power of Sat PaarBraham Parmeshar that makes the Suhaagan clearly apprehend the supreme power of Nirgun taking effect within the Sargun Saroop of Sat PaarBraham Parmeshar (Nirgun represents God beyond the Trigun Maya observed only through one's spiritual eye, and Sargun is the divine power present in every creation and sustaining it. Seeing Nirgun in Sargun, or Nirgun-Sargun becoming one describes the state where one realizes that all physical creations are part of Sargun, but are created and run by Nirgun – this realization is the Puran Braham Gyan and Puran Tat Gyan). To the 'Nirvair' Suhaagan, the Nirgun and Sargun forms of Sat PaarBraham Parmeshar become one. There is no longer anyone inimical to the 'Nirvair' Suhaagan. To a 'Nirvair' Suhaagan, every person in the world is a friend. The disastrous perversions of antagonism, antipathy, hatred, enmity etc. are eradicated from Hirda of the 'Nirvair' Suhaagan. The Hirda of the 'Nirvair' Suhaagan only houses perfect love towards the entire humanity. The 'Nirvair' Suhaagan seeks wellbeing of everyone (the entire humanity). The fount of feeling of perfect love for every creation of nature springs forth in Hirda of the 'Nirvair' Suhaagan. The 'Nirvair' Suhaagan loves every creation of nature as much as he or she loves Sat PaarBraham Parmeshar. **It is a Param Sat that only a Suhaagan that becomes 'Nirvair' can propagate Puran Sat amongst the people in the world. Only a 'Nirvair' Suhaagan serves Puran Sat in the world.** Thus, without the supreme power of being 'Nirvair', a Suhaagan cannot become a Sada Suhaagan. The blessed SatGuru Patshahs (the ten SatGuru Sahiban) have repeatedly emphasized the supremely powerful and immense magnificence of Sada Suhaagan in GurBani:

**Sadaa suhaag suhaaganee jay chaleh satgur bhaa-ay.  
Sadaa pir nihchal paa-ee-ai naa oh marai na jaa-ay.**



**Sabad milee naa veechhurhai pir kai ank samaa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 66)

**Pir bin kharee nimaanee jee-o  
bin pir ki-o jeevaa mayree maa-ee.  
Pir bin need na aavai jee-o kaaparh tan na suhaa-ee.  
Kaapar tan suhaavai jaa pir bhaavai gurmatee chit laa-ee-ai.  
Sadaa suhaagan jaa satgur sayvay gur kai ank samaa-ee-ai.  
Gur sabdai maylaa taa pir raavee laahaa naam sansaaray.  
Naanak kaaman naah pi-aaree jaa har kay gun saaray.**

(Sri Guru Granth Sahib Ji, Page No. 244)

**Mil mayray pareetamaa jee-o tudh bin kharee nimaanee.  
Mai nainee need na aavai jee-o bhaavai ann na paanee.  
Paanee ann na bhaavai maree-ai haavai  
bin pir ki-o sukh paa-ee-ai.  
Gur aagai kara-o binantee jay gur bhaavai ji-o  
milai tivai milaa-ee-ai.  
Aapay mayl la-ay sukh-daata aap mili-aa ghar aa-ay.  
Naanak kaaman sadaa suhaagan naa pir marai na jaa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 245)

**Ha-umai maar mu-ee-ay too chal gur kai bhaa-ay.  
Har var raaveh sadaa mu-ee-ay nij ghar vaasaa paa-ay.  
Nij ghar vaasaa paa-ay sabad vajaa-ay  
sadaa suhaagan naaree.  
Pir ralee-aalaa joban baalaa an-din kant savaaree.  
Har var sohaago mastak bhaago sachai sabad suhaa-ay.  
Naanak kaaman har rang raatee  
jaa chalai satgur bhaa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 568)

**Kaa-i-aa kaaman at su-aaliha-o pir vasai jis naalay.  
Pir sachay tay sadaa suhaagan gur kaa sabad samhaalay.  
Har kee bhagat sadaa rang raataa  
ha-umai vichahu jaalay. ||1||  
Vaahu vaahu pooray gur kee banee.  
Pooray gur tay upjee saach samaanee. ||1|| Rahaa-o.  
Kaa-i-aa andar sabh kichh vasai khand mandal paataalaa.  
Kaa-i-aa andar jagjeevan daataa  
vasai sabhnaa karay partipaalaa.  
Kaa-i-aa kaaman sadaa suhaylee gurmukh naam samhaalaa.**

(Sri Guru Granth Sahib Ji, Page No. 754)



**Gurmukh hukam mannay sah kayraa  
 hukmay hee sukh paa-ay.  
 Hukmo sayvay hukam araadhay hukmay samai samaa-ay.  
 Hukam varat naym such sanjam man chindi-aa fal paa-ay.  
 Sadaa suhaagan je hukmai bujhai satgur sayvai liv laa-ay.  
 Naanak kirpaa karay jin oopar tinaa hukmay la-ay milaa-ay.**

(Sri Guru Granth Sahib Ji, Page No. 1423)

When SatNaam, casting its radiance, awakens and illuminates the Hirda Kamal, all the bonds of deeds by the Suhaagan from this birth and from all past birth-after-birth are shattered. When the Suhaagan vanquishes the gravely disastrous forces (Rajo and Tamo) of Maya and attains Puran Sachyari Rehat, then Param Jyot Puran Parkash manifests itself in his or her Hirda. When the fire of Trishna within the Suhaagan is quenched and he or she overcomes the Panj Chandaals (lust, anger, greed, attachments and pride), then Param Jyot (the divine light; soul; God Himself) manifests itself in his or her Hirda and illuminates it with Puran Parkash (the supreme light; His aura; aura around the enlightened ones). When Param Jyot manifests itself in Hirda of the Suhaagan, all the bonds of his or her deeds from past birth-after-birth are shattered. It is a Param Sat that only GurParsaad of SatNaam bears the supreme power that breaks the divine Vidhaan of Karma (laws determining one's destiny in accordance with one's good and bad deeds) and manifests Param Jyot in Hirda Kamal of the Suhaagan, and Hirda of the Sada Suhaagan is suffused with Puran Parkash. Thus, it is a Param Sat that, only by receiving the GurParsaad of SatNaam, the Suhaagan breaks all the bonds of deeds from birth-after-birth. The Suhaagan is freed of all the bonds of birth-after-birth. The freedom from the deeds of birth-after-birth is Jeevan Mukti. To attain Jeevan Mukti is to attain Sada Suhaag. With the attainment of Jeevan Mukti, the cycle of birth-and-death comes to an end. The disease of birth-and-death, the biggest disease in the human birth and life, comes to an end.

Having attained such a supremely powerful state of attainment of 'Sada Suhaag', there no longer remains any distinction between Sat PaarBraham Parmeshar and the Sada Suhaagan. The Sada Suhaagan becomes forever indistinct from Sat PaarBraham. The supremely powerful and immense magnificence of Sat PaarBraham Parmeshar is revealed upon earth in the form of the Sada Suhaagan. The Sada Suhaagan is the Puran SatGuru. The Sada Suhaagan is Sat Ram Das (a true servant of God). The Sada Suhaagan is Puran Braham Gyani.





The Sada Suhaagan is Puran Khalsa (a pure soul that possesses Puran Braham Gyan). The Sada Suhaagan is the Gurmukh being (a soul in complete Bandagi; a soul in possession of GurParsaad of SatNaam; a soul in Sach Khand). The Sada Suhaagan is Puran Sadh (the perfect-sage). The Sada Suhaagan is Puran Sant. Thus, the Sada Suhaagan bears a supremely powerful and immense magnificence. Sat PaarBraham Parmeshar takes the form of the 'Sada Suhaagan' to Himself appear upon earth, to offer salvation to the worldly beings. Sat PaarBraham Parmeshar takes the supremely powerful form of the Puran SatGuru and appears upon earth to offer deliverance to the worldly beings. Sat PaarBraham Parmeshar takes the supremely powerful form of the Puran Sant-SatGuru and appears upon earth to bestow GurParsaad of His Puran Bandagi upon the worldly beings. Sat PaarBraham Parmeshar takes the supremely powerful form of the Puran Braham Gyani and appears upon earth to guide the worldly beings walking the path of Dharam (righteousness; commonly interpreted as religion or seeking union with the divine). Sat PaarBraham Parmeshar takes the supremely powerful form of the Puran Sant-SatGuru and appears upon earth to propagate Puran Sat amongst the worldly beings. Sat PaarBraham Parmeshar takes the supremely powerful form of the Puran Sant-SatGuru and appears upon earth to bestow the GurParsaad of Amrit upon the worldly beings. The SatGuru Sahiban repeatedly emphasize these supremely powerful Sat Tat's of this Param Sat in GurBani:

**Paarbarahm saadh rid basai.**

**Naanak udhrai saadh sun rasai.**

(Sri Guru Granth Sahib Ji, Page No. 272)

**Saadh kee upmaa tihu gun tay door.**

**Saadh kee upmaa rahee bharpoor.**

**Saadh kee sobhaa kaa naahee ant.**

**Saadh kee sobhaa sadaa bay-ant.**

**Saadh kee sobhaa ooch tay oochee.**

**Saadh kee sobhaa mooch tay moochee.**

**Saadh kee sobhaa saadh ban aa-ee.**

**Naanak saadh parabh bhayd na bhaa-ee.**

(Sri Guru Granth Sahib Ji, Page No. 272)

**Barahm gi-aanee ka-o khojeh mahaysur.**

**Naanak barahm gi-aanee aap parmaysur.**

(Sri Guru Granth Sahib Ji, Page No. 273)



Barahm gi-aanee sabh sarisat kaa kartaa.  
 Barahm gi-aanee sad jeevai nahee martaa.  
 Barahm gi-aanee mukat jugat jee-a kaa daataa.  
 Barahm gi-aanee pooran purakh bidhaataa.  
 Barahm gi-aanee anaath kaa naath.  
 Barahm gi-aanee kaa sabh oopar haath.  
 Barahm gi-aanee kaa sagal akaar.  
 Barahm gi-aanee aap nirankaar.  
 Barahm gi-aanee kee sobhaa barahm gi-aanee banee.  
 Naanak barahm gi-aanee sarab kaa dhanee.

(Sri Guru Granth Sahib Ji, Page No. 273-274)

Vaahu vaahu satgur purakh hai jin sach jaataa so-ay.  
 Jit mili-ai tikh utrai tan man seetal ho-ay.  
 Vaahu vaahu satgur sat purakh hai jis no samat sabh ko-ay.  
 Vaahu vaahu satgur nirvair hai jis nindaa ustat tul ho-ay.  
 Vaahu vaahu satgur sujaan hai jis antar barahm veechaar.  
 Vaahu vaahu satgur nirankaar hai jis ant na paaraavaar.  
 Vaahu vaahu satguroo hai je sach drirh-aa-ay so-ay.  
 Naanak satgur vaahu vaahu jis tay naam paraapat ho-ay.

(Sri Guru Granth Sahib Ji, Page No. 1421)

It is only through seeking the Charan Sharan (shelter at the feet) of a Puran Sant-SatGuru that the Jigyasoo (the seeker of the divine) realizes all the secrets of Puran Bandagi. It is through abiding in the Charan Sharan of a Puran Sant-SatGuru that one grasps Puran Braham Gyan about all the Param Sat Tat's of Puran Bandagi. Only through joining the Sat Sangat of a Puran Sant-SatGuru, one comes to understand depths of core-essence of Param Sat's revealed in GurBani. Only through serving the Puran Sant-SatGuru one comprehends the priceless gems of Puran Braham Gyan strung in GurBani. Only through dedicating one's entire self in the Charan Sharan of the Puran Sant-SatGuru, a human being obtains the GurParsaad of Suhaag. It is only after obtaining Suhaag that the Surat of the Suhaagan experiences depth of Mansarovar (the eternal source of divine powers; the source of all life; Akaal Purakh Himself). By practising SatNaam Simran while in Samadhi and in Sunn Samadhi, the Surat of the Suhaagan descends to the depth of Mansarovar. Only those Suhaagans, who have all their Bajjar Kapaats opened, experience depth of GurBani. The Suhaagans, who have all their Sat Sarovars awakened, descend their Surat deep in Mansarovar. The



Suhaagans, who have SatNaam Simran piercing into every cell of their body, immerse their Surat deep in Mansarovar.

It is a Param Sat that GurBani has originated from Mansarovar. GurBani is pronounced by the SatGuru Sahiban and the Puran Sants and Bhagats (the Sada Suhaagans, the embodiments of Sat PaarBraham Parmeshar) who have descended deep in Mansarovar. Therefore, only a Suhaagan that descends deep in Mansarovar can realize and understand depth of GurBani. The Suhaagan with his or her Surat descended deep in Mansarovar clearly experiences the Param Sat Tat's revealed by the SatGuru Sahiban in GurBani. A Suhaagan or a Sada Suhaagan clearly experiences the supremely powerful states revealed in GurBani. Those Bhagats (the Suhaagans and the Sada Suhaagans) who practise the supremely powerful virtues described in GurBani experience depth of Mansarovar. It is only once the Suhaagan obtains the supremely powerful and priceless gems of Puran Braham Gyan described in GurBani that he or she experiences depth of the supremely powerful magnificence of Sat PaarBraham Parmeshar. Only the Suhaagans with their Surat descended deep in Mansarovar obtain Darshan of the Nirgun Saroop of Sat PaarBraham Parmeshar. Thus, the Sada Suhaagans, Puran Sants, Puran SatGurus and Puran Braham Gyani great-beings make their abode in Mansarovar, and their very life turns into GurBani. That is, everything that is revealed in GurBani comes to pass in life of the Sada Suhaagans, Puran Sants, Puran SatGurus and Puran Braham Gyani great-beings. The Sada Suhaagans, Puran Sants, Puran SatGurus and Puran Braham Gyani great-beings experience those Param Sat Tat's that are described in GurBani. The supreme power of GurParsaad comes to bear in the Charan Sharan of the Sada Suhaagans, Puran Sants, Puran SatGurus and Puran Braham Gyani great-beings. Therefore, GurBani makes the supremely powerful edict that one can only find GurParsaad in the Charan Sharan of a Puran SatGuru, Sada Suhaagan, Puran Sant or a Puran Braham Gyani. It is only in the Charan Sharan of a Sada Suhaagan, Puran Sant, Puran SatGuru and Puran Braham Gyani great-being that one obtains SatNaam, SatNaam Simran, SatNaam Di Kamai (observing Sat in life), Puran Bandagi and Maha-Parupkaari Seva (the humble and selfless service of guiding the mankind on the path of Bhagati and Jeevan Mukti). It is only in the Charan Sharan of the Sada Suhaagans, Puran Sants, Puran SatGurus and Puran Braham Gyani great-beings that one attains Jeevan Mukti. It is only in the Charan Sharan of the Sada Suhaagans, Puran Sants, Puran



SatGurus and the Puran Braham Gyani great-beings that one receives all the divine gems and treasures. This supremely powerful divine edict is stressed again and again in GurBani:

**Man kay bikaar maneh tajai man chookai moh abhimaan.  
Aatam raam pachhaani-aa sehjay naam samaan.  
Bin satgur mukat na paa-ee-ai manmukh firai divaan.  
Sabad na cheenai kathnee badnee  
karay bikhi-aa maahi samaan.**

(Sri Guru Granth Sahib Ji, Page No. 39)

**Bin satgur sayvay mukat na ho-ee.  
Gur parsaadee milai har so-ee.  
Gur daataa jug chaaray ho-ee.**

(Sri Guru Granth Sahib Ji, Page No. 230)

**Bin satgur kinai na paa-i-o bin satgur kinai na paa-i-aa.  
Satgur vich aap rakhi-on kar pargat aakh sunaa-i-aa.  
Satgur mili-ai sadaa mukat hai jin vichahu moh chukaa-i-aa.  
Utam ayhu beechaar hai jin sachay si-o chit laa-i-aa.  
Jagjeevan daataa paa-i-aa.**

(Sri Guru Granth Sahib Ji, Page No. 466)

**Bin satgur naam na paa-ee-ai bhaa-ee  
bin naamai bharam na jaa-ee.  
Satgur sayvay taa sukh paa-ay bhaa-ee  
aavan jaan rahaa-ee.**

(Sri Guru Granth Sahib Ji, Page No. 635-636)

**Jug chaaray dhan jay bhavai bin satgur sohaag na ho-ee raam.  
Nihchal raaj sadaa har kayraa tis bin avar na ko-ee raam.  
Tis bin avar na ko-ee sadaa sach so-ee gurmukh ayko jaani-aa.  
Dhan pir maylaavaa ho-aa gurmatee man maani-aa.  
Satgur mili-aa taa har paa-i-aa bin har naavai mukat na ho-ee.  
Naanak kaaman kantai raavay man maanee-ai sukh ho-ee.**

(Sri Guru Granth Sahib Ji, Page No. 769)

**Bin satgur sayvay jog na ho-ee.  
Bin satgur bhaytay mukat na ko-ee.  
Bin satgur bhaytay naam paa-i-aa na jaa-ay.  
Bin satgur bhaytay mahaa dukh paa-ay.  
Bin satgur bhaytay mahaa garab gubaar.  
Naanak bin gur mu-aa janam haar.**

(Sri Guru Granth Sahib Ji, Page No. 946)



**Sachai sabad sachee pat ho-ee.  
Bin naavai mukat na paavai ko-ee.  
Bin satgur ko naa-o na paa-ay  
parabh aisee banat banaa-ee hay.**

(Sri Guru Granth Sahib Ji, Page No. 1046)

**Ay bharam bhoolay marahu na ko-ee.  
Satgur sayv sadaa sukh ho-ee.  
Bin satgur mukat kinai na paa-ee.  
Aavahi jaanhi mareh mar jaa-ee.**

(Sri Guru Granth Sahib Ji, Page No. 1343)

Therefore, it is a Param Sat that the Charan Sharan of the Sada Suhaagans, Puran Sants, Puran SatGurus and Puran Braham Gyani great-beings carries immense magnificence. The magnificence of the Charan Sharan of the Sada Suhaagans, Puran Sants, Puran SatGurus and Puran Braham Gyani great-beings is supremely powerful. In the form of the Sada Suhaagans, Puran Sants, Puran SatGurus and Puran Braham Gyani great-beings, Sat PaarBraham Parmeshar clearly manifests Himself upon earth. Supreme power comes to bear in the words of such great-beings. Supreme power comes to bear in the Sat Bachans (the divine words) of such great-beings. Observing the Sat Bachans of such great and holy beings, a common Maya-beset human being purifies himself. Adhering to the Sat Bachans of such great-beings, a common Maya-beset human being makes his life undergo a transformation. Following the words of such great-beings, a common Maya-beset human being puts all his suffering, distress, agonies, maladies, troubles and hardships to end. Practising the Sat Bachans of such great-beings in life, a common Maya-beset human being turns into a Puran Sant. Therefore, it is a humble prayer at the feet of the entire mankind to pray to find the Sat Sangat of such great-beings. Pray to find the Charan Sharan of such great-beings. You will obtain GurParsaad in the Charan Sharan of such great-beings. You will only achieve Suhaag in the Sat Sangat of such great-beings. Making a total dedication of oneself in the Charan Sharan of such great-beings, you will easily defeat the gravely disastrous forces of Maya. Abiding in the Charan Sharan of such great-beings, you will easily perform your Bandagi and achieve Suhaag. Abiding in the Charan Sharan of such great-beings, you will easily find the supreme bliss. Abiding in the Charan Sharan of such great-beings, you will easily accomplish your Bandagi. Abiding in the Charan Sharan of such great-beings, you will easily attain Jeevan Mukti.



It is a Param Sat that the perfect-supreme bliss can only be obtained in the Charan Sharan of the Puran SatGuru. This Param Sat is revealed by the blessed SatGuru incarnate Amar Das Patshah Ji in the very first Pauri of this Bani. Amrit is obtained only in the Charan Sharan of the Puran Sant-SatGuru. The GurParsaad of SatNaam, SatNaam Simran, SatNaam Di Kamai, Puran Bandagi and Maha-Parupkaari Seva is obtained only in the Charan Sharan of the Puran Sant-SatGuru. By the supremely powerful grace and GurParsaad of the Puran Sant-SatGuru, all worries and laments are eradicated. The mind ceases to gallop. The mind attains perfect rest. All suffering, distress, maladies, troubles and hardships etc. come to an end. Only by the supremely powerful GurKirpa and GurParsaad of the Puran SatGuru, the Dassam Dwaar of the human being opens and Anhad Shabad is attained. Only by the supremely powerful GurKirpa and GurParsaad of the Puran SatGuru, the human being accomplishes his Bandagi and attains the perfect-supreme bliss. By grace of the supremely powerful GurKirpa and GurParsaad of the Puran SatGuru, the human being attains the perfect-supreme bliss once he has vanquished the Trigun Maya and, arriving at Chautha Pad, forever become one with Sat PaarBraham Parmeshar. Only by the supremely powerful GurKirpa and GurParsaad of the Puran SatGuru, the bonds of the uncounted deeds from birth-after-birth are broken and, attaining Jeevan Mukti, the human being attains the ever-eternal Sat Chit Anand (bliss of being in consciousness of Truth, the highest consciousness; eternal happiness).

By the supremely powerful Puran Hukam, GurKirpa and GurParsaad of the blessed SatGuru Sat PaarBraham Parmeshar, this GurParsaadi Katha (discourse graced by God and Guru) of the supremely powerful GurBani of Anand Sahib is accomplished. By grace of the immense and boundless kindness of all the blessed SatGuru Avataars, Puran Sants, Puran Braham Gyanis and Sada Suhaagans present in Dargah, this GurParsaadi Katha is accomplished. By GurParsaadi GurKirpa of the Sada Suhaagans and the Suhaagans that have made their appearance in the blessed SatNaam Sat Sangat family, this GurParsaadi Katha has been accomplished. The entire credit goes to the Sat Charans of Puran Sant SatGuru Sahib Ji of Dassan Dass (the slave-to-a-slave; here the narrator) and his supremely powerful SatNaam Sat Sangat, by whose supremely-powerful grace this GurParsaadi Katha has been accomplished. Dassan Dass prays a million times, every moment and every instance



and with every breath, that Sat PaarBraham Parmeshar blesses everyone with the Sat Sangat of a Puran Sant-SatGuru. Dassan Dass again and again makes millions of prayers, every moment and every instance and with every breath, that every human being living upon earth finds the Charan Sharan of a Puran Sant-SatGuru. Dassan Dass prays a million times, again and again, every moment and every instance and with every breath, that every human being living upon earth receives GurParsaad and immerses himself in Bandagi of Sat PaarBraham Parmeshar. Dassan Dass prays a million times, every moment and every instance and with every breath, again and again that every human being living upon earth speaks Sat, hears Sat, acts Sat and serves Sat. Dassan Dass prays again and again a million times, every moment and every instance and with every breath, that every human being living upon earth becomes a Sant Hirda (saintly-Hirda). Dassan Dass prays again and again, every moment and every instance and with every breath, a million times that every human being living upon earth becomes a person of Sat Yuga (the epoch of Truth), and that Sat Yuga comes to prevail upon earth.

Finally, Dassan Dass prostates a million times before the entire Creation and expresses his gratitude. He prostates before the blessed Puran Sants, Puran SatGurus, Puran Braham Gyanis, Puran Khalsas, the Gurmukh beings, the Gursikhs (the disciples of Guru; pious Sikhs), those who perform SatNaam and those who serve Puran Sat, a million times, every moment and every instance and with every breath, and expresses his gratitude. He prostates before the blessed Sat PaarBraham Parmeshar a million times, every moment, every instance and with every breath, and expressed his gratitude. It is by grace of the supremely powerful GurParsaadi Hukam, immense benevolence, immense kindness and immense compassion of the blessed SatGuru Sahib Ji and the blessed Sat PaarBraham Parmeshar that this GurParsaadi Katha has been accomplished. May the blessed Sat PaarBraham Parmeshar continue to shower His supremely powerful GurKirpa and GurParsaad, and may we carry on forever in the service of Puran Sat.

